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THE AMERICAN PHRENOLOGICAL JOURNAL,

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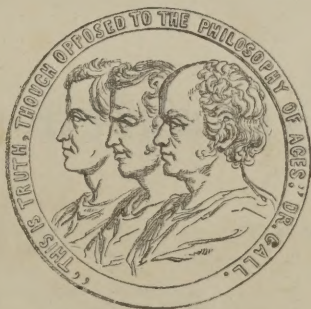
Science, Literature, and General Intelligence;

DEVOTED TO

PHRENOLOGY, PHYSIOLOGY, MAGNETISM, EDUCATION, MECHANISM, AGRICULTURE, AND TO ALL THOSE PROGRESSIVE MEASURES WHICH ARE CALCULATED TO REFORM, ELEVATE AND IMPROVE MANKIND.

Illustrated with numerous Engravings.

VOLS. XVII.



AND XVIII.

"I look upon Phrenology as the guide to Philosophy and the handmaid of Christianity.
Whoever disseminates true Philosophy is a public benefactor."—HORACE MANN.

New York:
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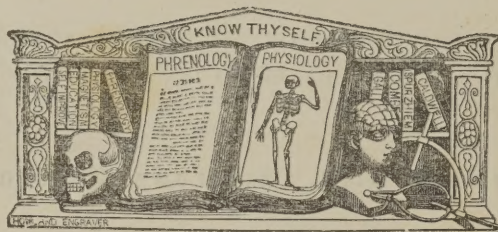
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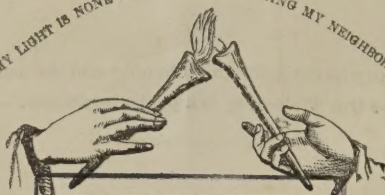


As far as *twelve years' observation and study* entitle me to form any judgment, I not only consider PARENOLGY as a true science of mind, but also as the only one that, with a sure success, may be applied to the education of children, and to the treatment of the insane and criminals.—C. OTTO, M.D., *Professor of Medicine in the University of Copenhagen.*



As an artist, I have at all times found PARENOLGY advantageous in the practice of my art; and that *expression, in almost every case, coincided* exactly with what was indicated by the cerebral development.—GEORGE RENNIE, Esq., *Sculptor.*

MY LIGHT IS NONE THE LESS FOR LIGHTING MY NEIGHBORS.



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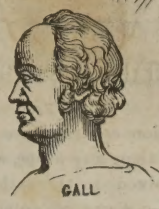
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OUR THANKS TO CO-WORKERS.—There are emotions emanating from the human soul which cannot be expressed in words. There is a deeper feeling sometimes experienced than that expressed in prose, poetry, or music. Can a true lover, a devout worshipper, or a consecrated philanthropist, find "words" to give full expression to his thoughts? We are engaged in a gigantic reform. We have been upheld and encouraged in our work. We have succeeded in laying a foundation. "The people" have received and cherished a new truth,—a truth on which our hopes are founded. They will appropriate and cultivate this truth. It will do them good. PHRENOLOGY has become an admitted science. It will revolutionize the world. Philosophy and religion have a new interpreter, and heaven is thereby made more accessible. It is for these reasons that we congratulate mankind, and thank our friends.

Strengthened and fortified with truth, and "a host of co-workers," we shall push on, while life lasts, these glorious principles, which are to place humanity in a nearer, higher, and more intimate relationship with the Creator. This is our mission. We trust in God and our friends, and shall continue, without ceasing, to work and pray.

The New Year.

THE light of the New Year dawns upon us, and with it one of the most important eras in the range of human history. The world is improving. The earth itself is being developed, ripened and perfected, becoming more and more adapted to the sustenance and happiness of man. The human race is making progress with rapid strides, in all physical and intellectual achievements. The moral nature of man, too, whatever may be said to the contrary, is coming forth and seeking its true channels of activity, and claiming its supremacy over all his grosser elements. That this struggle of the moral with the animal nature of man will be long and arduous, is, doubtless, true, but as sure as the moral is the crowning excellence of man, just so sure will it ultimately rule his actions. People are everywhere becoming dissatisfied with the stand still, animal condition of things; and we see no brighter harbinger of good than the spontaneous efforts so prevalent to redeem man from thralldom to appetite in the form of intemperance.

It were a sorry fact, indeed, if, with all the developments in physical progress, with every appliance of mechanism and art, man's higher faculties must remain dormant and undeveloped.

We hail every new machine, every new line of railroad or telegraph, every contrivance to promote the health, comfort, or intelligence of man, as a civilizer, a Reformer. Then thunder on, ye muscles of iron, and vibrate ye nerves of steel, till man

shall but speak the word and matter bow to his will, and distance and time be annihilated.

In view of the giant tread of the spirit of progress on all hands, may we not appropriately wish our readers "a happy New Year?" What day since time began could this wish be uttered with such promise of fulfilment?

It were idle to invoke this boon had we no substantial basis on which such a desire can rest—had we no means of aiding our fellow-men to achieve "their being's end and aim."

Our chosen mode of ministering to the happiness of those for whom our good wishes are entertained, is by disseminating truth through the pages of the Phrenological Journal. This work aims to show man how to be happy, by developing the laws of health, and making the path so plain that the common, the uneducated mind, may find and follow it. It also opens to demonstrative inspection the complicated elements and workings of the mind, and by thus teaching man the highest laws of his being, we open to him the secret of avoiding misery, and of attaining the highest order of happiness of which his nature is capable.

Before the advent of Phrenology no means were known of determining respecting strangers, the relative strength of their passions, their moral force, their prudence, their ambition, the peculiarities of their judgment and memory, their mechanical talent, or their poetic or mathematical ability. No fond mother or teacher could predicate what course to pursue with a child, to

produce the best results in educating and governing it, until perhaps an erroneous course had perverted its nature beyond the reach of thorough reformation. But under the light of Phrenology, the character of the child stands out distinctly, though he has not yet "done good or evil," so that parents may know just what faculties to cherish, and what to check in each child, however different their natural dispositions. This is the chief glory of Phrenology. Until we have a generation properly educated in body and mind from early childhood, our race will not have been renovated. Nor even then will the highest point of human perfectibility be attained; because, unfavorable hereditary tendencies will not have ceased to exert their influence over the character of man. We must have a generation from this properly educated one, before we can realize all that the race can become. This process of education is going on in thousands of families under the monitorial teachings of the Journal; and from the pupils of such instruction we look for salutary results. Teachers are applying its principles in the school-room, to second and enforce correct home-training, and to counteract and remedy that which is erroneous.

Besides, the race having been made puny, sickly, nervous, and consequently vicious and unhappy, through the agency of ill-assorted marriages, in violation of all Physiological and mental law as applicable to posterity, our noble science has raised its beacon to guard against error, and sent its radiant beams to guide to truth in the adjustment of matrimonial relations. From marriages such as these we look for blessings on the destiny of man.

Young men, anxious to pursue a useful and virtuous course, have sought its aid and been directed to avocations in harmony with their talents and best interests.

Woman studies Phrenology, and finds it the best safeguard against deception ever proffered to her consideration. By the aid of this science she knows the worthy and the unworthy at sight, and neither the bland smile nor the mellow tones of affected amiability can lure her to sacrifice her hand and heart on an unworthy altar. When shall this be true of all women; especially, we ask, when will mothers carry a knowledge of this science to the nursery, and apply it to the training of our future teachers, senators, ministers, and mothers? Let the time speedily come. Then will the promised "good time" have arrived; then there will

be an energy of meaning in "THE HAPPY NEW YEAR."

WHAT SHALL I DO FOR A LIVING?

THIS question occurs more frequently to the young mind than any other, and perhaps is less frequently solved to the satisfaction of the inquirer, than any one of equal importance. To throw some light on this subject is our purpose, whether we occupy a place in one number of the Journal or in six, to give expression to our views. To do this, we shall invoke Phrenology and Physiology, as the exponent of human nature, and employ what we may be able to command of plain common sense and practical facts. The employment of a man, the peculiar kind of business he follows, is a mighty agency in the formation of his character. A boy of twelve or fifteen years of age has the elements of character; but they are plastic, and, like the tender twig, easily made to assume a harmonious or contorted form, according to the training that is brought to bear upon them. In this process of training, the business and its associations exert a commanding influence. Some pursuits call into requisition the heroic and manly qualities of our nature to such an extent, that a mean, craven spirit, either cannot follow them, or if they do they will be ultimately elevated in character to something of a respectable standard. Other pursuits serve to make men careless, dilatory, and effeminate. Some pursuits *that men follow*, blunt the conscience, and make a man mean and contemptible; others serve to fortify and enable the virtuous inclinations.

With this view of the subject of pursuits, how momentous the inquiry, "What shall I do for a living?" The young have their fortune and character to make. Their occupation will do much to determine what that fortune and character shall be. In the course of this examination, we shall, of course, have the careful attention of all who have yet to choose a pursuit, and those who desire to select one for a son.

In our country, there are few persons who can obtain a supply for their returning wants without effort. Everybody must do *something*; must either produce, or manage to gain a livelihood by appropriating the productions of others, either legitimately or otherwise.

The producing class, in general terms, for our present purpose, we define to be, all those who produce useful objects and ends, by labor of hand and brain.

The non-producing class embraces idlers, and those who produce that which does the world no good or positive harm. As the true object of life is to do good, and in doing it to get good, those who do not add to the stock of human happiness, labor in vain, and are virtually non-producers.

What is "a living," in regard to which such universal anxiety and effort are put forth? Is it to eat, and drink, and sleep, and to keep the body comfortable? It is this which constitutes *animal* life; but man is more than a mere animal; and hence, as a moral and intellectual being, capable of culture, and a high order of mental enjoyment, he

needs more than mere animal pleasure to constitute "a living" for him.

What, though thousands of the human race

"creep
Into the world to eat and sleep;
And know no reason why they were born,
Except to consume the wine and corn,
Devour the cattle, fowl, and fish,
And leave behind an empty dish,"

shall this be regarded as the *summum bonum* of a living by beings "made a little lower than the angels, and crowned with glory and honor?"

The full development and harmonious activity of all the mental faculties is as necessary to a "living" for the mental nature, as food, clothing, and rest, are for the body. Nothing short of this is worthy the name of a "living." For this let the youth of our land hope and work. Let them guard against gross animalism in all its forms—develop the body by healthful food, exercise, and air; repelling with tireless vigilance every habit that vitiates the health and purity of the temple of their souls. With this principle before them, as it relates to their own minds and bodies, we may remark that, as "no man liveth unto himself," but his character and business radiate a ceaseless and potent influence upon the character and destiny of those around him, it is an imperative duty to choose a pursuit that shall bless, and not curse the world; that shall purify and elevate, not deprave and depress the soul of him who follows it.

In the contemplation of this subject we propose first to consider negatively what one should *not* "do for a living," and then positively what may be pursued with profit to the purse, pleasure to the mind, honor to the character, and benefit to the world, without harm to either.

First, then, we have to do with the "non-producing class," or those whose efforts and productions do the world no good.

In this class we may justly rank the idler, the genteel loafer, who have inherited the surplus earnings of a former generation, and, from erroneous training, or from a lack of sound sense, imagine any occupation which *earns* anything, disreputable. They can drive fast horses at the imminent peril of their own useless necks, of the wind and limbs of the poor abused beasts they drive, and of the lives and limbs of all women, children, and other quiet citizens who may chance to be on their race-course. These are the men who hunt, and fish, and gamble, and attend races for pastime, or lazily lounge in elegant ease and pleasure at hotels and fashionable watering-places, or promenade the prominent thoroughfares of cities to quiz ladies of their own stamp, and cast contemptuous glances and degrading epithets upon the *laboring classes*, the industrious, useful million.

The influence of the example of this class upon society, especially the young, is most unfavorable. It inspires in the mind of the toiler, the artisan, the clerk, an idea that wealth and idleness or vicious pleasure constitute an enviable life, and that these brainless butterflies are the happiest of men. It begets the corrupting idea, that it is the use of industry and frugality to procure riches, that with it luxury and idleness may be enjoyed.

My son, enter not into their counsel! My daughter, avoid them as you would a poisonous serpent.

To all young men, we say, if you are poor, crave not an estate for such a purpose; if rich, spend not thus your time and money. It is a wicked perversion of all your nobler faculties and of the wealth which gives you power to do good. Therefore, "do not *that* for a living."

The second class of non-producers, and yet a class who *work*, we may name those who manufacture any sort of gambling apparatus—cards, dice, billiards, dominoes, marbles, &c. That some persons have used these things without detriment to their character, may be true, but their tendency is to evil, and that continually. Tens of thousands are ruined by their use, are made bankrupt in estate, in morals; are driven from the happiest prospects and social relations, to misery, the mad-house, and to suicide. With results such as these, shall we not warn men against pursuing the business of their manufacture, though they do not stand ostensibly sponsors for all the told and untold evil which is sure to accrue from their use. In all our large cities, gambling is the procuring cause of more bankruptcy of character than any vice that does not put on the garb at once of beastly appetite and passion, and yet this vice is the gateway to all else that is evil. The vice of gambling begins with marbles among school-boys, in the streets and play-grounds; and no faro-bank or card table ever evinced more excitement and wild passion than we see among marble players. The whole system of gambling is robbery—obtaining money without an equivalent. The prosperity of the successful is at the direct cost of the party that is fleeced. Everything that fosters this vice, even in its incipient and apparently innocent stages, should be nipped in the bud. In this category, we may mention mock auctioneering, the most barefaced system of villany that ever disgraced a civilized community. It is as much worse than theft and highway robbery, as robbery and hypocrisy combined are more mean and malevolent than a mere war on one's property. They approach their victims often by an address to sympathy and the best feelings of our nature, and at noon-day, in New York, thus treacherously rob the verdant and confiding without shame or remorse. Who, then, can make the tools and the spurious goods and jewelry with which to do this devil's work, and not be indirectly guilty? Such money should burn every honest man's pocket, and sear the fingers that touch it. Therefore, follow not *this* "for a living." Speculative stock-jobbing should also be ranked with the non-producing pursuits of life. It is, in the main, a purely artificial operation of creating or depressing nominal value; it is a needless process, and a system of legalized gambling. As leeches and mosquitoes live on the blood which other bodies generate, so this horde of financial leeches live on the vitality of industry without adding anything to the general stock of wealth. Let this, also, be proscribed as a mode "of living."

Tobacco, in all its forms, is destructive of health, and is consequently at war with the happiness of the human race. Every acre of land, and every day's work, devoted to its culture, is worse than lost to the world. No crop exhausts land equal to this; and, whoever has travelled over the wide extent of worn-out tobacco lands in Maryland and

Virginia, and considers that so much of the fertile bosom of earth has been made barren by such a prostitution, must regard it with sorrow. Yet this desolating crop, both to the land and the consumer, is being widely introduced, of late years, throughout the Western, Northern, and Eastern States. The smiling valley of the Connecticut is turned into a tobacco field, and cultivated by presidents of temperance societies, who, declaiming in word and deed against the effects of cider-brandy, have cut down their orchards, and planted the soil with tobacco, and are now, with pious philanthropy, preaching temperance with tobacco in their mouths, cigars in their pockets, and fields of the weed at home drinking in the honey-dew of heaven, and ripening to curse mankind with its deadly narcotic power. The manufacture of tobacco into cigars, snuff, and the various forms in which it is used for chewing; all the shops and stores for its sale, indeed all the expense of raising, transporting, manufacturing, and sale of this noxious and nerve-shattering, health-destroying weed, is not only entirely wasted to the world, but produces untold injury to the human family. We know that men make money by raising, manufacturing, and selling tobacco; but who do they make it from? From the consumer of course. Does its use do him any moral, intellectual, or physical good? If not, and moreover produces ill-health, and, in thousands of instances, death, as we defy the world to deny, is not all the capital and labor involved in its production, not only a dead loss to society, but a positive injury? With this view of the case, who would be a "cigar girl?" What young man of correct notions of manliness and honor would attend a cigar store? Who, that is ambitious to do good and not evil, to fill up life with usefulness, and not detriment to human weal, will engage in any branch of the tobacco business? Therefore follow not *this* for "a living."

We come now to the hydra-headed evil, the demon of iniquity, the scourge of all scourges to abused human nature—ALCOHOL. On the tobacco question we expect opposition to our views, arising from self-interest and a lack of information relative to the evils of its use; but on this question of alcohol so much light has recently been thrown, that few, even of those who are so lost to decency and the good of mankind, as to engage in retailing it to the slaves of a perverted appetite, will dispute our assertion that it is, in its effects, an unmitigated evil. But in our discussion of the liquor question in its remote and collateral branches, as an honest business, we take ground higher than some will be disposed to follow us. Our position is this:

Every man that devotes land to the culture of grain and fruit for distillation, is a non-producer, at least of good, and renders to the world no just equivalent for what he receives. The fruit of his labor makes man worse, and not better, and the direct tendency of his business is to destroy the health, happiness, and morals of mankind. The same grain which, when distilled, destroys a family, would give them bread and comfort at less expense than they pay for it in the form of alcohol.

The property and labor devoted to distilling; all the freight and transportation of the liquor to

its place of consumption; the millions of dollars involved in liquor-selling establishments, with all the labor incident to attending them, we regard as worse than a total waste.

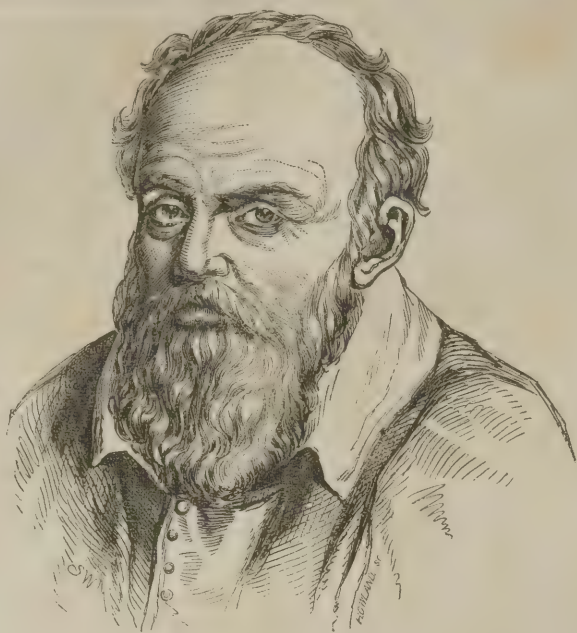
Who that contemplates the blight and wide-spread desolation produced by alcoholic drinks, can regard those who employ their land and capital, and time, and labor, to minister to this perverted appetite, in any other light than non-producers of good to the world. Better far, for society, would it be to burn the fruit and grain, or sink it in the ocean, than to send it forth, a fire, to consume the bodies and blast the souls of men, and flood the earth with tears. In the first instance, the labor and property would be only *lost*; in the latter it is *lost*, and with it the time and usefulness, the character and health, the honor and happiness of its million devotees. Tobacco and alcohol we consider destructive to human happiness, and of course all the labor devoted to their production is worse than lost; it is a curse to the world.

So long as public sentiment is governed in the choice of occupations by no higher motive than the immediate pecuniary profit of the vocation, we may expect young men, with the best of motives, will become distillers, liquor-dealers, and bartenders; and become, in due time, bankrupt in character by the baleful effects of such associations. But when men shall look upon the immediate and remote results of their business, upon the condition of individuals and of society, and charge themselves with being "present aiding and abetting" in the production of physical and moral desolation, we may hope for a radical reformation respecting the pursuits of life. What though a man do *not drink* himself, if he makes or sells liquor to be drank, he holds the accursed cup to his neighbor's lip, and indirectly sends him headlong to ruin.

What a precious catalogue of faculties do those engaged in this nefarious business employ! Who will enumerate them, and tell us their tendency when thus acting, not only without the guidance, but in direct contravention of every moral and refining mental power. Acquisitiveness seems to be the principal one employed; a good faculty, when exercised under proper restraint, and elevated in its aims by all the nobler elements of the mind; but left without guidance to seek gratification by base means, it sinks a man almost beneath the reach of contempt. Who does not pity or despise a miser? If it be base to hoard and worship money honestly gained, is it not equally, nay, ten times more base, to gain money by diffusing a deadly virus throughout the vitals of society, ruining not him only who gains the money, but thousands who contribute to swell his gains are cursed with poverty, degradation, and a living death, and their families made the unwilling victims of all the privations that intemperance in the husband and father can inflict.

Follow not this business "for a living."

Having disposed of the principal features of the negative side of this subject, our object in future articles will be to present such vocations as may be legitimately and with propriety engaged in; with hints relative to the mental qualifications required for each, and suggestions as to the influence upon character and talent of the various pursuits and professions.



PETER JEANNIN.

THE GOOD MAN AND THE MURDERER.

A CONTRAST.

SUCH a forehead as this fits a man for the study of every science; it will raise him to eminence in any profession, while the great development of the sincipital region will keep him in the path of righteousness. The whole brain is only compatible with nobleness of mind and elevation of character. All views which emanate from such a head will be extensive, and beyond the reach of common understandings; moreover, they will be ennobled by soundness of judgment and generosity of sentiment.

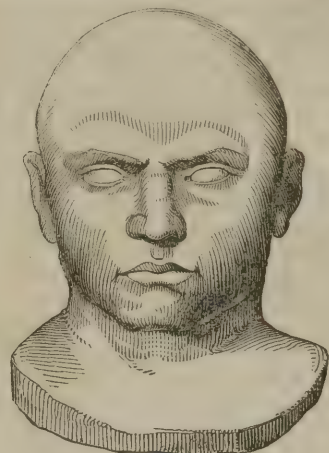
P. Jeannin, born in 1540, even from infancy displayed great talents; he was brought up to the law, and first appeared in the quality of advocate in the parliament of Burgundy. He soon distinguished himself by his eloquence, and the force of his arguments. He was frank and just. The states of Burgundy appointed him agent for the affairs of the province. It was Jeannin who persuaded the lieutenant-general of Burgundy, De Charny, to postpone the execution of the order for perpetrating, at Dijon, the same horrid massacre of the Protestants on St. Bartholomew's day, which took place at Paris and other cities. He protested that it was impossible the king should persist in such a cruel purpose, and a courier arrived a few days after to revoke the order. This was the more meritorious in Jeannin, as he had been induced, by the zeal which the leaguers affected for religion and the good of the state, to join their party. He was attached to the Duke of Mayenne, and deputed by him to negotiate with Philip II. of Spain, the declared protector of the league.

Jeannin soon discovered that the real design of Philip, in supporting the civil war in France, was to gain possession of some of its best provinces. He, therefore, on his return, exerted his influence to detach the Duke from the Spaniards, and dispose him to acknowledge his lawful sovereign. After

Mayenne had returned to his duty, Henry IV. was desirous of engaging Jeannin in his service; and when the latter honestly objected that his majesty should prefer an old leaguer to so many persons of known fidelity, Henry replied that he who had been faithful to a duke would never be otherwise to a king. This was a true phrenological judgment.

Henry conferred upon Jeannin the office of first president of the parliament of Burgundy, intending that he should dispose of it to another, and devote himself entirely to attendance in the council of state. From this time he became one of Henry's principal advisers and confidants, and was always selected to conduct the more delicate negotiations. He assisted in drawing up the Edict of Nantes. Henry called him *the good man*, communicated to him his most secret thoughts, and consulted him upon his nearest and dearest interests. Having once discovered that a secret of state had been revealed, he complained of it at the council-board, saying at the same time, while he took the president Jeannin by the hand, "I answer for this good man; the rest of you must examine one another." "Jeannin," said Henry on another occasion, "always thinks well; he never conceals a thought from me, and he never flatters me."

After the death of Henry IV. Jeannin was intrusted by the queen-mother with the management of the most important affairs of the kingdom, especially with the administration of the finances; and in the midst of universal disorder he preserved his integrity of character unsullied. The moderate fortune he left behind him is the best proof of his rectitude. He died at the age of eighty-two, having been minister during twenty-seven years. He possessed a truly elevated mind. On one occasion, when asked by a prince who meant to disconcert him, whose son he was, he replied, "The son of my virtues." His name is illustrious on account of his talents, his virtues, and the services he rendered to his country.



MARTIN, A MURDERER.

In the form of the head of Martin the murderer, we perceive a very marked contrast when compared with that of Peter Jeannin. It is extremely broad at the base, above and about the ears in the region of Destructiveness, Combativeness, Secretiveness, Acquisitiveness and Alimentiveness, while it is contracted in the forehead, and but feebly developed in the top and upper side-head, indicating weak intellectual, moral and refining qualities of mind. He was the victim of base passion, selfishness, and cruelty, while Jeannin, with a head directly the reverse, was a pattern of intelligence and virtue. Who can look at these portraits and deny the truth of Phrenology? They are extremes of character, it is true, and the developments are also extreme; but if Phrenology be not true, why does it never *happen* that the character of persons with such shaped heads should be just the reverse of what they are? Why is not the character of a Jeannin, a Melancthon, or an Oberlin found in combination with a head like Martin; and why do we never find the character of Martin or Vitellius in connection with a head like Jeannin? Opponents of Phrenology would have found them if such had existed, and nature cannot be bribed to contradict herself to serve the purposes of bigotry and skepticism.

FEMALE SOCIETY.—What makes those men who associate habitually with women superior to others? What makes that woman who is accustomed and at ease in the society of men, superior to her sex in general? Solely because they are in the habit of free, graceful, continual conversation with the other sex. Women in this way lose their frivolity; their faculties awaken; their delicacies and peculiarities unfold all their beauty and captivation in the spirit of intellectual rivalry. And the men lose their pedantic, rude, declamatory, or sullen manner. The coin of the understanding and the heart is changed continually. Their asperities are rubbed off, their better materials polished and brightened, and their richness, like fine gold, is wrought into finer workmanship by the fingers of woman, than it ever could be by those of men. The iron and steel of their character are hidden, like the harness and armor of a giant, in studs and knots of gold and precious stones, when they are not wanted in actual warfare.—Neal.



IMITATION ILLUSTRATED WITH ENGRAVINGS.

GRIMACING BOYS.

It is a lucky thing for these mischievous hobble-de-hoys when they find such grotesque originals to take off. As Figaro says, "No created animal but has his instinct; that of imitation is one of the strongest instincts of our species—so our two pupils are not wanting in it; especially as instinctive gayety has a good share in this rencontre. If we find on their head a perceptible depression of the organ of reverence, we shall understand how, without respecting the gravity of the two personages, they permit themselves to make them the objects of their mimicry. The rogue who draws out his tongue has sufficient caution and secretiveness to conceal his mischievousness to some extent, and to stand a little one side for fear of a back-handed blow; the other, wholly absorbed in obtaining a good copy of the original which attracts him, seeks only to make the imitation of his model as perfect as possible; those books hung up or laid on the ground testify that they go to school, but no master has taught them the art of mimicry, and no doubt they succeed better in that by far than in their literary studies.

The faculty of imitation cannot be characterized

by particular signs, since its tendency is to reproduce the gestures and attitudes of another; when the sentiment is stimulated by gayety and acts in an agreeable direction, it seeks burlesque imitation, and invents grimaces and comic representations—the looks have something mischievous and prying; imitation is perfect in proportion to the size of the perceptive faculties, and their power of seizing on the external characteristics of things.

We regard Imitation as a faculty of very signal importance in the character, and introduce a representation of its great activity in connection with large Mirthfulness, and a deficiency of Veneration, which in this case lead to a perverted exercise of it. In this way we are enabled to show the power of the faculty in a very effective manner.

The human race require to be educated, and it is doubtless true that the major part of that education is obtained through example rather than precept. This is especially true respecting character and habits. How natural is it for a child to look up to those around him for an example of imitation, and how readily does he copy all that he sees done, good or bad. The importance of a good example on which the young may exercise

this powerful and active element of their nature, is a matter of the utmost moment. To the Phrenologist every faculty assumes an importance almost infinite, and perhaps not one more so than that of Imitation. It is a trite, but true maxim, that "a man is known by the company he keeps." He naturally assimilates, by the force of imitation, to the habits and manners of those by whom he is surrounded. We know persons, who walk much with the lame, who have learned to walk with a hitch or limp like their lame friends. Vice stalks in the streets unabashed, and children copy it. Witness the urchin seven years old trying to ape his seniors in folly, by smoking the cigar-stumps which they have cast aside. In time, when his funds improve, he will wield the long nine, and be a full-fledged "loafer."

This faculty is usually more active in the young than in adult life, and serves to lead them to imitate that which their seniors do, before their reasoning powers are sufficiently developed and instructed to enable them to reason out a proper course of action. Thus by copying others, they do that which is appropriate, right, or wrong, without knowing why, or the principles and consequences involved in their actions.



HARRIET FARLEY.*

HER PORTRAIT—WITH A BIOGRAPHICAL SKETCH.

WELL and widely known as editor of "The Lowell, or New England Offering," a monthly magazine of industry, the contributors being factory girls, employed in the mills at Lowell, Massachusetts. This work has excited more interest in Europe than any other written by American female authors, because it is entirely unparalleled in the annals of factory life; and in no country, except America, is such a proof of female intellect yet possible. As one of the pioneers in this new development of mental culture and moral progress, and the chief agent by whom it has been upheld, Miss Farley deserves the good celebrity she has gained. We design to let her tell her own story, as it is impossible to give so true an impression of her character by any other delineation. The simplicity and earnest sincerity of spirit in which her letter is written, make this scrap of autobiography a model of its kind. Yet, lest there might be one reader who would be offended by this open-hearted sketch, and call it egotistic, we add, that Miss Farley had no idea that her language would be quoted.

"My father is a Congregational clergyman, and at the time of my birth was settled in the beautiful town of Claremont, in the State of New Hampshire. Though I left this place when six years of age, I still remember its natural beauties, which even then impressed me deeply. The Ascutney Mountain, Sugar River, with its foaming falls, the distant hills of Vermont, all are in my memory. My mother was descended from the Moodys, somewhat famous in New England history. One of them was the eccentric and influential Father Moody. Another was Handkerchief Moody, the one who wore, so many years, 'the minister's veil.' One was the well-known Trustee Moody, of Dummer Academy, who educated my grandmother. She was a very talented and estimable lady.

"My father was of the genuine New Hampshire

stock—from a family of pious, industrious, agricultural people; his brothers being deacons, and some of his sisters married to deacons. I have not learned that any one of them ever committed a disgraceful act. His grandmother was eminent for her medical knowledge and skill, and had as much practice as is usually given to a country doctor. His mother was a woman of fine character, who exerted herself, and sacrificed much, to secure his liberal education. His sisters were energetic in their co-operation with their husbands, to secure and improve homes among the White and the Green Mountains, and Wisconsin. So much for progenitors.

"I was the sixth of ten children, and, until fourteen, had not that health that promises continued life. I was asthmatic, and often thought to be in a consumption. I am fortunate now in the possession of excellent health, which may be attributed to a country rearing, and an obedience to physical laws, so far as I understand them. At fourteen years of age I commenced exertions to assist in my own maintenance, and have at different times followed the various avocations of New England girls. I have plaited palm-leaf and straw, bound shoes, taught school, and worked at tailoring; besides my labors as a weaver in the factory, which suited me better than any other.

"After my father's removal to the little town of Atkinson, New Hampshire, he combined the labors of preceptor of one of the two oldest Academies in the State with his parochial duties: and here, among a simple but intelligent people, I spent those years which give the tone to female character. At times, there was a preceptress to the academy; but it was in the summer when I was debilitated, and my lessons were often studied on my bed. I learned something of French, drawing, ornamental needle-work, and the usual accomplishments; for it was the design of my friends to make me a teacher—a profession for which I had an instinctive dislike. But my own feelings were not consulted. Indeed, perhaps it was not thought how much these were outraged; but their efforts were to suppress the imaginative and cultivate the practical. This was, undoubtedly, wholesome discipline: but it was carried to a degree that was painful, and drove me from my home. I came to Lowell, determined that if I had my own living to obtain, I would get it in my own way; that I would read, think and write, *when I could*, without restraint; that if I did well, I would have the credit of it; if ill, my friends should be relieved from the blame, if not from the stigma. I endeavored to reconcile them to my lot, by a devotion of all my spare earnings to them and their interests. I made good wages; I dressed economically; I assisted in the liberal education of one brother; and endeavored to be the guardian angel to a lovely sister, who, after years of feebleness, is now, perhaps, a guardian angel to me in heaven. Twice before this had I left "the mill," to watch around the death-beds of loved ones—my older sister and a beautiful and promising brother. Two others had previously died; two have left their native State for a Texan home. So you will see that my feelings must have been severely tried. But all this has, doubtless, been beneficial to me.

"It was something so new to me to be praised,

and encouraged to write, that I was at first overwhelmed by it, and withdrew as far as possible from the attentions that some of my first contributions to the 'Offering' directed towards me. It was with great reluctance that I consented to edit, and was quite as unwilling at first to assist in publishing. But circumstances seem to have compelled me forward as a business woman, and I have endeavored to *do my duty*.

"I am now the proprietor of 'The New England Offering.' I do all the publishing, editing, canvassing, and, as it is bound in my office, I can, in a hurry, help fold, cut covers, stitch, &c. I have a little girl to assist me in the folding, stitching, &c; the rest, after it comes from the printer's hand, is all my own work. I employ no agents, and depend upon no one for assistance. My edition is four thousand.

"These details, I trust, are not tedious; I have given them, because I thought there was nothing remarkable about the 'Offering' but its source, and the mode in which it was conducted.

"Indeed, I thought at one time of begging you not to insert my name in your book; and was only dissuaded by the reflection that you could not be expected to unearth all the gems which may be hidden in the caverns of this age, or prophesy of those who are to be famous in the future, but only to note those whose names, from whatever adventitious or meretricious circumstances have gone forth, even if thrown from the point of a shuttle.

"I consider myself superior to many of my sex, principally in qualities where they all might equal me—in hope, perseverance, content and kindness."

Thus frankly, but with true modesty, does this singularly gifted young woman close her reminiscences, without one allusion to her genius, or a complaint that she has only had a few fragments of time to give to the pursuit of literature, which is, in truth, the desire of her heart.

The greater portion of all she has written has appeared in the "Offering;" but in 1847 she selected from these pieces, and added a few original, making a volume, published in Boston under the title of "Shells from the Strand of the Sea of Genius." In the dedication of this book, Miss Farley touches a string which should make every parental heart vibrate—"To my Father and Mother, who gave me that education which has enlivened years of labor; and, while constituting my own happiness, has enabled me to contribute to the enjoyment of others." Let those who think education unnecessary for "operatives," consider what it has done for Harriet Farley, and what sweet reward she has rendered to those who trained her!

Indeed we may truly say, that few poets, philosophers, or fine writers, have accomplished half that has been effected by the Editor of the "New England Offering." Without unnecessary flourishes, we may call the consequences that must follow the impulse she has given to her own order, immense and wonderful. Her energy, her example, her own life, standing forth to prove her theories, have been of more value than a library of dissertations, to advance intellectual improvement and elevated morality among thousands of the young country women of America now found in the

* [We are permitted, by the publishers, to copy the above from WOMAN'S RECORD, OR SKETCHES OF DISTINGUISHED WOMEN,—from the Beginning till A. D. 1850—arranged in four eras, with selections of female writers of every age. By SARAH J. HALE. One vol. octavo, pp. 904. Price, \$5.00. New York, HARPER & BROTHERS. May be ordered from FOWLER AND WELLS, New York and Boston.]

large and constantly increasing class of "factory girls." To submit these unpretending compositions, written to improve the leisure hours of actual labor, to the rules of criticism, made for those who have been fed upon learning in college halls, or who have lived in an atmosphere of literature, art, and elegance, would be both foolish and ungenerous. Yet this "Offering," the production wholly of female operatives, is a work of which any country might be justly proud. The good sense, good principles, and useful information found in its pages, prove the respectable, we may say, dignified position in which industry and laudable ambition for intellectual culture, may maintain the operative portion of our community. The shocking pictures English writers give us of factory life in their own land, form a painful contrast to this.

Miss Farley stands at the head of her *collaborateurs*, not only in her capacity of editor, but in her superiority as a writer; yet she has many and talented assistant contributors, who deserve to share with her in the honor of this new literature. "Mind among the Spindles," is the title given to a handsome volume, selected from the "Lowell Offering," and published in London in 1849. The English critics have acknowledged the merit of the work, and also their astonishment at the intellectual progress which it proves the American people to have made. But we do not rate the genius displayed in the "Offering" as constituting a tithe of its merit. It is the moral goodness, the true Gospel sentiment pervading every page, which stamps its inestimable value. Rejecting all the fashionable *isms* of the day, resisting all persuasions from those who have striven to draw their journal into the arena of party, these noble-minded young women have been true to their sex and to their Saviour. The "Lowell Offering" was first issued in January, 1841; in 1843, Miss Harriet F. Curtis, an operative, was associated with Miss Farley in the editorial department, in which she continued two years. We quote the following sound doctrine from the pen of the former—

"We started with no lance or spear to fight battles, not even our own—our aim was 'to elevate the humble, and show that good might come out even of Nazareth.' *Individually* we have no sentiments or sympathies in unison with that spirit which would reform its neighbor and leave its own heart the abode of every bitter, malignant passion—which devotes so much time to hunting the mote in a brother's eye, that it has no time to find the beam in its own, and which publishes upon the folds of its banner, that its aim is, to *level*, not to *elevate*. We would not pull down the superior to the position of the more humble, but would raise the humble to the elevation of the superior. And this, we feel assured, can never be done but by the moral means of education, and the all-pervading influence of true Christianity."

PRELIMINARIES TO A NEW THEOREM.

BY F. W. E.

NUMBER ONE.

MAN is naturally possessed of an inquisitive and ambitious turn of mind. Hence it is, that among his first attempts at talking, in childhood, are inquiries into the nature and origin of things—every new object and appearance works upon these propensities. Hence it is, that all his juvenile labors and amusements are seen to have a direct reference to the pursuits of riper years. The doll, the wooden horse, the little wagon, and the ten thousand other toys of children, possess all their charms only from the consideration that they bear some resemblance to the larger things of utility and ornament which are used by our superiors in age and wisdom.

As the years of childhood pass away, these propensities of our nature show themselves not less conspicuously in the multiplicity of the other objects and pursuits which engage our attention. Every little boy wants a long-tail coat, and every little girl a high-top comb. The farmer's boy would much rather hold the plough, than ride the horse which draws it between the corn; he would much rather swing the scythe, than stir the hay; and pitch or load, than rake after the cart. The same exemplification might be given of all others.

The utility of these propensities, or principles, is great beyond calculation: for, without them, man would be altogether a different being from what he now is—would sink to a level with the brute creation; or, rather, he would never rise *above* it, in his intellectual character. The love of science, inquisitiveness, and the desire of glory, therefore, may be justly considered a spring of action in the human bosom.

The period of youth has been very fitly denominated the *seed-time* of life. It is then we imbibe those principles, and form those habits of thinking and acting which, in most instances, give direction to our whole subsequent course. If our natural inquisitiveness be then encouraged, if we then be inspired with a noble independence and love of truth, the most favorable results may be reasonably anticipated; but if not, the sad reverse. As all general rules, however, have their exceptions, so also this. Some minds will not improve, whatever may be the advantages; and others will turn even the most inauspicious circumstances to account, to promote their advancement. But it is the *existence* of these principles—to wit, inquisitiveness, a love for truth, and the desire of glory—to which, after all, we must attribute every improvement in moral and physical science. Influenced by these, the illustrious BACON exploded the empty technicalities of the popular philosophy of his day; Sir ISAAC NEWTON became a prodigy for the extent and variety of his discoveries; and LOCKE lifted up a beacon, which has since served both as a guide and an encouragement to all succeeding adventurers. The language of these men was: "Think for yourselves, examine for yourselves, and make your own deductions,—for so much as you yourselves consider and comprehend of truth and reason, so

much you possess of real and true knowledge: the floating of other men's opinions in your brains makes you not one jot the more knowing, though they happen to be true."

CURIOSITY OF ANIMALS.

IN conversation with a gentleman who had crossed the plains to California, he informed us of the curious mode of shooting the antelope. His party had often tried to shoot one, but they were so timorous that they never could get within shooting distance of them. They met a party in which there was a U. S. officer, and to him mentioned the difficulty of getting a shot at an antelope. Oh, says he, it is the easiest thing in the world. I will show you how to do it. The next day they saw a troop of antelopes, and the U. S. officer approached as near as he thought was prudent before they would take flight; he then laid down on the ground, waved a handkerchief, and made some antic movement. The antelopes having their bump of curiosity excited, approached gradually nearer and nearer to see the row until they were within thirty rods, when bang went the rifle, and down came a fine buck. In this manner the party ever afterwards could allure them within range of the rifle.

ERRORS OF OPINION CORRECTED.

BY JOHN B. NEWMAN, M.D.

"A little learning is a dangerous thing,
Drink deep, or taste not the Pierian spring;
For shallow draughts intoxicate the brain,
But drinking largely sobers us again."—POPE.

SOME time since I met with a person who had made himself well acquainted with the subject of practical phrenology, but whose researches and increased information had only the effect on himself of causing much sorrow and dismay. On inquiry, I found that his attention had been directed to the subject in consequence of noticing in a phrenological Almanac, some remarks about large heads, in connection with great capacity for mental exertion. His own head was not above average (21 1-2 in.), and for a moment the previous high opinion he entertained of his abilities received a severe shock, from which however he soon recovered, and the after-effect was a strong determination to study the science in order to prove its falsity. He procured books, and examined heads. Contrary to his wishes he became convinced of its truth, and equally convinced, to use his own words, "that he could not amount to much."

Before the period of his new studies he had been noted for his efforts at mental improvement, had accumulated quite a store of information, and was much respected. Since then, however, his struggles to excel had been diminishing, gradually becoming less and less, until finally he had come to a despondent stand. He said no one could seek what they knew could not be attained, any more than a man *could* by any power of his will exert his utmost strength to uproot a large tree or turn over a house. Now in all this his logic was correct enough; admit the premises and the

Be careful lest a too warm desire for distinction should deceive you into pursuits that may cover you with shame, by setting your incapacity and slender abilities in full light.

rest followed as a matter of course. The will acts in view of belief. It is true that some have achieved what seemed to others impossibilities, but it did not seem so to them who made the effort and succeeded. The slightest degree of probability is often sufficient to call forth every energy, but it must be probability not impossibility. We strive for the one, but despair at the other, and so it was in this case.

I told him his reasoning was correct enough, but that the premises on which he based it were utterly untrue; and that he was totally without warrant for them, either in the writings of phrenologists or in nature. On the contrary, it was expressly taught that the organs of the faculties could be enlarged, and that the facts brought forward to prove the truth of this teaching were innumerable. I instanced my own work on this subject, *THE NATURAL HISTORY OF MAN*, in which I had tried to show that every human being had within himself the powers of a Shakspeare and a Newton, and that it only required proper development and application to bring out these powers.

He said he had not read the work, but would at once procure it; and in the meantime wished to know if I could give him the reason for such an assertion. I asked him if he was not convinced that every human being did not possess all the faculties; and that if a being could be pointed out utterly deficient in one only, would it not throw that being out of the list of humanity. To this he readily assented, but mentioned the case of idiots who could not exercise all the intellectual faculties, and of others in whom single faculties, and even ranges of faculties, seemed incapable of working: and that although the original endowment might be granted to exist, yet it was so small as to amount to nothing.

The comparison made in the *Natural History of Man*, of organs to seeds, was then mentioned. Every seed consists of a life-power peculiarly impressed, united to a portion of organized matter. Place a seed in the proper conditions and it will become a perfect plant: deprive it of any of these conditions, or expose it to unhealthy influences, and if it evolves at all, the result will be defective or distorted development. An organ is also a portion of organized matter united with a life-power peculiarly impressed. Expose it to the right influences, and it will develop according to its type. As the influences are varied so will be its improvement or perversion. The life-powers of the organs are as differently impressed originally as are the life-powers of the seeds of the potatoe, cabbage, turnip, and rose. Imagine a garden in which are planted forty-two seeds of different kinds. Tend each one according to its needs. If it does not come up soon enough, see it is not buried too deep, and if so, remove the earth above it. One plant may require a frame to support it at first; another a little guano about its roots; another to be freed from insects which would otherwise eat it up. Take due care and remit not in application, and the garden will finally present forty-two fully-developed types; some for beauty, some for use, but each having its distinct masses necessary to all the rest, and to the garden as a whole. Let each mental organ be cultivated with equal care.

The pleased and attentive countenance of my hearer encouraged me to proceed, but the victory was yet far from gained. I had scarcely finished, when the despondent look overspread his face. "All that sounds very well in theory, but facts do not carry it out. I think there is an inseparable objection to all the organs fully developing, more especially in a small head; you may develop one organ, or set of organs, but it is at the expense of all the rest. It is a common saying, that a musician is good for nothing but music; a mathematician knows nothing but mathematics. Pope says that

'where memory prevails
The solid power of understanding fails, and that
Where beams of warm imagination play;
The memory's soft figures melt away.'

I think I account for all this. The nervous matter that forms the organs is inclosed in a hard bony case. Wherever an organ increases in size, it presses on the others round it, and injures them. The amount of space cannot be increased any more than I could possibly crowd a pint and a half of water into a pint measure. If I continued to pour, the additional half pint could only enter the measure by crowding out half a pint of what was in before, and so nothing would be gained, Pope understood this when he says

"Like kings we lose the conquests gained before
By vain ambition still to make them more."

"I perceive you rely a good deal on Pope, but you could not have a worse adviser, nor yet a better example, as far as perseverance is concerned. He was a most indefatigable student, but lived long before phrenology dawned, and understood nothing of true physiology. You are entirely wrong in comparing the forces of mechanics to those of the living organism; so far from being at all similar, they are utterly diverse. For the distinction I must again refer to the book. Every portion of the body is continually changing the bones as well as the soft parts. The latter possess the most power. *It is susceptible of perfect demonstration, that wherever the soft parts are opposed to the hard, the latter invariably gives way.* This much holds true even outside the body: constant dropping of water wears away the rock. If a wedge of wood be driven into a slit in granite, and then saturated with water, the water by its expansive force will burst the solid granite in pieces. A seed of a tree accidentally dropped into the opening in the centre of a heavy mill-stone, has been known to develop, shoot up through the opening, and as the space became too contracted, force up the entire mill-stone, lifting and supporting it at some distance from the earth. Your argument from the pint measure cannot hold in any circumstances when applied to life. The skull readily enlarges to accommodate any additional quantity of nervous matter that may require room within it."

"Are there any well-known instances where small heads, as a whole, have become large heads as a whole. I mean not particular organs or sets of organs, but all of them?"

"You will find in the *Natural History* a quotation from Dr. Brigham in relation to the experience of Spurzheim, who found, by measurement, considerable enlargement in the heads of several

distinguished men after an interval of some years, and that the celebrated Itard cites Napoleon as a striking example of this kind. His head was small in early life, but acquired in after-years a development nearly enormous."

"All this is certainly conclusive, but does it not prove too much? Have you not shown that the organs have an unlimited capacity of development; that the more the faculties are exercised, the greater is their increase. Is there no danger of monstrosity?"

"None whatever; you will find that like the plant, each organ has its type of size, and arrived at its fullest degree of development, a certain law comes in play and forbids any further increase. There is probably no limit to activity and easy working, but an impossible barrier in respect to size.

"Before we part, I must point out one limitation that you have neglected in your investigations. It is true that the rule reads '*Size is the measure of power,*' but there is also added to it, '*all other things being equal.*' 'The big head may have little wit,' where temperament and education clog its powers and afford no opportunities for their exercise. Don't forget '*all other things being equal.*'

It may be needless to remark that the person referred to gladly admitted Pope's correctness on one point, "A little learning is a dangerous thing," and left me with a cheerful countenance and resolute determination to drink deeper of the same spring.

SPHERES.

THERE will be an attempt, in this article, to bring out a point of philosophy, which has a most important bearing, not only upon Psychology, but upon all cognate branches of human speculation.

The idea, I believe, was first distinctly set forth by SWEDENBORG, that all forms and existences, whether inorganic or organic, or whether in the natural or spiritual world, respectively send forth their own peculiar emanations, by which is formed around each an enveloping sphere or atmosphere. This doctrine has been recognized as a theory by others since the days of Swedenborg, and may almost be considered self-evident; but within a comparatively recent date, it has received absolute scientific demonstration, at the hands of Baron Von Reichenbach. I cannot now go into the details of the experiments of this philosopher, by which this important result was attained. Nor would such a labor now be necessary, as the merits of his discoveries have before been discussed in this Journal. It is sufficient to say that, commencing his experiments with magnets and crystals, and proceeding thence to amorphous (or uncrystallized) bodies, and thence to plants, animals, &c., he found that they all either sent forth a delicately luminous flame which could be seen, or a non-luminous and electricity-like *aura*, which could be felt by one whose organs of sense were sufficiently acute. Not only was this fact found to apply to all such bodies and substances upon the earth as could be subjected to

direct experiment, and to the earth itself as a whole, but it was ascertained, by equally conclusive tests, that even the heavenly bodies were not without their marked influences, perceptible to the sensitive human nerve.

But if the doctrine of universal emanations is thus established, it must not only apply to each and every body as a *whole*, but to each part, and indeed each atom, of which each general body is composed. Not only, therefore, must the enveloping sphere of each body be an *essential representative* of the body in the *general*, but it must be the same also as to its ultimate and *minutest particulars*, including all the principles of form, structure, molecular association, internal and vital motions, &c. The sphere of each body, therefore, is the exact aro-mal counterpart of the body, and may be said to be its identical self spiritualized. This has been further demonstrated by the fact that medicines holden in the hands of certain sensitive individuals, even when wrapped up so as to conceal their nature, and guard against the effects of the imagination, will, by an absorption of their emanations through the pores of the skin, produce all the effects upon the patient that the same medicines would produce if swallowed in their gross state.

But it is not our purpose at present to enter into any examination of the bearings of this important principle, upon the philosophy of outer material existences and operations,—as upon this subject we have lately spoken through another channel.* The special object of bringing it forward now is to exhibit some of its bearings upon the interior philosophy of man, and to unfold the light which it throws upon certain psychological phenomena, otherwise seemingly inexplicable.

Let it be duly apprehended, then, that *man*, in common with all other existences, organic as well as inorganic, is surrounded by a magnetoid, "odic," or aro-mal sphere—that that sphere is a most exact counterpart of all the essences, qualities, and principles of his intellectual, moral, and physical being, and that it is indeed *himself* in a spiritual degree. Now as the specific emanations from a man's organism are generally interdiffusive, so *each portion* of one's sphere, as well as its *whole*, consist of the representative elements of head, trunk, limbs, viscera, organs of sense, and indeed of all the minutiae of the whole personal existence. Not only this, but each portion of one's sphere must necessarily be characterized or qualified by all the intellectual and moral qualities of one's being, and even by his peculiar *personal form*. In other words, it must contain all those qualities, in the same way as it contains all the elemental including his *personal form*, in a *spiritual degree*, essences of his physical being, spiritualized.

Wherever any portion of a man's sphere extends, therefore, there, *in a degree*, is *he*, *spiritually*. Wherever any portion of the sphere of any other form or organism extends, there, *in a degree*, is *it* *spiritually* or *ethereally*, though in each case the

degree, or intensity and power of the projected self-hood, as involved in the emanated sphere, will, of course, always vary in accordance with its nearness or remoteness in respect to the centre of emanation. It is by the contact of the spheres of different beings, organic and inorganic, that those beings communicate *spiritually* or *ethereally* with each other, even as they communicate *physically* with each other by contact of their grosser elements.

Admitting this *spiritual* going faith of one's identical being, in ethereal emanations, to form association with the corresponding emanations of other beings, organic and inorganic, we are not only furnished with an easy explanation of interior impressions, clairvoyance, &c., but with a hint at the explanation of a still more remarkable phenomenon, and one so apparently marvellous at first sight, that I confess I could not believe it were it not for an instance or two of personal experience, and the abundant testimonies of different persons, living in different times and nations. I refer to the phenomenon which has been called "doubles," or that by which a person appears in two different places at one and the same time. The remainder of the present article will be mainly occupied with alleged instances of this kind; and, first, I will state a case in my own experience, which bears a sufficiently close analogy to the others to prepare me (in connection with the respectable testimony on which they rest) to believe in their essential verity.

I was visiting a friend in Dutchess County, about seventy miles from home, when one night, after I had retired to bed, and while lying in that quiet passive state between sleep and wakefulness, a friend and neighbor of mine, whom I had left at home, suddenly made his appearance apparently at the door of my room. I did not, of course, see him with the external eye; but yet *saw* him, and that, too, so distinctly as to perceive every lineament of his countenance. He wore an uncommonly anxious expression, and seemed to have come after me from some motive which was deeply weighing upon his mind. So great was his apparent anxiety that it conveyed the same feeling sympathetically to me; and I could not feel quite at rest until I had returned home and seen him. Returning home, and calling at my friend's office, he informed me that on that very evening he had strongly desired to see me, to inquire respecting a particular matter which gave him deep concern, and that he had taken his hat to go to my house, when his wife informed him that I was not at home. It was evidently this anxious thought of his which brought his sphere into rapport with mine, and projected his image so that I could see it. Spiritually speaking, he was as near me as his form appeared to be; and his spiritual form was as substantial as his own tangible body, though its substance was ethereal.

I will follow this statement with an account related by Jung Stilling, in his *Pneumatology*, on authority upon which he says he could rely:—

"In the neighborhood of Philadelphia, there dwelt a solitary man in a lonely house. He was very benevolent, but extremely retired and reserved, and strange things were related of him; amongst which were his being able to tell a

person things that were unknown to every one else. Now it happened that a certain captain of a vessel belonging to Philadelphia was about to sail to Africa and Europe. He promised his wife that he would return again in a certain time, and also that he would write to her frequently. She waited long, but no letters arrived; the time appointed passed over, but her beloved husband did not return. She was now deeply distressed, and knew not where to look either for counsel or consolation. At length a friend advised her to go for once to the pious solitary, and tell him her griefs. The woman followed his advice, and went to him. After she had told him all her troubles, he desired her wait awhile there, until he returned and brought her an answer. She sat down to wait, and the man, opening a door, went into his closet. But the woman, thinking he staid a long time, rose up, went to the window in the door, lifted up the little curtain, and, looking in, saw him lying on the couch or sofa, like a corpse; she then immediately went back to her place. At length, he came and told her that her husband was in London, in a coffee-house which he named, and that he would return very soon; he then told her, also, the reason why he had been unable to write. The woman went home pretty much at ease.

"What the solitary told her was minutely fulfilled: her husband returned, and the reasons of his delay, and his not writing, were just the same as the man had stated. The woman was now curious to know what would be the result if she visited the friendly solitary in company with her husband. The visit was arranged, but when the captain saw the man, he was struck with amazement; he afterwards told his wife that he had seen this very man on such a day (it was the very day that the woman had been with him) in a coffee-house in London, and that he had told him that his wife was much distressed about him; that he had then stated the reason why his return had been delayed, and of his not writing, and that he would shortly come back, on which he lost sight of the man among the company."

It is not improbable that there is a little exaggeration mixed up with this story, as due to a play of marvellousness; but after all reasonable allowance is made on that score, there is no just reason to deny the truth of its main particulars; and it may be admitted as a case explicable only of the principles set forth in the commencement of this article.

Mrs. Crowe, in her "Night-side of Nature," relates many cases of this general class, but of these we have room only to extract the following:—

"A president of a supreme court at Ulm, named Pfizer, attests the truth of the following case:—A gentleman, holding an official situation, had a son at Gottingen, who wrote home to his father, requesting him to send him, without delay, a certain book, which he required to aid him in preparing a dissertation he was engaged in. The father answered that he had sought, but could not find the work in question. Shortly afterwards, the latter had been taking a book from his shelves, when, on turning round, he beheld to his amazement his son just in the act of stretching up his hand towards one on a high shelf in another part

* See a work on universal nature and universal truth, by the present writer, entitled "THE MACROCOSM AND MICRO-COSM," &c., recently published by Fowlers and Wells, and in viii-th chapter of which the subject is more fully discussed in its bearings upon the philosophy of the "universe without."

of the room. 'Halloo!' he exclaimed, supposing it to be the young man himself; but the figure disappeared, and on examining the shelf, the father found there the book that was required, which he immediately forwarded to Gottingen, but before it could arrive there, he received a letter from his son, describing the exact spot where it was to be found."

"Edward Stern, author of some German works, had a friend who was frequently seen out of the body, as the Germans term it; and the father of that person was so much the subject of this phenomenon, that he was frequently observed to enter his house while he was yet working in the fields. His wife used to say to him, 'Why, papa, you came home before;' and he would answer, 'I dare say, I was so anxious to get away earlier, but it was impossible!'"

Among her numerous accounts of this kind, Mrs. C. also relates, from Dr. Werner, the case of a Danish physician, whose image was often seen in the sick rooms of his patients, when unexpected circumstances had thwarted his intention to be there in body.

A case, precisely similar in nature to these, occurred not long since in the village of Greenpoint, L. I. A Mr. P. whose business was in New York, was distinctly observed, by a member of his family who was looking out of the window, to return earlier than usual one afternoon, and pass through the gate of his front yard, and advance towards the house. The person observing him immediately went to order his supper, and of course lost sight of him. Not entering the house, they supposed him to be employed around the premises, or that he might have called upon one of the neighbors. They kept his supper waiting for two hours, when the gentleman himself returned in body, stating that he had just then come directly from his place of business in the city. Mr. P. died not long afterward; but whether this phenomenon had any connection with his approaching decease, it is impossible to say.

I could relate other cases of this kind, but my space is full. I will, therefore, conclude with the remark that these cases, related as having occurred among people of widely different habits of thought, and resting as they do upon the most respectable testimony, cannot reasonably be set down as so many sheer fictions, or yet as instances of deluded imagination. If the important principles unfolded in the forepart of this article do not go far to explain them to the satisfaction of the reader, we would like to see them explained on more rational grounds.

W. F.

EXERCISE, THE LAW OF DEVELOPMENT.

THE wide-spread fallacy that if a person be able to live without work it is their right and privilege to lead an inactive life, is an error as fatal in its effects on health as it is fallacious in principle. The right to commit suicide, though practically asserted by some, is very generally denied. We have no moral right to abridge our powers of mind or body by opium, arsenic, or alcohol, or to suspend them by a rope; and we apprehend that

if man had a just view of the duties he owes to himself, his family and the world, he would discover in many of his habits that he is a culprit under laws more fixed than those of the Medes and Persians.

Men of light occupations, and women whose circumstances do not compel them to work, a great majority of whom neglect physical exercise, thereby become so deficient in muscular development as to be weak, delicate and sickly—ever the prey to nervousness, dyspepsia, and that long train of chronic diseases that afflict the human race. We pity their condition, because, for the most part, the evils they suffer are brought on by ignorance of the laws of their being. To place ourselves on good terms with such, we will not now blame them for what, perhaps, might be called culpable ignorance, but good-naturedly address ourselves to the task of removing from their minds the veil of ignorance that has caused all the ills that scourge them.

It is as natural for a child to exercise as to breathe. When unrestrained, nearly all children are distinguished for restless activity. Nature bids them exercise, and they obey the mandate, often in spite of ignorant parents, nurses and teachers, who scold and whip them for restlessness. They are more disposed to consult their own convenience than to study the laws of nature as applicable to their young charge, and by dint of praising quietness and blaming and punishing activity, the poor child's nature is smothered, and pale cheeks, diminutive muscular development, weakness, dyspepsia, consumption and death, are the fruit of the oft-repeated command, "keep quiet."

Mothers, if you wish your children to be healthy, well-developed and beautiful, feed them plainly, dress them very loosely, and let them run, jump, and exercise with all their might from infancy onward. The lamb skips and plays, and the colt rears and races, not from mental playfulness, but because the law of exercise is inwrought in every muscle and vital function of its organization. Vital force is sent out to the muscles, and they feel and obey the command, "act! act!"

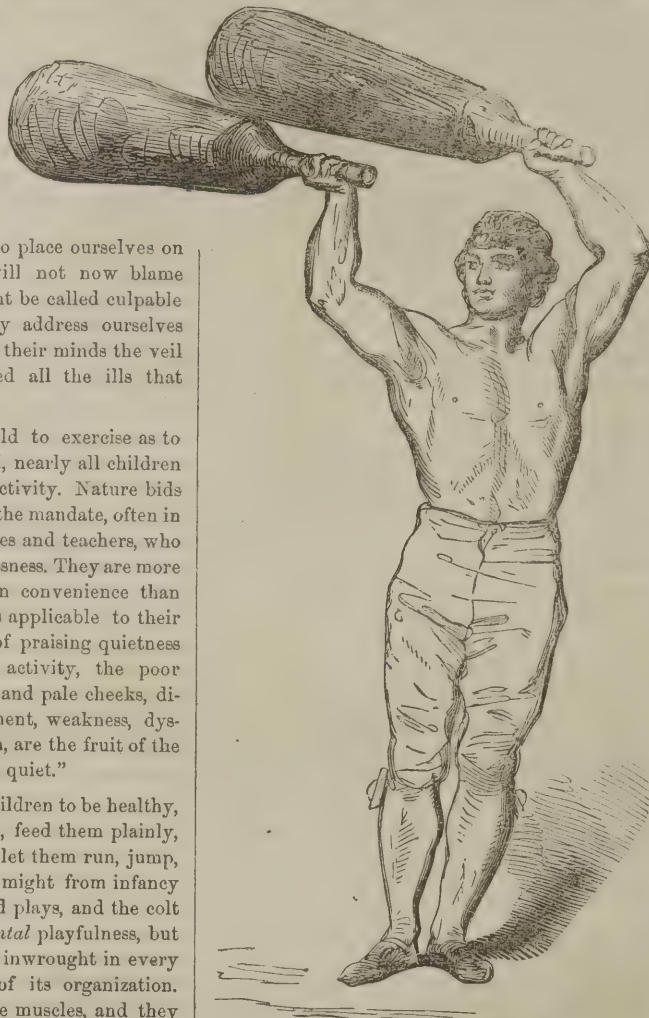
Exercise is as essential to development as air is to life. No person can acquire a large, compact, muscular organization without it.

"But, you would not have girls run and romp over hill and dale, and laugh boisterously like boys." Let us examine the subject, and see what nature, the great teacher, will say concerning it. Do young female animals frisk, jump, and play like males, and do little girls instinctively laugh loudly, and run and play like boys? If so, we may safely infer that nature has established the same general law of exercise, not for animals merely, but for both sexes of the human race.

By an irrevocable physiological law, growth of brain and body is acquired by exercise. Look at the arm and hand of the laboring man or woman, and how vast the difference in the size and strength of two classes. The same law holds respecting the lungs and other vital organs. The heart of him

who creeps through the world languidly and mincingly is small, and weak in its power to circulate the blood, while the man who rushes into active business earnestly, and uses his muscles vigorously, his heart is called upon for energetic action in sending the blood copiously to all parts of the system, and the consequence is, an increase in the size and strength of that important organ.

To illustrate this great law of exercise, we have



INDIAN CLUB EXERCISE.

copied from the *London Illustrated News* an engraving of Mr. Harrison in his Indian club exercise, with the facts from that paper of the measurements of the man before and after this mode of exercise.

"We learn that Mr. Harrison first began to use the clubs three years ago, at which time his muscular development was regarded as very great, his measurement being then:—Round the chest, 37½ inches; round the upper arm, 13½ inches; and round the fore-arm, 13¼ inches. The clubs with which Mr. Harrison commenced weighed about 7 lb. each; he has advanced progressively until he can now wield with perfect ease two clubs, each weighing 37 lb., and his heaviest weighs 47 lb. The effect of this exercise on the wielder's measurement is as follows:—Round the chest, 42½ inches; the upper arm, 15 inches; and

the fore-arm, 14 inches. At the same time his shoulders have increased immensely; and the muscles of his loins, which were weak when he first used the clubs, are now largely developed and powerful. In short, all the muscles of the trunk have been much improved by this exercise."

MICHAEL ANGELO,

AND HIS FIRST WORK.

THE accompanying engraving of the celebrated Michael Angelo, furnishes a sample of the highest order of intellect, with remarkable perceptive organs, order, constructiveness, and ideality. He had also large reflective organs, a fine and strong temperament, and great dignity, force, and perseverance of character. As an illustration of his talent and character, and the triumph of his genius over circumstances, we give a sketch of his first work and introduction to notice in the world of art:—

The distinguished painter, sculptor, and immortalized architect of St. Peter's Church at Rome, Michael Angelo Buonarrotti, was born in Tuscany, in 1474. He was put out to nurse to the wife of a sculptor, and may therefore be said to have sucked sculpture in his very milk.

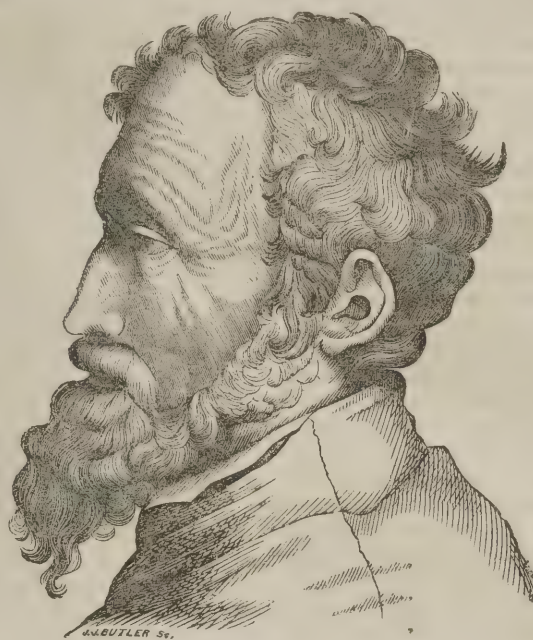
He entered the studio of Ghirlandajo at the age of thirteen, and performed feats unequalled in the annals of art. He seldom had his work corrected, as his copy always surpassed the original. His master being a superior man himself, and capable of appreciating talent wherever found, encouraged his pupil in these developments of youthful excellence. Not so with his companions. They could not look upon their young rival with complacency, for genius of this character could not be suffered to exist in a lad of thirteen years. Michael Angelo had, therefore, to endure their ill-treatment.

Once our youthful artist took occasion to criticize the design of one of his fellow-workmen, and thereupon he received such a blow from the exasperated man, that it broke the cartilage of his nose, from which cause it remained crooked through life.

One day Angelo entered the grounds of the Medici. He there beheld treasures of art which Lorenzo the Magnificent had collected, such as he had never beheld before. Struck with their antique beauty, an instinctive jealousy prompted him, not only to imitate, but to excel these exquisite productions. Procuring a block of marble, he divested himself of his outer garments, and seizing a chisel and hammer, he began the outlines of a faun's head.*

The studio of his former master was deserted by him, to the no small gratification of his fellows, who rejoiced that they were at last rid of their detested and hated rival, whose only crime consisted in his surpassing talent.

One day, as Michael Angelo was finishing his faun's head, a man of about forty, exceedingly plain in feature, and dressed with the greatest neg-



MICHAEL ANGELO.

ligence, stopped opposite him, and silently observed him as he worked. Michael Angelo labored with ardor, without taking the slightest notice of the unknown, for whom he cared about as much as for the dust that fell beneath his chisel.

When he had given the finishing stroke to his work, the young man drew back, after the manner of artists in general, so as better to judge of the effect of his performance, with which he appeared perfectly satisfied. This was apparently the moment awaited by the silent spectator of the scene, who, slowly advancing, laid his hand on the young sculptor's shoulder.

"Friend," said he, with a slight smile, "will you allow me to make one remark?"

Michael Angelo turned round with assurance, and with an air combining contempt and insolence.

"A remark! You?" said he, slowly.

"Or, in other words, if you like it better, a criticism," continued the stranger.

"On my faun's head?"

"On your faun's head," quietly answered the unknown.

"And pray who are you, sir, who thus assume a right to criticise my labor?"

"It can matter little to you who I am, if my criticism is correct," said the stranger.

"And pray who is to decide between us which of the two is right?"

"Yourself, if you wish it."

"Well, sir, let us hear—speak!" said Michael Angelo, folding his arms with an air of defiance.

"Have you not intended to represent the grinning head of an old faun?" asked the stranger.

"Certainly—that is easy enough to be seen."

"Well," suggested the critic, smiling, "where did you ever see an old man with a perfect set of teeth?"

The young man reddened up to the eyes at this remark, and bit his lip with vexation. The criti-

cism was a just one; and, waiting till his interloper had disappeared, he took his chisel, and with a couple of blows knocked out two of the faun's teeth; as it was now late he resolved to return the next day and put a finishing stroke to his work.

The following morning at an early hour, Angelo repaired to the garden, but to his great surprise, his faun had disappeared, and in its place was posted the stranger of the day before.

"Where is my head?" angrily asked the young sculptor.

"It has been removed by my orders," quietly answered the unknown.

"And who are you, sir, who has thus dared to give orders in the gardens of Lorenzo the Magnificent?"

"Follow me, and you shall learn," said the stranger.

"I shall certainly follow you, and oblige you to return my faun's head."

"Perhaps you will be glad to let it remain where it is."

"We shall see."

"We shall see."

The stranger took the way to the palace with the same tranquil manner, and was preparing to ascend the grand staircase, when the young man, seizing his arm, with an exclamation between timidity and anger, said:—

"Where are you going, sir? do you think to penetrate thus with impunity the apartments of the prince? Depend upon it we shall get turned out."

But the unknown, without paying the slightest attention to what the young man said, went on, and crossed the ante-chamber. The servants rose at his approach, and the guards saluted him with respect. Michael Angelo followed with increasing uneasiness.

"Can he hold some station in the palace?"

FAUN.—Among the *Romans*, a kind of demi-god, or rural deity, called also *Sylvan*, and differing little from *Satyr*. The fauns are represented as half goat and half man.

thought he, rather uneasy at the idea; in that case, I am wrong in speaking so freely. Well, after all, my faun belongs to me, and he must return it; it is my work. At all events I can pay him for the marble.

The unknown traversed the gallery and the saloon without the slightest impediment.

"The devil!" thought Michael Angelo, "can he be the prince's secretary? if so, I shall be in a nice predicament, after my impertinence to him. Oh! what a blind fool I have been."

The unknown now opened the door of a chamber regally furnished, and rich with objects of art of the greatest value.

The young sculptor paused on the threshold, speechless and trembling; his boldness had quite forsaken him, and he gave himself up for lost. He had certainly offended a person of immense power, when that person could so unceremoniously enter the private apartments of Lorenzo de Medici, without being so much as announced; as he endeavored to stammer forth a few words of apology, he raised his eyes, and to his astonishment beheld his faun's head resting on a rich pedestal.

"You see, my friend," said the unknown, in the same kind tone, "that if I have removed your faun from the garden, it was but to put it in a more worthy place."

"But, good heavens!" exclaimed the young artist, assailed by a new terror, "what will the prince say when he sees this wretched attempt of mine among so many precious objects of art?"

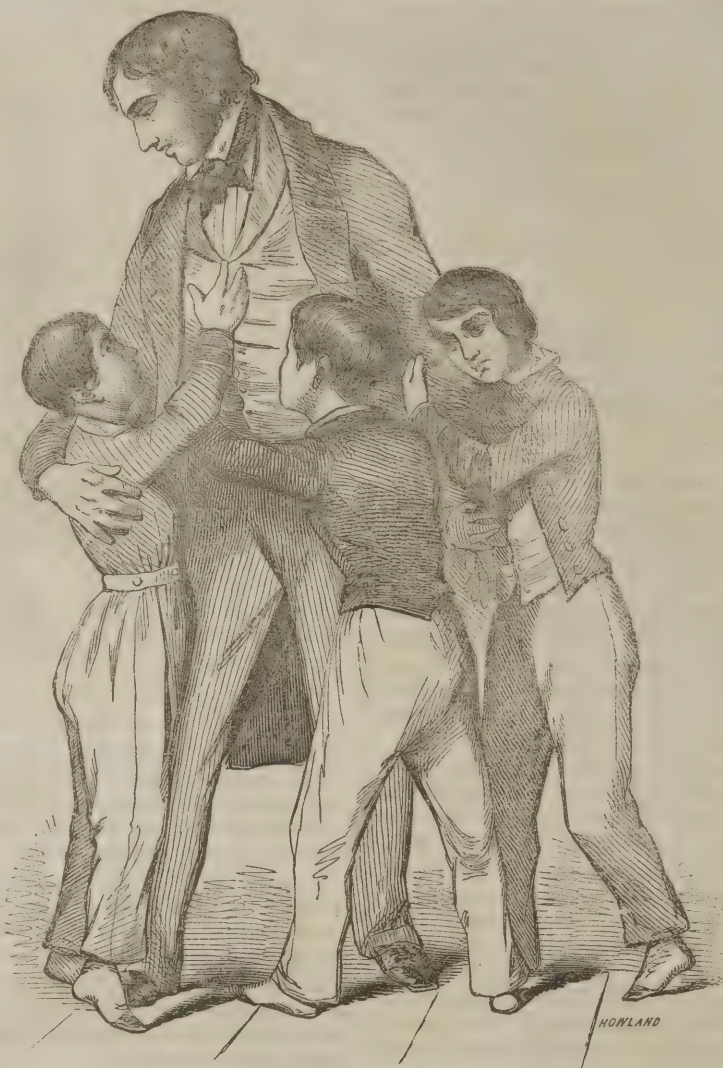
"The prince approves of it, and, as a proof of what I say, he extends to you his hand, in token of his approbation. Come, my young friend, will you not take it?"

Any other would have fallen on their knees at the prince's feet; but Michael Angelo, moved even to tears, could only hang his head, while he cordially pressed the hand which was held out to him.

"From this day forth consider yourself as one of my family, my young friend," said the prince; "you shall work in my studio, you shall dine at my table, and be treated as my son. Go to my wardrobe, and let them give you a handsome violet mantle, equal to that worn on festive days by Peter and John of Medicis."

"My lord," answered the young sculptor, much affected, "before I accept your precious favors, allow me to run to my father that he may share my happiness; he disdains my love of art, and has turned me out of doors as a worthless and idle son; I would return to him humble and obedient. I know my father; though inflexible, he is just; and perhaps, when he knows what has happened to me, instead of regretting it, he will have a right to be glad of my fault. And from this day forth I may be proud to present myself, not only at home, but everywhere; for has not Lorenzo of Medicis, the greatest man of his time, conferred upon me the title of artist?"

"Tis well, my son," replied the prince, "return to your home and to your father, and announce to him that my patronage shall be extended to all his family; and also, that I permit him to present himself, whenever he wishes, at the palace, to demand of me whatever office shall best suit his taste."



THE GOOD SCHOOLMASTER ILLUSTRATED.

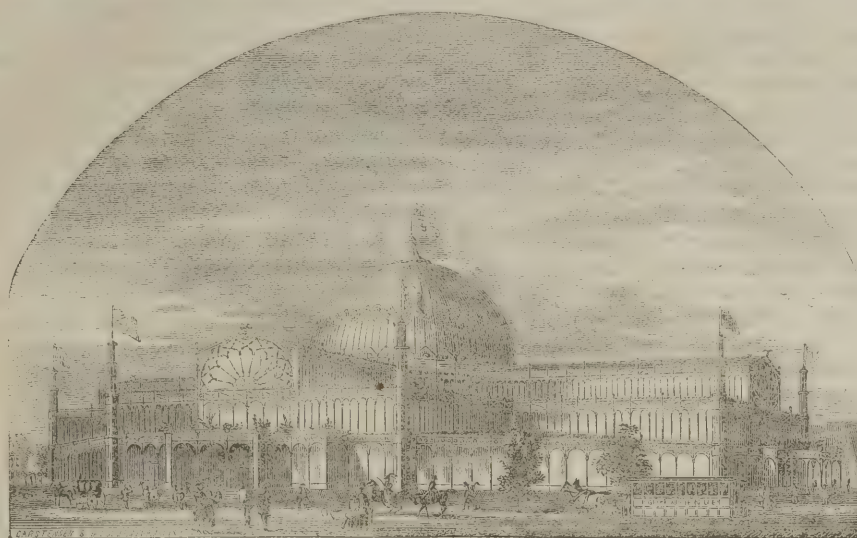
THE GOOD SCHOOLMASTER.

The organ of Philoprogenitiveness is dominant on the head of this good and worthy friend of children. Benevolence is equally large, and the inferior passions are very weak. No doubt this man has made choice of this vocation, which is so irksome to all who are not kindled by a love for children, from an active sympathy with infancy and weakness.

How greatly such a man is beloved! No doubt, as much as he loves, for affection draws affection. And these children, who rush into his arms as if he wished to press them all together to his heart! The smallest is his favorite; the child stretches on tip-toe to reach the neck of the good master; the middle one strives to attract the attention of the common friend; while the third, more reserved, and inspired with a tender attachment, seizes the arm to which he clings, and on which he leans his head at the place where Adhesiveness is located.

The reader will observe the great prominence in the back part of the head of the good schoolmaster, in the region of Philoprogenitiveness. Those who do not know the location of the organ

are referred to the Symbolical Head on the twenty-third page. Self-Esteem, Firmness and Combativeness are also rather small, while Cautiousness, Veneration and Benevolence are predominant. These developments indicate a very strong resemblance to the female character; and as woman is by nature better adapted to train and educate the young mind than man, therefore those men who most strongly resemble their mothers in mental development and disposition are better fitted by nature for teachers. Not one man in five thousand, who does not inherit strongly these maternal qualities, ever feels an inclination to teach the young, or would succeed, were they to make the attempt. Many men there are who *take up* teaching as a merely pecuniary matter to eke out the winter months profitably, or to enable them to pay their way through college, whom nature has not fitted for the vocation. They may have learning and intellect, but they lack the social qualities requisite to make teaching a pleasure. Let school committees and parents study Phrenology, if they would select such teachers as will excel in winning the love, while they develop the intellect, of children.



THE NEW WORLD CRYSTAL PALACE.

This building, constructed of Iron and Glass, is being erected on Reservoir Square in the City of New York, by the ASSOCIATION FOR THE EXHIBITION OF THE INDUSTRY OF ALL NATIONS, incorporated under an Act of the Legislature of the State of New York, the 11th day of March, 1852. The use of Reservoir Square is granted by the Municipal Authorities of the City. The Croton Reservoir is seen on the right in the distance. The Ground Plan of the Building forms an octagon, and is surmounted by a Greek Cross, with a Dome over the intersection. The extreme length and breadth of the building are each 365 feet. Height of Dome to top of Lantern, 148 feet. Entire space on Ground Floor, 111,000 square feet. Galleries, 62,000 square feet. Whole area, 173,000 square feet, or 4 acres.

CRYSTAL PALACE

FOR THE WORLD'S FAIR, 1853.

ANNEXED is a wood engraving of the elevation of the building now erecting on Reservoir Square, in the city of New York, for the purposes of an Exhibition of the Industry of all Nations, or, as it is more familiarly termed, a Crystal Palace, or World's Fair; and it is proper to preface a description of the edifice by a statement of the general organization of the enterprise.

The prodigious success of the London Exhibition turned the minds of the industrial world to the propriety and expediency of repetitions of that effort in different parts of Europe. Thus, there has already been one in Austria; the same has been done in Ireland; and preparations are making for one on a very extensive scale in Paris in the year 1854.

It is very natural that those citizens of the United States who were in London in the summer of 1851, and who saw and felt the gratifying triumphs that our people achieved during that year, and who also saw the peculiarly popular character of expositions of this kind, and their beneficial tendencies in regard to the working classes, should early have entertained the idea of repeating the Exhibition on this side of the water. Accordingly, shortly after the close of the London Fair, steps were taken for the purpose.

The form of our political system, and the Constitutional restrictions imposed on our State and Federal action, rendered it impossible that the affair should be, as it was in England, taken up and carried on by Government; and it therefore became necessary to rely on individual enterprise and activity.

New York, the commercial metropolis of the Union, was naturally selected for the spot; and

on the 3d day of January, 1852, the municipal authorities of that city, perceiving the immense benefits that must flow from such an enterprise, if properly conducted, not only to the commerce and prosperity of the city, but to the cause of popular instruction and of healthful entertainment, granted a lease of Reservoir Square for the object.

The Legislature was then applied to, and that body, on the 11th of March, granted a Charter of Incorporation to the ASSOCIATION FOR THE EXHIBITION OF THE INDUSTRY OF ALL NATIONS.

The principal provisions were as follows:

The Association was incorporated with a capital of two hundred thousand dollars, leave being given to raise the same to three hundred thousand dollars.

They were authorized to occupy any real estate that might be granted them, and thereon to erect a building for the purpose of the Exhibition of the Industry of all Nations. They were further empowered to award Prizes, and to do everything necessary to carry out the general object.

On the 17th of March, Mr. THEODORE SEDGWICK was elected President, and Mr. WILLIAM WHETTEN Secretary.

The next important step was to secure the co-operation and countenance of the Federal Government. It was essential in order to obtain extensive support from the manufacturers of Europe that their goods should be admitted duty free. The proper department of the Government of the United States treated the matter with cordial liberality; and on the 24th day of May, Mr. MAXWELL, Collector of the Port of New York, made a written communication to the President of the Association, stating that the building, when erected, would be made a bonded warehouse, so as to receive goods free of duty while on exhibition.

It next became necessary to organize the Foreign Department of the enterprise; and it being essential that the affairs of the Association in Europe should be for the sake of order conducted by some one competent Agent, they selected for that purpose Mr. CHARLES BUSCHEK, of London, whose great experience as Commissioner of the Austrian Department at the London Exhibition of 1851, and whose excellent character and high social position, pointed him out as eminently fitted for the place; and arrangements were thereupon entered into by which Mr. BUSCHEK was authorized to secure the co-operation of the Manufacturers of Europe. The appointment of Mr. BUSCHEK was made on the 25th of June. Shortly after, Mr. C. E. DETMOLD was appointed Superintending Architect and Engineer; Mr. HORATIO ALLEN, Consulting Engineer; and Mr. EDMUND HURRY, Consulting Architect.

The next step was to obtain the plan of the building. Sir JOSEPH PAXTON had, with great liberality, furnished one of singular beauty, but the peculiar shape of the ground rendered it impossible to use it. The late lamented Mr. Downing—a name dear to this country—offered another of striking ingenuity, but this was also excluded by the terms of the grant from the city, which peremptorily required that the building should be exclusively of Iron and Glass. Many other plans were offered, of great beauty and originality; and from these the Board, after much consultation, determined to select the one at the head of this sheet.

The plan was adopted on the 27th August.

The Masonry Contracts were signed on the 4th of September; and on the 25th of the same month the principal part of the Iron work was contracted for. By the Masonry Contracts, the foundation was to be delivered on the 21st of October; and by the Iron Agreements, the delivery of castings was to commence at the same time.

We shall now go into the details of the site and size of the building. Reservoir Square, on which it is erected, lies at the northern extremity of the city of New York, west of the Croton Distributing Reservoir, and between that mighty mass of stone and the Sixth Avenue. The precise distance from the Reservoir to the Sixth Avenue is 445 feet, and the width, north and south, from Fortieth to Forty-second street, is 455 feet.

It will be observed that this piece of ground is nearly square. The shape is unfavorable for architectural purposes. In other respects no better spot could be found in the city. The Sixth Avenue Railroad runs directly past it; the Fourth Avenue Railroad runs near it; and it lies immediately in the vicinity of the Fourth, Fifth, and Sixth Avenues, the main thoroughfares of that part of the city.

The architects and designers whose plan was adopted by the Board, are Messrs. Carstensen and Gildemeister. Mr. Gildemeister has been some time settled among us, and is not only an architect, but an artist. Mr. Carstensen is the designer of the Tivoli and Casino of Copenhagen, the principal public grounds of that city, and has recently established his home under the broad shelter of the Republic.

The main features of the building are as follows:

It is, with the exception of the floor, entirely constructed of iron and glass. The general idea of the edifice is a Greek cross, surmounted by a dome at the intersection. Each diameter of the cross will be 365 feet 5 inches long. There will be three similar entrances: one on the Sixth Avenue, one on Fortieth, and one on Forty-second street. Each entrance will be 47 feet wide, and that on the Sixth Avenue will be approached by a flight of eight steps; over each front is a large semi-circular fan light, 41 feet wide and 21 feet high, answering to the arch of the nave. Each arm of the cross is on the ground plan 149 feet broad. This is divided into a central nave and two aisles, one on each side; the nave 41 feet wide, each aisle 54 feet wide. The central portion or nave is carried up to the height of 67 feet, and the semi-circular arch by which it is spanned is 41 feet broad. There are thus in effect two arched naves crossing each other at right angles, 41 feet broad, 67 feet high to the crown of the arch, and 365 feet long; and on each side of these naves is an aisle 54 feet broad, and 45 feet high. The exterior of the ridge-way of the nave is 71 feet. Each aisle is covered by a gallery of its own width, and 24 feet from the floor. The central dome is 100 feet in diameter, 68 feet inside from the floor to the spring of the arch, and 118 feet to the crown; and on the outside, with the lantern, 149 feet. The exterior angles of the building are ingeniously filled up with a triangular lean-to 24 feet high, which gives the ground plan an octagonal shape, each side or face being 149 feet wide. At each angle is an octagonal tower 8 feet in diameter, and 75 feet high.

Four large and eight winding stair-cases connect the principal floor with the gallery, which opens on the three balconies that are situated over the entrance-halls, and afford ample space for flower decorations, statues, vases, etc. The four principal stair-cases consist of two flights of steps with two landing places to each; the eight winding stair-cases are placed in the octagonal towers, which lead also to small balconies on the tops of the towers and to the roof of the building.

The building contains on the ground floor 111,000 square feet of space, and in its galleries, which are 54 feet wide, 62,000 square feet more, making a total area of 173,000 square feet for the purposes of exhibition. There are thus on the ground floor two acres and a half, or exactly 252-100; in the galleries, one acre and 44-100; total, within an inconsiderable fraction, four acres.

There are on the ground floor 190 octagonal cast-iron columns, 21 feet above the floor, and 8 inches diameter, cast hollow, of different thicknesses, from half an inch to one inch. These columns receive the cast-iron girders. These are 26½ feet long and 3 feet high, and serve to sustain the galleries and the wrought-iron construction of the roof, as well as to brace the whole structure in every direction. The girders, as well as the second-story columns, are fastened to the columns in the first story, by connecting pieces of the same octagonal shape as the columns, 3 feet 4 inches high, having proper flanges and lugs to fasten all pieces together by bolts. The number of lower-floor girders is 252, besides 12 wrought-iron girders of the same height, and 41 feet span over a

part of the nave. The second story contains 148 columns of the same shape as those below, and 17 feet 7 inches high. These receive another tier of girders, numbering 160, for the support of the roofs of the aisles, each nave being covered by 16 cast-iron semi-circular arches, each composed of 4 pieces.

The dome is supported by 24 columns, which go up above the second story to a height of 62 feet above the floor, and support a combination of wrought iron arches and girders, on which rests a cast-iron bed-plate, so constructed as to receive the 32 ribs of the dome. The light is communicated to the dome through the lantern, as well as from the sides, on which 32 escutcheons, in colored glass, representing the Arms of the Union and its several States, or the emblems of the different nations, form a part of the decoration.

The quantity of iron to be used for the building will amount to about 1,250 tons. The roof will cover an area of 144,000 square feet. The glass for the building will amount to 39,000 square feet, in 9,027 panes, 16 by 34 or 38 inches.

On entering this building, the observer's eye will be greeted by the vista of an arched nave, 41 feet wide, 67 feet high, and 365 feet long; while, on approaching the centre, he will find himself under a dome 100 feet across, and 118 feet high.

It is certain, therefore, that the edifice will be larger, and more effective in its interior view, than anything in the country.

The aspect of the building will be entirely different from that of the London Crystal Palace. Its form affords the requisite scope for a pleasing variety of architectural embellishment, by which all monotony can be avoided, and allows a very economical use of the ground. The rising dome, independent of its effect in the interior arrangement of the edifice, will give height and majesty.

The following are the objects which the architects have striven to combine in their plan:

1. The greatest possible interior area.
2. Perfect safety and elegance of construction.
3. A well-calculated and pleasing admission of light.
4. A variety of beautiful views by a mere glance of the eye, in the interior.

Such is the building which will soon salute the eyes of the city of New York. In asserting that it will be the largest and most beautiful construction in the country, nothing has been said more than it deserves. But this is its least merit. The objects to which the building is destined, form its real recommendation.

There is offered here to the European and domestic producer an unequalled opportunity of displaying the works of his skill, without any charge from the time that they enter the building till withdrawn. The Association have already made public the fact, that their object is *Exhibition* alone, and that they have no interest whatever, direct or indirect, in the final disposition to be made of articles displayed. They thus avoid coming in conflict with any branch of regular industry. There will be gathered here the choicest products of the luxury of the Old World, and the most cunning devices of the ingenuity of the New. The interests of Manufacture, Commerce, and the Arts, will all find encouragement and protection

within these walls, and another guarantee will be given to the permanence of peace. Here will be collected multitudes of all nations; but the great and crowning feature of the enterprise is, that it will offer amusement and recreation to the working classes, such as they can find no where else; that it will be a **PALACE FOR THE PEOPLE**.

The Exhibition is already announced to open on the 2d of May, 1853. Office of the Association, No. 53 Broadway, N. Y.

Mechanical Department.

MANUFACTURE OF GLASS:

ITS HISTORY AND MYSTERY.

NUMBER ONE.

SINCE glass is becoming an article of such importance as to constitute, with iron, the entire material of which the largest edifices are constructed, the Crystal Palaces of London and New York, for the exhibition of the world's industry, being eminent examples, and as glass is every year entering more and more largely into works of taste and utility, we have thought that a series of articles on the nature, manufacture, and uses of glass, would be particularly acceptable to our readers. Health cannot be enjoyed in the dark. The sunlight is almost as necessary to man as to vegetable life. When the tariff on glass in England was modified, which had been so exorbitantly taxed that people of the middle and lower class, to save the tax, used but two or three panes to light a large room, the people at once used it much more freely, and the influence of light upon health was such, that in a short time the health reports exhibited a signal diminution of sickness. We use in this country too many curtains and blinds to darken our houses, for fear of fading carpets and furniture, and become ourselves faded.

Upwards of two thousand years ago, perhaps three, a company of merchants, who had a cargo of nitre on board their ship, were driven by the winds on the shores of Galilee, close to a small stream that runs from the foot of Mount Carmel. Being here weather-bound till the storm abated, they made preparations for cooking their food on the strand; and not finding stones to rest their vessels upon, they used some lumps of nitre for that purpose, placing their kettles and stew-pans on the top, and lighting a strong fire underneath. As the heat increased, the nitre slowly melted away, and flowing down the beach, became mixed up with the sand, forming, when the incorporated mass cooled down, a singularly beautiful, transparent substance, which excited the astonishment and wonder of the beholder.

Such is the legend of the origin of GLASS.*

A great many centuries afterwards—that is to say, towards the close of the fifteenth century,

* This story is related by Pliny, but disbelieved by many modern authors of Treatises on Chemistry, upon no better ground than the probability that glass-making was known long before. The supposition is as vague as the tradition, to which no date is assigned. The circumstance itself, however, is extremely probable, as the sand on the shore to which the legend is assigned was peculiarly adapted to the manufacture of glass, and is supposed to have supplied the materials for the glass-houses of Tyre and Sidon.

of the Christian era—when some of the secrets of the Glass-house, supposed to have been known to the ancients, were lost, and the simple art of blowing glass was but scantily cultivated—an artificer, whose name has unfortunately escaped immortality, while employed over his crucible accidentally spilt some of the material he was melting. Being in a fluid state, it ran over the ground till it found its way under one of the large flag-stones with which the place was paved, and the poor man was obliged to take up the stone to recover his glass. By this time it had grown cold, and to his infinite surprise he saw that, from the flatness and equality of the surface beneath the stone, it had taken the form of a slab—a form which could not be produced by any process of blowing then in use.

Such was the accident that led to the discovery of the art of casting PLATE-GLASS.

These are the only *accidents* recorded in the History of Glass. For the rest—the discovery of its endless capabilities and applications—we are indebted to accumulated observation and persevering experiment, which, prosecuting their ingenious art-labors up to the present hour, promise still farther to enlarge the domain of the Beautiful and the Useful.

It would be a piece of pure pedantry to attempt to fix the origin of glass-making. Some writers assert that glass was known before the flood. No doubt it was, since it would be impossible to light a fire, and urge it to a great heat without vitrifying some part of the bricks or stones of which the furnace was built. And that very vitrification contained the secret of glass. But such rude hints of the mysteries of nature are usually thrown away upon the world for a long time before people begin to think of turning them to any practical use. How many still more obvious hints were thrown out by Nature before Harvey and Newton determined the circulation of blood and the law of gravitation? Yet blood circulated and apples fell from the beginning of time.

Through the wastes of speculation over which this inquiry has spread, the earliest attested fact we meet with is the erection of a glass-house in the city of Tyre. This is the first glass-house on record. Glass may have been known, or rather seen before (which is quite a different matter;) but this is the first historical instance of glass having been made, not by an accidental combination of its elements, but by human skill. Tyre, whose extensive commerce gave her the command of vast vents for her productions, held in her hands for many ages the staple of the manufactures, obtaining materials from the shore of the river Belus, at whose embouchure the weather-bound merchants cooked the famous dinner which is said to have originated the discovery. The legend may have no foundation in truth; but it derives a color of likelihood from the profitable use which was afterwards made of the glittering sands of that coast.

Of the antiquity of glass, simply considered as a hard and brittle mass which, when broken, reveals a luminous fracture, we have abundant evidence. Fragments and utensils of glass have been found amongst the ruins of Thebes and Herculaneum. That the Egyptians were acquainted with its production is evinced in the beads with which some

of their mummies are adorned. These beads have a coating of glaze, which is composed of glass, colored with a metallic oxide. There were glass manufactories at Alexandria in the time of the Emperor Hadrian, who sent home, as objects of great value and curiosity, several glass cups of divers colors which were used by the Egyptians in the worship of the Temple. From Alexandria, probably, the art traveled to Rome, where a coarse manufacture of drinking vessels existed from the time of Nero; [This emperor is said to have given for two cups, with handles, a sum of 6000 sesteria, a sum equal to nearly 50,000*l.* of our money. They were not large, but, from their transparency, bore a resemblance to crystal;] and in the tomb of Alexander Severus (who died A. D. 235) was found the celebrated Portland Vase, which was for two centuries the glory of the Barberini Palace, and which, long supposed to be made of porcelain, is now ascertained to be composed of deep blue glass, sculptured in bas-relief, with white opaque figures of exquisite workmanship. The poets of the Augustan age make frequent allusion to the lustre and transparency of glass; yet beyond its employment in drinking-cups and ornaments, and, still more extensively in imagerial apostrophes to Bacchus and Venus, they knew nothing of its wider application to domestic and scientific uses.

When glass first came to be used for windows cannot with any certainty be determined. St. Jerome (A. D. 422) makes the earliest allusion to glass windows; and a century later the windows of St. Sophia at Constantinople are spoken of as being covered with glass. But such instances at that period were rare. The Italians were the first to employ glass in this way, after them the French, and then at a long interval, the English, who appear to have been as slow in availing themselves of the new way of lighting their houses as they were in conforming to the Georgian Calendar, which had been adopted in most of the countries of Europe a full century and a half before it was recognized in this country. In this, as in all other things, we showed ourselves averse to innovations—an obstinacy which, while it makes us hesitate over sudden changes, gives stability to the improvements we embrace. This very article of windows furnishes a signal proof of the fact: for, long as we halted behind Italy and France we exceeded them both in the solidity and fineness of the material we employ for that purpose. Compare the windows of an Italian palazzo or a French chateau with those of a private gentleman's house, or a citizen's villa in England, and our practical superiority will become apparent.

In the manufacture of glass for ornaments, or common uses, we may claim nearly as remote an antiquity as Italy herself. Glass was made in England before the Roman invasion. In many parts of the country, articles of glass have been found having a narrow perforation and thick rim, called by the Britons glass adders, and supposed to have been used as amulets by the Druids. We owe nothing to the Romans, either for the introduction or cultivation of the manufacture, their luxurious tastes leading them to prefer silver and gold for their vessels, and to feel rather jealous of the cheaper beauty of glass. Our early produc-

tions in this way were probably neither numerous nor elaborate; and the art of making glass windows was unknown amongst us till the year 674, when, according to the Venerable Bede, artificers were brought over from the Continent by Abbot Benedict to glaze the windows of the church and monastery of Weremouth in Durham. Some say they were brought over by Wilfrid, Bishop of Worcester, who lived about the same time. Both traditions agree, however, as to the period. The novelty lingered a long time in the church before it found its way into the dwellings of the people; five centuries at least elapsed before it made any great advance, and even then it was confined to public foundations and the houses of the rich.

The windows that were in use before the introduction of glass must have been special curiosities. Poor people had no windows at all, but open spaces, closed up at night; and even amongst the gentry, linen cloths and wooden lattices were the chief expedients for the admission of light. The wealthy classes, who could afford much more costly resources, had brilliant stones fixed in their windows, such as agate, alabaster, &c., of which some interesting specimens have been found at Herculaneum, where the largest houses were lighted by means of transparent talc. In England glass windows did not come into general use till the thirteenth or fourteenth century, or rather later. Aubrey tells us that, except in the churches and gentlemen's houses, glass windows were rare before the time of Henry VIII., and that in his own remembrance, before the civil wars, copyholders and poor people had none. In Scotland, so late as 1661, we learn from Ray's Itinerary, that the windows of ordinary country houses were not glazed, and only the upper parts of those of the king's palace had glass, the lower having two wooden shutters, which were occasionally opened to admit the fresh air.

The French government gave considerable encouragement to the manufacture of glass early in the fourteenth century, stimulated by the example of the Italians, who for more than a century before had excited the wonder and admiration of Europe by their crystal mirrors: the manufacture was preserved as a profound secret at Venice, from whence the whole continent was supplied. The secret, however, was at last discovered by some French artists residing in the Venetian state, and by them carried into France, under the protection of the minister Colbert, who, out of the public money, assisted them in the formation of an establishment at Tournellville, near Cherbourg. The history of glass in France from that time is a history of reverses; and the advances it has made have been gained through a series of failures and misfortunes, all tending to point the old moral of the pernicious effects of government interference with a healthy competition of individual skill and enterprise.

The first regular manufactory of glass established in England (for all previous efforts were desultory and limited in their operations) was set up in 1557, in Crutched Friars, where the finer sort was made, and at the same time at Savoy House, in the Strand, where flint-glass was produced. The processes employed were improved in 1635, by the substitution of pit-coal for wood

in the furnaces, which was considered so important, that Sir Robert Mansell, by whom it was introduced, received, in consequence, a monopoly of the manufacture of flint glass.

Some five-and-thirty years later, the second Duke of Buckingham, he who "was everything by turns, and nothing long," finding that we were compelled to import the finest quality of drinking glasses, and other costly productions from Venice, induced some artists of that city to settle in London, establishing them at known cost in Lambeth, where, in 1673, the first plate-glass for coach-windows, and windows, was manufactured. From that time forth we were no longer dependent on foreign supplies in these essential articles. The manufacture was still further improved by the arrival of the French refugees after the revocation of the Edict of Nantes; and exactly one century after the establishment of the works at Lambeth, that is to say, in 1773, an act of parliament was passed for the incorporation of a company for the manufacture of British cast plate-glass, whose extensive works at Ravenhead, near Prescot, in Lancashire, have continued in full operation down to the present time.

It is worth noting, *en passant*, that, before the arrival of the Europeans, glass was never heard of in India; and Mr. Mill informs us that the Hindoos were so ignorant of its optical uses, that they expressed unbounded astonishment at a spy-glass. In China, to this day, the manufacture is unknown, although the Chinese were before all the rest of the world, and superior to it in the manufacture of porcelain.

The importance of glass, and the infinite variety of objects to which it is applicable, cannot be exaggerated. Indeed it would be extremely difficult to enumerate its properties, or to estimate adequately its value. This thin, transparent substance, so light and fragile, is one of the most essential ministers of science and philosophy, and enters so minutely into the concerns of life, that it has become indispensable to the daily routine of our business, our wants, and our pleasures. It admits the sun, and excludes the wind, answering the double purpose of transmitting light and preserving warmth; it carries the eyes of the astronomer to the remotest region of space; through the lenses of the microscope it develops new worlds of vitality, which, without its help, must have been but imperfectly known; it renews the sight of the old, and assists the curiosity of the young; it empowers the mariner to desery distant ships, and to trace far-off shores, the watchman on the cliff to detect the operations of hostile fleets and midnight contrabandists, and the loungee in the opera to make the tour of the circles from his stall; it preserves the light of the beacon from the rush of the tempest, and softens the flame of the lamps upon our tables; it supplies the revel with those charming vessels in whose bright depths we enjoy the color as well as the flavor of our wine; it protects the dial whose movements it reveals; it enables the student to penetrate the wonders of nature, and the beauty to survey the marvels of her person; it reflects, magnifies, and diminishes; as a medium of light and observation, there is no form into which it may not be moulded, or no object of luxury, to which it may not be adapted.

Yet this agent of universal utility, so valuable and ornamental in its applications, is composed of materials which possess in themselves literally no intrinsic value whatever. Sand and salt form the main elements of glass. The real cost is in the process of manufacture.

Out of these elements, slightly varied according to circumstances, are produced the whole miracles of the glass-house. To any one not previously acquainted with the component ingredients, the surprise which this information must naturally excite will be much increased upon being apprised of a few of the peculiarities or properties of glass. Transparent in itself, the materials of which it is composed are opaque. Brittle to a proverb when cold, its tenuity and flexibility when hot are so remarkable, that it may be spun into filaments as delicate as cobwebs, drawn out like elastic threads, till it becomes finer than the finest hair, or whisked, pressed, bent, folded, twisted or moulded into any desired shape. It is impermeable to water, suffers no diminution of its weight or quantity by being melted down, is capable of receiving and retaining the most perfect polish, can be carved and sculptured like stone or metal, never loses a fraction of its substance by constant use, and, notwithstanding its origin, is so insensible to the action of acids, that it is employed by chemists for purposes to which no other known substance can be applied.

PHRENOLOGY IN CANADA.

BY W. M. WILSON.

LET me premise by stating that Western Canada is yet but in its infantile condition. It is not much more than half a century since it was first seriously colonized. But during that time, particularly within the last twenty years, it has made most astonishing advances in the development of its material resources. Its appearance within the World's Exhibition, and the late provincial agricultural show in Toronto, abundantly testify to my statement. It is capable of growing almost any thing; and I am certain, from all that I have seen, that by and by the genius and enterprise of its people will raise it to a dignified position in the scale of *nations*; for, allow me to say, that however jealous it is at present of its British parentage, the time is not far distant when it will presume to think and act *independently* for itself, and *voluntarily* take its place amongst the confederation of States that constitute the great Anglo-American Empire. But its sons are yet busy in conquering its aboriginal wildness, and consequently have not yet had the leisure, perhaps the opportunity and taste, to attend to the demands and civilizing influences of science.

I am unable, at present, to ascertain who were the first public exponents of the science of phrenology in Canada. Certain it is that Mr. Hoyt, from your side of the lines, lectured very successfully on the science in 1836, throughout the various towns and cities in W. C. His talents as a phrenologist were of the first order; and whatever place he visited he has left behind him a salutary, but indelible impression upon the minds of those who listened

to his prelections on the science, and who availed themselves of his practical knowledge of the subject. Subsequent to him, I believe, came Mr. Thomas McQueen, the "learned stone-mason," and Dr. Gavin Russell, both Scotchmen, and adopted Canadians. They also lectured very extensively, both here and throughout the lower provinces, and abundantly proved themselves to be competent and efficient teachers of the science. The former now edits the *Hamilton Canadian*. His fame, however, as a political and scientific writer was established by the *Huron Signal*. The latter, a few months ago, emigrated to California, only, however, to mingle his ashes with its auriferous dust, but never to possess it. Dr. Russell, as you are aware, was a most skillful and industrious phrenologist; but he rendered himself somewhat unpopular by unceremoniously mixing up phrenology with his own peculiar views of theology. His loss, however, is greatly and widely regretted.

Your own personal labors in this field some ten years ago come next under review. The precious seed then sown has brought forth abundant fruit. Your visit is remembered by our citizens with much pleasure and satisfaction; and the *universal wish is that you make an early return*.

About six years ago, Mr. Morrison, from Scotland, made a phrenological tour through Canada. In combination with his extensive knowledge of the science and fine manipulatory powers, he was a most eloquent speaker and profound philosopher. I should not omit to record, also, the successful labors of Dr. Nutt, an American, some four years ago; as well as those of Messrs. Wall and Barr, who figured most popularly on our phrenological carpet. Besides these, we have had flying visits from various itinerants, who were regarded by the "enlightened" as rather empirical in their knowledge of the science, and who, consequently, cannot be said to have done much good in a phrenological point of view.

So far as my knowledge extends, the only lecturer of any note who perambulates Canada at the present time is Mr. Galbraith. From the numerous notices which have appeared in the public prints, he stands deservedly high in public estimation. He thoroughly understands the science, and communicates it in a most lucid and eloquent manner. Particularly in enforcing its doctrines in their educational aspect and application, he is doing much good. Perhaps it will not be out of place to observe, that before he came to Canada, he was associated with the Messrs. Chambers, of Edinburgh, in the editorial management of their various popular periodicals. Doubtless there are other *professionals* in Canada, who, although respectable enough in their knowledge of the science, their names are as yet unknown to phrenological fame; as these ascend, however, towards the altitude of popular distinction, I shall be careful to advise you of the fact. In the meantime, let them be zealous and *disinterested* in the good cause.

Notwithstanding the various efforts that have been made from time to time to disseminate the facts and principles of phrenology in Canada, so far as I am aware, only one phrenological society exists, and that is established in Montreal; in connection with which I must make honorable mention of the name of Mrs. Davie, whose high ap-

preciation and knowledge of the science, in connection with a most amiable and liberal disposition, are well known. 'Tis true that the various Mechanics' Institutes (of which there is one in almost every city and town in Canada) *patronize* the science extensively, and make it occasionally a subject for careful and deliberate inquiry; particularly would I refer to those of London (C. W.) and Toronto, also the enterprising village of Oshawa, and the new-born but progressive Sydenham, on the banks of the far-off Georgian Bay, all of whose members are pretty well initiated into the *mysteries* of the science; and to aid them in their knowledge and demonstration, possess a few casts and skulls in their respective cabinets of Canadian curiosities, &c.

You are better prepared than I am to intimate to your readers as to the extent of the circulation of your popular and highly prized Journal, as well as the sale of your numerous other works. Certain am I, that scarcely a lecture is delivered on phrenology, but what there follows in its wake an extensive demand for phrenological literature, combined with the desire to possess works on collateral branches of information referred to by phrenologists. No class of scientific works are more insatiably read and studied than these. 'Tis true that the Canadian mind approximates very much to the Scotch cast—generally slow and cautious in its apprehension and appreciation of scientific knowledge, but for all that pertinaciously inductive in its researches. What knowledge the more reflective portion do receive, is retained and acted upon, and invariably gives a coloring to their judgment of things in general. This has been particularly the case with phrenology. A lecturer amongst this people has to offer demonstration upon demonstration, until the groundwork of the thoughts is reached. When conviction has been generally produced, it is indeed a signal triumph. There is one great barrier, which ever and anon rises up in the way of an expounder of phrenological science in this country, but which does not so much exist in the minds of those upon the other side of the line, and that is the predominancy of the religious element as a sort of umpire in the decision of scientific truth. A wide spread prejudice exists in Canada, that phrenology and Christianity are antagonistic. Let but a lecturer, however, successfully harmonize these, and he will excite and gain over entire communities to a hearty acknowledgement of phrenology. This, I am happy to state, has been done repeatedly. I fully admit that it is no real phrenologist's business to be at pains to do this. It is quite a gratuitous effort on his part. His principal business is to demonstrate its facts, and illustrate its doctrines upon natural principles alone; and if Christianity is as well demonstrated as phrenology, I am not afraid but that they will necessarily harmonize, for both are TRUTH, and both the elaboration and deduction of sensible and unmistakable facts. If they don't so harmonize in the minds of an audience, it is because either the one or the other is misrepresented, or imperfectly or erroneously appreciated and understood. But the anticipated results of such an attempt are so pleasing and satisfactory, that it is even worth the efforts of a phrenologist to travel out of his way a little so as to induce a friendly recognition of the two great

instruments of human enlightenment and elevation.

The science of phrenology, although, not as yet inwrought into the elementary principles of our literary and social institutions, is indeed estimated by the great proportion of our *thinking* minds as a "great fact," and one therefore which shall by and by be recognized as an essential department in the curriculum of study, and one of the "guiding lights" in education, government, and jurisprudence. Let me illustrate and prove this a little.

Besides the worthy editor of the *Hamilton Canadian*, to whom I have already referred, many of our city and country editors are thorough and earnest believers. Amongst these, perhaps, I might refer to James Leslie, Esq., the liberal and enterprising conductor of the *Toronto Examiner*, and last, but not least, the facetious but clever editor of the *Streetsville Review*—a host in himself. This gentleman, I may state *en passant*, is a veteran in the science (although a little peculiar in his own way of thinking about it), having been himself one of George Combe's earliest students in the old country, at the time when the science created such excitement amongst the doctors and divines of the Scottish metropolis.

I am sorry to intimate that phrenology as yet forms no part in the education of the "young ideas" of the province. Doubtless many of our common school teachers perceive the truth, beauty, and adaptation of the science to the great business of elementary education; but as for contemplating how it may be made a successful auxiliary in the development and culture of the young mind, few of them, in consequence of the bondage of system, have any adequate conception. As for our *grammar* school teachers, they are so thoroughly conservative in their notions of *classical* attainment—most of them having been reared in the old country, that, not to speak of finding a place in their tutorial exercises, it scarcely has a place in their minds. I rather fear, too, that most of the professors of our colleges are in much about the same condition; and that, therefore, phrenology and phrenologists have much to do ere they can attain an introduction into the educational institutions of Canada. Still we do not despair; things are advancing rapidly towards this desideratum.

It is most gratifying to know that a great proportion of the *dissenting* clergy of Western Canada, particularly those belonging to the Baptist denomination, are thorough phrenologists; one of these was once a *professional* himself, and a pretty respectable one he was. I refer to Mr., now Elder Abram Duncan, of Victoria. The doctors are also, generally speaking, on the side of phrenology; for, I have it from a respectable authority, that out of the medical gentlemen practising in a hundred communities, not more than some two or three avowed themselves as opponents to the science. The old objection of the conformation of the cerebral convolutions not being consistent with the phrenological developments, is rapidly giving way before the anatomical demonstrations of Gall and Spurzheim, as opposed to the irrational "cheese-slicing" theory. This is a great triumph; for, allow me to say, the doctors of

Western Canada are the "bone and sinew" of all intellectual progress in the various towns and villages of the province. With them on our side, phrenology will most assuredly go ahead.

From what I have stated, then, you will perceive that phrenology exercises, as yet, no *positive* or *direct* control over the public sentiment. It is, indeed, admitted by the great majority to be a sound, consistent *theory* of mental philosophy; but yet it does not so influence them as would lead to demand the application of its doctrines and demonstrations to the institutions of society. It will doubtless in a few years come to this. In the meantime it is only insinuating and indoctrinating itself in the public mind. In this country the wide extremes of *radicalism* on the one hand, and ultra *conservatism* on the other, exist as much in science as they do in either politics or religion. Perhaps were we more *democratic* in our *usages*, Truth would progress much faster. At present the old stupid cry of "innovation" is too clamorous for anything being done in remodelling our educational or judiciary institutions after the phrenological fashion. 'Tis true that not a few of our leading legislators are phrenologists, in the highest sense of the term. But they seemingly cannot or dare not publicly acknowledge phrenology, although an attentive and scrutinizing observer might perceive that the true philosophy of mind constitutes the deep undercurrent of their thoughts and convictions. With them, as with our public speakers and *littérateurs*, it is occult in its influences, and indirect in its acknowledgement, but no less actuating in its principles, and silently formative in general results. But, after all, the selfish principles of place, power, and popular influence are yet too predominating for the truthful, righteous, and reformatory doctrines of phrenology being publicly acknowledged and openly practised.

ANCIENT LANDMARKS.

THE world is more wide awake than in former times; its great aim is to perfect in everything as soon as possible. For this purpose the infancy of a new science is an infancy of storms; its defenders and advocates for a time work incessantly; the weak points are strengthened, the gaps filled up, until ere long the whole is completed in substantial and harmonious proportions. The science is then accepted, becomes a matter of fact, and the object sought in regard to it is not overthrow, but improvement.

And thus has it been with phrenology, which was forced, like the rest, to undergo its period of trial and triumph. The time has gone by when we were weekly, if not daily, greeted with sarcasms and dissertations against it. As it advanced, these became less and less, and have so rarely occurred of late years that there seemed little prospect of ever seeing them again. It is seldom that a person of any education can now be found who doubts that the rotation of the earth causes day and night; yet even such turn up now and then. Some twelve years since a teacher remarked to his principal, that he could not conscientiously

take charge of the geography class, as he could not endorse all that was taught in the September Book. The work in use was Roswell C. Smith's Productive Geography, specially chosen and valued by the principal; and he was rather taken aback to hear this charge against his favorite. "What part of the book do you believe wrong?" "That portion where it explains the rotation of the earth." "Don't you believe the earth rotates on its axis?" "I do not. I cannot believe what my senses cannot comprehend; and in this case the senses are directly opposed to it. I can see the sun rise, go over the earth, and set." "Have you ever been to London?" "No." "Do you believe there is such a place?" "Yes." "Do you believe it as firmly as you see me now?" "I do." "Yet your senses have not given you this information." "No; but I have seen others whose senses have given it to them; but I never saw any one who had seen the earth rotate, or even saw it round. To me it appears flat, and the sun goes over it." This, be it remembered, was before the days of the pendulum experiment, which claims to make the eye perceive the rotation. "You say you can see the sun rise and set?" "Yes." "Does it rise in the same direction every morning?" "It does." "How does it get back there? Is there a hole under the earth's surface through which it runs every night?" He was much puzzled at this question, thought the matter over for a couple of months, examined the evidences, and finally gave in a ready adhesion to the doctrine. The new ideas thus acquired, it would seem, are sufficient for a life-time; he has gained no others, and is to this day a contemptuous disbeliever in phrenology.

It is perhaps well that such monuments remain of past opinions: otherwise we might want date to measure our progress. They refresh our memory, and cause us to review history. Two more such instances have lately exhibited signs of vitality, and we shall exhibit them to our readers, as choice rarities.

The first of these is the Rev. Edwin Hall, D.D., of Norwalk, Ct. In a published address, delivered August 4th, 1852, before the Society of Inquiry in the Theological Institute of Connecticut, E. Windsor, there occurs the following passage, p. 6:—"To what demonstrable absurdities, under the name of philosophy, will not human nature descend? The Phrenologists, the Mesmerisers, the Spiritual Rappers!—was ever an age so shamed with the credence of absurdities, at once so monstrous and so puerile?"

The second—O, tell it not in Gath, publish it not in Askelon!—is from the learned and grave editor of Harper's Magazine, who gives utterance in his December's sermon to the following annihilating denunciation, which will undoubtedly have the effect, coming, as it does, from such high authority, of extinguishing the light of Gall:—"In they [the meanings given to words] produce a change in our moral and political dialect. Thus phrenology has infected language with its miserable cant, and socialism is certainly aiming to produce the same effect. The advocates of both impudently employ their own quackish terminology, as though it had become an established part of human speech. Thus the very instrument of thinking is vitiated at the fountain head, and the

false philosophy, of which a certain hinge is the symbol, begins to mould the conceptions before it is distinctly understood as a new system of belief." What a pity it is that phrenology has already succeeded in its vile attempt, for this the sapient editor distinctly admits, and that too late to do anything with it or oppose its progress; every nerve must be strained to prevent the entrance in a similar way of "other heresies."

Events of the Month.

DOMESTIC.

POLITICAL.—The Thirty Second Congress commenced its Second Session at Washington on Monday, December 6. A quorum of forty-seven Senators being present, the Senate was called to order by Hon. William R. King, at 12 o'clock. A debate ensued on the claims of Mr. Dixon, who presented his credentials as chosen by the Legislature of Kentucky as the successor of Mr. Clay. It was contended by the opponents of Mr. Dixon, that there was no vacancy in the Senatorial representation of Kentucky, while on the other side, it was argued that the appointment of Mr. Meriweather was only to the 1st of September, the date when Mr. Clay's term of service expired by his act of resignation. The subject, after an animated discussion, was postponed, and has not yet been finally decided.

The House was called to order by the Speaker, soon after 12 o'clock, when 182 members answered to their names. The President's Message was received and ordered to be printed. In this document Mr. Fillmore states that the illness and death of Mr. Webster has prevented the commencement of a negotiation with Great Britain in regard to the subject of the Fisheries, on the coast of the British Provinces, with a view to place them on the footing of reciprocal privilege. If it is found practicable to come to a mutually satisfactory agreement, conventions may be concluded in the course of the present winter. The Ministers of France and England have invited the United States Government to become a party to an agreement disclaiming all intention to obtain possession of the Island of Cuba. This invitation has been declined. The title of Peru to the Lobos Islands has been fully confirmed, and the temporary wrong which she has suffered has been fully repaired, by the unreserved acknowledgment of her sovereignty. The expedition to Japan has been placed under the command of a discreet and intelligent officer of the highest rank, with instructions to obtain from the Government of that country some relaxation of the inhospitable and anti-social system which it has pursued for about two centuries. He has been directed particularly to remonstrate in the strongest language against the cruel treatment to which our shipwrecked mariners have often been subjected, and to insist that they shall be treated with humanity. He is instructed, however, at the same time to give that Government the amplest assurance that the objects of the United States are friendly and peaceful. Should the Expedition be crowned with success, the ad-

vantages will not be confined to the United States but, as in the case of China, will be equally enjoyed by all the other maritime powers. In all the steps preparatory to this expedition the Government of the United States has been materially aided by the good offices of the King of the Netherlands, the only European power having any commercial relations with Japan.

The cash receipts into the Treasury for the fiscal year ending the 30th June last, exclusive of trust funds, were forty-nine millions seven hundred and twenty-eight thousand three hundred and eighty-six dollars and eighty-nine cents, (\$49,728,386 89,) and the expenditures for the same period, likewise exclusive of trust funds, were forty-six millions seven thousand eight hundred and ninety-six dollars and twenty cents, (\$46,007,896 20,) of which nine millions four hundred and fifty-five thousand eight hundred and fifteen dollars and eighty-three cents (\$9,455,515 83) was on account of the principal and interest of the public debt, including the last instalment of the indemnity to Mexico, under the treaty of Gaudaloupe Hidalgo, leaving a balance of \$14,632,136 37 in the Treasury on the first day of July last. Since this latter period, further purchases of the principal of the public debt have been made to the extent of two millions four hundred and fifty-six thousand five hundred and forty-seven dollars and forty-nine cents, (\$2,456,547 49,) and the surplus in the Treasury will continue to be applied to that object, whenever the stock can be procured within the limits, as to price authorized by law.

The value of foreign merchandise imported during the last fiscal year was two hundred and seven millions two hundred and forty thousand one hundred and one dollars, (\$207,240,101;) and the value of domestic productions exported was one hundred and forty-nine millions eight hundred and sixty-one thousand nine hundred and eleven dollars, (\$149,861,911;) besides seventeen millions two hundred and four thousand and twenty-six dollars, (\$17,204,026) of foreign merchandise exported; making the aggregate of the entire exports one hundred and sixty-seven millions sixty-five thousand nine hundred and thirty-seven dollars, (\$167,065,937;) exclusive of the above there was exported forty-two millions five hundred and seven thousand two hundred and eighty-five dollars, (\$42,507,285) in specie; and imported from foreign ports five millions two hundred and sixty-two thousand and six hundred and forty-three dollars, (\$5,262,643.)

The report from the General Land Office shows increased activity in its operations. The survey of the northern boundary of Iowa has been completed with unexampled dispatch. Within the last year, 9,222,953 acres of public land have been surveyed, and 8,032,463 acres brought into market.

In the last fiscal year there were sold.....1,553,071 acres.
Located with bounty land warrants.....3,201,314 "
Located with other certificates.....115,682 "
Making a total of.....4,870,067 "

In addition there were—

Reported under swamp land grants.....5,219,188 "
For internal improvements, railroads, &c.....4,025,920 "
Making an aggregate of.....13,115,175 acres.

Being an increase in the amount of lands sold

and located under land warrants, of 569,220 acres over the previous year.

The whole amount thus sold, located under land warrants, reported under swamp land grants, and selected for internal improvements, exceeds that of the previous year by 3,342,372 acres; and the sales would, without doubt, have been much larger but for the extensive reservations for railroads in Missouri, Mississippi and Alabama.

For the quarter ending 30th September, 1852,
there were sold 243,255 acres.
Located with bounty land warrants, 1,357,116 "
Located with other certificates 15,649 "
Reported under swamp land grants 2,435,233 "

Making an aggregate for the quarter of 4,131,253 acres.

The report of the Postmaster General for the detailed operation of his Department during the last fiscal year, shows that the receipts from post-ages for that time were less by \$1,431,696 than for the preceding fiscal year, being a decrease of about 23 per cent. This diminution is attributable to the reduction in the rates of postage made by the act of March 3, 1851, which reduction took effect at the commencement of the last fiscal year.

Although in its operation during the last year the act referred to has not fulfilled the predictions of its friends by increasing the correspondence of the country in proportion to the reduction of postage, the President would, nevertheless, question the policy of returning to higher rates. Experience warrants the expectation that as the community becomes accustomed to cheap postage, correspondence will increase. It is believed that from this cause, and from the rapid growth of the country in population and business, the receipts of the Department must ultimately exceed its expenses, and that the country may safely rely upon the continuance of the present cheap rate of postage.

Several other important topics, for which we have no space, are presented in the Message, which concludes as follows:—

"In closing this, my last annual communication, permit me, fellow-citizens, to congratulate you on the prosperous condition of our beloved country. Abroad its relations with all foreign powers are friendly; its rights are respected, and its high place in the family of nations cheerfully recognized. At home we enjoy an amount of happiness, public and private, which has probably never fallen to the lot of any other people. Besides affording to our own citizens a degree of prosperity, of which on so large a scale I know of no other instance, our country is annually affording a refuge and a home to multitudes, altogether without example, from the Old World.

"We owe these blessings, under Heaven, to the happy Constitution and Government which were bequeathed to us by our fathers, and which it is our sacred duty to transmit in all their integrity to our children. We must all consider it a great distinction and privilege to have been chosen by the people to bear a part in the administration of such a Government. Called by an unexpected dispensation to its highest trust at a season of embarrassment and alarm, I entered upon its arduous duties with extreme diffidence. I claim only to have discharged them to the best of an humble ability, with a single eye to the public good; and it is with devout gratitude, in retiring from office, that I leave the country in a state of peace and prosperity."

The Report of the Superintendent of the Census gives a variety of interesting statistical facts:

The *Population* of the United States has increased 337 per cent. during the last fifty years. In that same period the population of France has increased but about 30 per cent. The population of the United States is now increasing at the rate of about *three* per cent. per annum, while that of all Europe is increasing at about the rate of *one* per cent. per annum.

Of our total population, the *deaf and dumb* are 9,717; the blind, 9,702; the insane, 15,768; the idiotic, 15,706. Of these the colored deaf and dumb are but 632; colored blind, 1,715; colored insane, 612; colored idiots, 1,476. That is to say, the colored persons afflicted with these various infirmities are *fewer in proportion to their numbers than the whites*.

The *Churches*, or edifices for public Divine worship, in the United States, number Thirty-six Thousand, (36,011,) of which the Methodists own one-third, or 12,467; the Baptists nearly one-fourth, or 8,791; the Presbyterians the next number, or 4,584; and if we count the Dutch Reformed, Congregational, Lutheran and German Reformed with the Presbyterian, (and the differences between all these seem slight and unessential,) the total is 8,112. But the estimated capacity of the Presbyterian and allied churches is greater in the average than that of the Baptist and Methodist churches, so that while all the Methodist churches will accommodate but 4,209,333 worshipers, and all the Baptist but 3,130,878, the Presbyterian and related churches aforesaid have room for 3,705,211 worshipers. The Catholics have but 1,112 churches, accommodating 620,950 worshipers. The Episcopalians have 1,422 churches, accommodating 625,213 worshipers. The average number that each church edifice in the Union will accommodate is 384; the total value of church property \$86,416,639; and if all the churches should be filled at one time they would hold 13,849,836 persons—probably something near the total population that could at one time attend church.

The *Farm Lands* of the United States are set down in the census as amounting to 118,457,622 acres of improved, and 184,621,348 of unimproved; total 303,078,970 acres, worth in the average \$10 per acre. The average value of the Farm Lands of Massachusetts, Rhode Island, Connecticut, New York, New Jersey and Pennsylvania, is about \$30 per acre, (New Jersey highest, Pennsylvania lowest;) while Maine, New Hampshire and Vermont, average about \$15 per acre. The farm lands of North and South Carolina, Georgia, Alabama, Mississippi and Tennessee, valued in the average below \$5 per acre.

Hon. Charles G. Atherton, Democrat, has been chosen U. S. Senator from New Hampshire, from the 4th March next, in place of John P. Hale.

The Legislature of Vermont adjourned Nov. 24th, after a session of six weeks. Its principal measure was a counterpart of the Maine Liquor Law, which was passed subject to the approval or rejection of the people at a special election next March. The vote of the House stood—Yeas 91, Nays 90; but on two test votes previously the vote stood—1. For dismissing the bill, 77; against it, 96. 2d trial, Ayes 88; Noes 92. The Senate

ordered the bill to a third reading by 22 to 6, and finally passed it by 18 to 6. Hon. Charles K. Williams (late Governor and formerly Chief Justice) was appointed to Codify the Criminal Laws of the State. An attempt to charter a second Railroad from Rutland to Castleton was defeated. The Legislature passed resolves in opposition to what has been misnamed Reciprocity with Canada. An attempt to repeal the new Habeas Corpus Act, was defeated.

Governor Wright, of Indiana, has appointed Hon. Charles W. Catheart (Dem.) to the U. S. Senate, to fill the vacancy caused by the death of Ex-Gov. Whitcomb.

Hon. William K. Sebastian (Dem.) was re-elected to the U. S. Senate for six years from 4th of March next, by the Arkansas legislature, on the 10th November, by a vote of 85 to 4 for John S. Roane (Dem.) and 6 for William Stith.

The Message of the Governor of South Carolina was delivered to the legislature on the 23d of November.

It represents the bank of the State to be in a highly prosperous condition, the profits of the year being 9 per cent. on the capital.

The Governor recommends that a suitable person travel over the State once a year to notice the operations of the Free-School system, point out defects and suggest improvements, and that a Legislative Committee be appointed to report at the next session of the legislature on the criminal law. The Governor goes dead against public executions, and doubts the propriety of whipping.

He recommends the legislature to subscribe \$1,000,000 to the Blue Ridge Railroad, or even more, if necessary, to complete it; adding that if the stock never paid a dollar interest it would be a judicious expenditure.

He concludes by congratulating the State on the present political calm; refers to past Northern aggressions; acknowledges that nothing has been done by Congress this year to complain of, but believes that this cessation from hostile acts against our institutions will be of short duration, and however strong his conviction as to the propriety of attempting to stay the coming storm by separate State action, and however he might deplore the decision of the people, God forbid that he should fan the expiring embers of party strife by recommending it.

He hopes, however, that the Southern States, on the occurrence of further aggression, which will surely come, will rise in their majesty and strength, and in conjunction with South Carolina, either force their rights to be respected in the Union, or take their place as a Southern Confederacy among the nations of the earth, recommending, in the meantime, the development of the resources of the State, and by that means giving it all the power and strength of which it is capable.

W. F. Desaussure (Dem.) has been elected U. S. Senator until the 4th of March next.

FIRES IN CALIFORNIA.—The almost total destruction of Sacramento City by fire occurred about 11½ o'clock on Tuesday night, the 2d of Novem-

ber. It broke out in a millinery shop in the heart of one of the most combustible blocks in the city. The wind was blowing a perfect gale at the time from the north, and spread the flames with fearful rapidity from block to block. In the short space of three hours, 1,600 houses in the city were reduced to ashes, and with them an immense amount of goods. Blocks of brick buildings, filled with costly merchandize, and all the fine public buildings, except the court-house, went down before the fiery storm. It is estimated that \$10,000,000 will scarcely cover the loss.

Eight or ten lives were lost in this terrible conflagration. The citizens of Sacramento have, however, been by no means disheartened by this almost crushing disaster, but have set diligently to work rebuilding their ruined city. Within the nine days after the fire, 350 new buildings, many of brick, have been erected, and hundreds of others are rapidly going up. As soon as the news spread through the country, a universal spirit of sympathy for the unfortunate sufferers was excited—contributions for their relief were raised in the principal towns, and in ten days the citizens of San Francisco alone contributed \$30,000 to relieve the most pressing wants of the sufferers.

Scarcely had the flames subsided in Sacramento, when the news was announced of another destructive fire on the 7th inst., in Marysville, by which an entire block of buildings was consumed, and property to the value of \$100,000 destroyed.

A fire occurred in Napa Valley, and property to the amount of \$60,000 was destroyed.

San Francisco was visited on the night of the 9th instant, by a conflagration that threatened at one time to lay the city in ruins again. By the energetic exertions of the firemen and the impregnable strength of the many fire-proof buildings in the vicinity, its ravages were confined within a single half block. All the combustible frame houses and shanties within these limits were destroyed, but in every instance the brick buildings stood the shock unharmed. It is now proposed by the Common Council to establish fire limits, within which no frame structures are to be allowed. The loss did not exceed \$100,000. Comparatively a small amount of this was in goods, while the destruction of the frame shanties will be rather a benefit in the end, as it will lead to the vacant lots being built up with substantial brick buildings.

GOVERNOR OF THE MORMONS.—A letter from Salt Lake City to the Cleveland Herald gives the following description of the Mormon Governor:

"The residence of Gov. Brigham Young would be called a splendid residence in any place in the States, as would also the court-house be considered an elegant building. The former is finished on the outside with white lime, that gives it a beautiful color, while the architecture is after the most approved modern style. It is on the north side of the city, near the temple block, and has a commanding view of the whole city before the eminence upon which it stands. His yards, outbuildings, trees, and shrubbery, all show that the governor of the territory and president of the Mormon Church is preparing himself a permanent place to enjoy forever what he fancies to be the

divine pleasure of Omnipotence. He is a man of about 46 years of age, low in stature, thick set, light brown hair, light complexion, with an active temperament and considerable talents. In his general looks and manner of speech he resembles more than any man I ever saw, David T. Disney, of Cincinnati."

A NEW INSTITUTION.—The plan of a new Institution in this city has been announced under the auspices of Mr. Peter Cooper, an eminent merchant, who has appropriated Three Hundred Thousand Dollars of his fortune to its establishment. The whole, when completed, will be a free gift to the city of New York. The site chosen for the edifice is opposite the New Bible House, at the corner of Astor-place and Fourth-avenue, within a few yards of the Astor Library in Lafayette-place. The edifice will be of irregular form, 195 feet on Third-avenue, 86 on Seventh-street, 162 on Fourth-avenue, and 138 on Astor-place. Covering an area of nearly 20,000 square feet, including the inner court. This space is equal to eight full lots of 25 by 100 feet. The edifice will be six stories in height, the upper story being occupied as an observatory, with choice astronomical and microscopic apparatus. In the basement will be a hall 135 feet long, and 84½ wide, intended mainly for a Lecture Room. The edifice will be of brown stone and brick. Mr. Cooper has chosen as the title of the institution: "THE UNION, for the Moral, Mental and Physical Improvement of the Youth of this City, of the State, the Country, and the World."

The objects of this noble institution are shadowed forth in the title: The Physical, Mental and Moral Improvement of the People, and especially of the Young. There will be Lectures and Debates upon all useful sciences in its spacious halls. In order to unite all kindred institutions in a common bond of interest, the halls of the edifice are to be opened free of charge for Anniversaries, Commencements, &c. A distinguishing and highly commendable feature of the new institution will be a large room always open and free for the use of such women as may wish to meet for the discussion and consideration of the application of natural and practical sciences to their own benefit, or who have the talent and knowledge which will enable them to add whatsoever to the treasures of science already known. There will also be an office in the Institution for the benefit of those seeking scientific, educational, or professional employment, where their names and qualifications will be registered, and applications be received and recorded for the benefit of all. For further encouragement to women, a sum of five hundred dollars is annually set apart, to be given by the vote of the members of the Institute to the female who is proved to have exhibited the truest heroism, or the greatest self-sacrifice in the cause of suffering humanity. It is hoped in this way to draw public attention to the thousand self-devoted acts which characterize the sex, and to make the young men of the Institute more observant of the virtues which true heroism calls out.

Judge Markell died at Manheim, Herkimer Co.,

N. Y., on the 26th November, in the 82d year of his age. He was born in Montgomery County, in the era of the Revolution. In the year 1814 he was elected to Congress. For many years he held the office of Judge of the Court of Common Pleas of Montgomery Co., and until a late period of his life he was called to fill various other places of trust and confidence among his fellow-citizens.

FOREIGN.

FUNERAL OF THE DUKE OF WELLINGTON.—The funeral of the Duke of Wellington took place in London on the 18th of November. It is impossible to convey an idea of the excitement that prevailed throughout the metropolis, the general holiday having liberated all classes, and every one being anxious to "assist" at all the ceremonies. The lying in state terminated on Wednesday evening at 5 o'clock, having been visited during the day by 65,073 persons. In the morning, before the admission of the public, the deputations from abroad visited the hall where the body lay, and were received by the Lord Chamberlain, and Kendall, the late Duke's valet. The troops were then admitted, and to the number of 2,000 defiled before the coffin. In the evening the present Duke of Wellington, and other relatives of the deceased, passed some time in the Chamber. At a late hour the body was removed to the Horse Guards.

On Thursday morning the whole line of the route of the procession was taken possession of by the crowd as early as six o'clock, and multitudes who had paid high prices for seats at windows and balconies found themselves unable to make their way to these eligible positions. At 8 o'clock the barriers were closed; and at 9 the rain cleared off, and the morning became (for London even) brilliant. By 7¼ A. M., the troops had taken up their position; at 7¼ seventeen guns were fired as a preparatory signal; at 8 o'clock the curtain of a large marquee was drawn aside and exposed the magnificent funeral car of bronze, with the body, which was duly saluted by the military of all arms. The procession then started with muffled drums, the band of each regiment playing the Dead March.

The filing off of the advance guard of cavalry and infantry occupied an hour. Behind them followed the funeral car, drawn by twelve black dray horses, caparisoned with black velvet trappings, and exactly matched as to size and action. It was past 10 o'clock before the last of the cortege began to move. The procession proceeded up Constitution Hill, along Piccadilly, down St. James street, through Pall Mall, Trafalgar-square, the Strand, Fleet-street, and Ludgate-hill, to St. Paul's, the whole line of route being kept clear by the Life Guards.

Most of the houses along the line of route exhibited half-mast flags, or other symptoms of mourning. Temple Bar was completely enveloped in drapery of black silken velvet, with fringe of silver, and turned aside at the top, so as to display an under-lining of cloth of gold. About 11 o'clock the head of the procession reached St. Paul's, but it was 1 P. M. before the end came up.

It is estimated that from 16,000 to 18,000 persons were seated in the Cathedral.

The funeral service was chanted by the choirs of the Chapel Royal and of Westminster, namely: a service composed by Dr. Croft—"I am the resurrection, &c.," the Psalms, xxix. and xl. to chants by the Earl of Mornington, followed by an anthem, composed for the ceremony by Dr. Goss, organist of St. Paul's. The lesson, 15th chap. 1st Corinthians, was then read by the officiating minister, after which were sung, "Nunc dimittis," set by Beethoven; after which a dirge, composed by Dr. Goss. The body of the deceased was then lowered through an opening in the floor of the Cathedral into the crypt beneath, during which time the Dead March was played. After this an anthem, "Man that is born of woman," and Croft's "I heard a voice," were chanted. These exercises were followed by the usual prayers, and a verse and chorus sung from Handel's Funeral Anthem, "His body is buried in peace."

Garret King-at-arms then advanced, and proclaimed the titles of the deceased. Mendelssohn's hymn from St. Paul, "Sleepers, awake!" was sung, the Bishop of London pronounced a blessing, and the services concluded.

SEVEN TUNS OF AUSTRALIAN GOLD.—On November 23, three vessels arrived in the river Thames, from Australia, with the extraordinary quantity of upwards of seven tuns of gold on board. One of the ships, the *Eagle*, was freighted with the largest amount of the precious metal ever known to arrive in one vessel, viz., 150,000 ounces, (upwards of six tuns,) and of the value of more than £600,000. The *Eagle* also made the most rapid passage on record, having done the voyage from Melbourne to the Downs in seventy-six days. The other ships are the *Sapphire*, from Sidney, with 14,668 ounces on board, and the *Pelham*, from Sidney, with 27,762 ounces. The *Maitland* also arrived a day or two since, from Sidney, with 14,326 ounces. Great, however, as has been the wealth brought over by the *Eagle*, the ship *Dido* is expected in a few days, which will far surpass it, having on board 280,000 ounces, or about ten tuns and a half of the precious metal. The *Neptune*, with 17,000 ounces, the *Andromache*, 42,051 ounces, and other ships with as valuable freights, are nearly due.

THE EMPIRE IN FRANCE.—The Empire is at length re-established in France. In the report of the Senate for the re-establishment of the Imperial regime, Louis Napoleon is declared Emperor under the name of Napoleon III. The Imperial dignity is made hereditary in the descent of the Emperor, and regulates the order of succession to the throne in the Bonaparte family. Heirs failing to Louis Napoleon, a *Senatus Consultum* is to appoint the Emperor. The members of the family of Louis Napoleon cannot marry without the authority of the Emperor. The Constitution of 1852 is to be maintained in all that is not contrary to the present *Senatus Consultum*, which was adopted by 86 out of 87 Senators.

The President had officially accepted the proposition of the Senate. Prince Jerome Bona-

parte has resigned the functions of President of the Senate.

A decree convoked the French people on the 20th and 22d November to accept or reject the proposition. The voting took place by a secret ballot, Yes or No, and resulted in a large majority in favor of the Empire.

STATISTICS OF GERMAN UNIVERSITIES.—The number of students in the twenty-eight Universities of Germany and Switzerland during the recent summer term, was 18,810, of whom 17,060 were matriculated, and 1,750 not. The number of students averaged to each University 609. Sixteen institutions had less than this number; twelve more. 1,800 students pursued Catholic Theology in eleven Universities; 1,765 do. Protestant Theology in nineteen Universities; 6,761 do. divided among twenty-six institutions, studied jurisprudence and kindred sciences; 4,183 do. studied medicine, &c., in twenty-three Universities; 2,644 do. in twenty-seven Universities studied philosophy, the ancient languages, &c.

A Monsieur Rolin lately exhibited before the French Academy a silkworm's cocoon of a rose color: remarkable because the color was produced by feeding the worms on mulberry leaves sprinkled with chico (*Bignonia chica*). A cocoon had been exhibited on a former occasion of a blue tint, produced by sprinkling indigo upon the mulberry leaves. The tint in the present case was, however, much stronger than that of the blue cocoon.

The Jesuits have again taken possession of Loyola, their ancient seat in Spain. Fifty to sixty fathers of the order will reside there in charge of the missions in the Kingdom. The order has six houses in Spain, but no college for the instruction of youth.

THE PARIS PRESS.—The press of Paris has generally fallen off in circulation since Louis Napoleon deprived it of liberty. The *Journal des Debats* alone has kept at its previous figure of 12,000 copies. The *Constitutionnel*, which, previous to the *coup d'état*, circulated 30,000 copies, rose soon afterwards to 33,000, as it was then the special organ of the usurper, but has since fallen off to some 26,000, notwithstanding a reduction of its price to 32 francs, or \$6 a year, which is considerably less than the cost of the paper and stamps. This journal has, however, just been sold to M. Mires, the proprietor of the *Pays*, a rival establishment, and now the favorite of the Emperor, for the sum of 1,600,000 francs, or about \$300,000. The *Pays* sold 18,000 copies before December; it now sells no more than 11,000. The *Siecle*, the organ of the Cavaignac Republicans, has fallen from 28,000 to 20,000; the *Presse*, Girardin's paper, from 21,000 to 19,000; the *Patrie*, from 24,000 to 18,000; the *Gazette de France*, Legitimist, from 3,700 to 3,200; the *Univers*, Catholic, from 9,000 to 5,000; the *Assemblée Nationale*, Fusionist, from 12,000 to 6,500; the *Union*, Legitimist, from 5,000 to 4,000. The circulation of the entire daily press of Paris, excepting the *Moniteur*, the official organ of the Gov-

ernment, has fallen off some 65,000 sheets daily under the reign of the new Napoleon.

REVOLUTION IN BUENOS AYRES.—The news of a revolution in Buenos Ayres is fully confirmed. General Urquiza has been deposed by the Buenos Ayrian party, and, unwilling to cause the effusion of blood, has retired from the Province. He still retains the direction of the Confederation, and professes to regard the outbreak at Buenos Ayres as of no importance. The revolution was headed by Generals Piran and Madariaga. General Pinto has been declared Governor of the Provinces, and Piran Minister of War. The Chamber of Representatives has issued a manifesto to the other Provinces of the Argentine Confederation, explaining the causes of the revolution, and charging Urquiza with the violation of his guarantees to the Buenos Ayrian people, and the adoption of a cruel and oppressive policy. The Provincial government has resolved to confirm the measures of General Urquiza in regard to the free navigation of the Parana.

Miscellany.

WE have found no room for notices of *New Publications* in the present number. We have on our table several new and valuable books which will be duly noticed in our next.

A CASE FOR PHRENOLOGISTS.

Under this caption, a correspondent from Georgia writes that a person having been engaged in a theological controversy for three days, creating great excitement in the system, so much so, that he was thrown into a violent fever. "The night after the discussion closed he slept very little, if any. During the night there seemed to be passing before him in rapid succession, the most beautiful flowers of every size, shape, and color; then columns of marble would shoot up before him; then one wide-spread universe of darkness; then streaks of light running in every direction; then, as if the sun had suddenly burst from midnight gloom to the splendors of noon, all was bright and glorious. These phenomena were frequently repeated. Then one of the most contemptible of the human race passed before the sleepless eye, and gave a most infernal scowl, and uttered the most malignant maledictions. Just before day the debater fell into a doze and dreamed of beating in a most shocking manner one of his best friends. Why was all this?"

[ANSWER. The mental excitement of the discussion had greatly overtasked the mind, and produced an inflammation of the brain indicated by the fever. The fever in the perceptive organs produced the appearance of flowers in all colors and shapes; the marble pillars, also the successions of light and darkness. The organs of Combativeness, Destructiveness, and Self-Esteem had been strongly excited in the debate, hence in their inflammatory state he would see haggard forms, and dream of abusing those faculties in beating a dear friend. Persons who indulge in ardent spirits to excess, produce a fever in the brain, and they see spectres, ghosts, and demons in their delirium. Brain fever, whether produced by common causes, by rum, by disappointment, or by a "theological discussion," awakens an unnatural mental condition, a diseased action of the mind. What illusions, or sights may appear, depends upon the general condition and tone of the patient; the organs they have most exercised; and whether the fever in the brain be confined to a few organs or extends to them all.]

BE careful lest a too warm desire for distinction should deceive you into pursuits that may cover you with shame, by setting your incapacity and slender abilities in full light.

YOUNG people and others cannot study much by lamp-light with impunity.

YOUNG persons should walk at least two hours a day in the open air.

General Notices.

NOTES FOR TRAVELLERS.

FROM this great Metropolitan Emporium, the centre of attraction around which revolve so many human interests, and to and from which continually flow such vast tides of life, radiate, in every direction, the iron tracks of the locomotive and the watery pathways of the steamer. The locomotive and the steamer carry Uncle Sam's mail-bags, freighted with packages of our JOURNALS, to all the principal towns and cities of this somewhat "extensive" country. From all these local centres, in railroad cars, in stage coaches, in wagons and buggies, and on horse-back, our JOURNALS (still in Uncle Sam's mail-bags) find their way into every nook and corner of the continent, and everywhere they find readers who, more or less frequently, have occasion to visit New York. The coming season will offer a great additional attraction in the "Great Exhibition of the Industry of all Nations," and the number of visitors to this city will probably be without a parallel in its history. For the benefit of such of our readers as may design paying us a visit, or who may desire to travel to or from New York, we now sit down with maps and books before us to make a few Notes. We hope hereafter to give a complete exposition of the whole matter, and also some useful hints for the guidance of strangers after they have reached our metropolis.

Making our sanctum the starting point, (our readers at the other end of the line will of course reverse the process,) we will commence our travels. First, then, we will go

TO MONTREAL, CANADA.—We will take the most direct route. 1.—*Hudson River Railroad*; station, corner of Hudson and Duane-streets. Trains leave for *Albany and Troy* at 6 A. M., 8 A. M., and 5 P. M. Distances and Fares: To *Poughkeepsie*, 76 miles, \$1.00; to *Hudson*, 116 miles, \$1.50; to *Albany*, 144 miles, \$1.50; to *Troy*, 150 miles, \$1.54. 2.—At *Troy* we take the *Western Vermont Railroad*. Trains leave for *Rutland, Vt.*, at 7 A. M., 10 A. M., and 4 P. M.; distance 83 miles; Fare \$2.55. 3.—*Rutland Railroad*. Trains leave for *Burlington*, at 7 A. M. and 2.50 P. M. Distance, 67 miles; Fare, \$2.00. 4.—Here we connect with the *Vermont Central Railroad*. Trains leave at 11.15 A. M. and 6.30 P. M. for *Rouse's Point*. Distance 43 miles; Fare \$1.15. 5.—*Champlain and St. Lawrence Railroad*. Trains leave at 8 A. M., 9 A. M., and 7 P. M., for *Montreal*. Distance, 47 miles; Fare \$1.50. Passengers can leave New York in the forenoon express train, and arrive in Montreal on the evening of the same day; or they can leave Montreal in the morning and reach this city in the evening!

Next we will journey Eastward:

TO PORTLAND, MAINE.—1.—*New York and New Haven Railroad*; station 29 Canal-street. Trains leave for *New Haven*, 7 and 11 A. M., and 4 P. M. Distance 76 miles; Fare \$1.50. 2.—*New Haven, Hartford, and Springfield Railroad*. Trains leave for *Springfield*, 7 and 11 A. M. and 2 and 6 P. M. Distances and Fares: To *Hartford*, 36 miles, \$1.00; to *Springfield*, 62 miles, \$1.75. 3.—*Western Railroad*. Trains leave for *Worcester* at 8.15 A. M. and 1.30 P. M. Distance, 54 miles; Fare \$1.50. 4.—*Boston and Worcester Railroad*. Trains leave for *Boston* at 4, 7.30, and 10.25 A. M. and 3.05, 4, and 10.30 P. M. Distance 45 miles; Fare \$1.15. 5.—*Boston and Maine Railroad*. Trains leave at 7 A. M., 12 M. and 2 P. M. for *Portland*. Distances and Fares: To *Dover*, 68 miles, \$1.65; to *Portland* 111, \$2.05. If we prefer to go directly to Boston, we may take one of the Sound steamers—the *Bay State* or the *Empire State* of Tisdale and Borden's Fall River Line, for instance, which will take us to *Fall River*, whence we can go to Boston by railroad via Providence. Fare at present only \$1.50.

Returning from "down East," we will take a trip westward, or rather north-westward.

TO BUFFALO.—1.—*Erie Railroad*; station, foot of Duane-street. Trains leave for *Hornellville*, at 8 A. M. and 5 P. M. Distance, 342 miles. Fare \$6.60. Here we connect with the (2) *Buffalo and New York City Railroad*. Trains leave at 7.30 and 10.30 A. M., for *Buffalo*. Distance 92 miles; Fare \$1.80. Through tickets from New York to Buffalo are only \$7.80. From Buffalo, we may go by one of the lake steamers, or by railroad, as we prefer, to Cleveland, and thence by railroad to Cincinnati.

Now westward:

TO PITTSBURG.—1.—*New York and Philadelphia Railroad*;

station, foot of Courtland-street. Trains leave for *Philadelphia* at 6 and 9 A. M., and 4 and 5.30 P. M. Distance 87 miles. Fare \$3.00. 2.—*Philadelphia and Pennsylvania Railroad Route*. Distance from *Philadelphia* to *Pittsburg* 363 miles. Fare \$11.00. This route passes through *Lancaster* and *Harrisburg*, Pa. The trains lay over at *Hollidaysburg*, which they reach at 8.30 P. M., and cross the Alleghenies in the morning, reaching *Pittsburg* at 12 M. on the second day. From *Pittsburg* we may go by railroad to Cleveland, thence westward by different routes at our pleasure.

But a journey southward would perhaps at this season be pleasanter than any other. We may go to Charleston, for instance, via *Philadelphia, Baltimore, Washington, Richmond, and Wilmington, N. C.*

TO CHARLESTON.—*Great Southern Line*. Leave foot of Courtland-street, at 9 A. M. and 5 P. M. Distances and Fares: to *Philadelphia*, 87 miles, \$3.00; to *Baltimore*, 183 miles, \$6.10; to *Washington*, 221 miles, \$7.80; to *Richmond*, 352 miles, \$13.40; to *Wilmington, N. C.*, 600 miles, \$22.40; to *Charleston* (by steamer) 770 miles, \$— Through tickets from *New York* to *Charleston*, \$20.00. From *Charleston* we may go to *Savannah* by daily steamers, and by railroad to *Augusta, Ga.*, and various other points in the interior of the South; also to *Key West, Havana, and New Orleans*. If we desire to go directly to Charleston, the pleasanter way is by the *New York and Charleston Steamship Line*. The ships of this line sail every Wednesday and Saturday, at 4 P. M. from *Pier No. 4, North River*; Fare, we believe, from \$20 to \$25.00.

These Notes of Travel must suffice for this time. Hereafter we hope to give something more complete and satisfactory.

THE CRYSTAL PALACE.—The beautiful Engraving of the Crystal Palace which adorns this number, is an electrotype from a wood-cut, by A. H. Jocelyn, of 64 John-street, New York. This elegant art of electrotyping instead of stereotyping wood engravings, thereby giving a copper surface to print from, instead of a type-metal face, is one of the important improvements of art in this day of great improvements. By this means, an impression as sharp as from wood can be made, and the surface of the engraving possessing ten times more endurance than common metal, affords an economical feature in connection with illustrated works that justly commands the admiration of all publishers. Every newspaper in the land should treat its readers to an impression of the Crystal Palace from Mr. Jocelyn's electrotype, as it costs but three dollars.

PHRENOLOGICAL CLASSES.—During the month of December we have had at our New York office a very interesting class for instruction in Practical Phrenology: and the interest evinced, and the rapid progress made by the students, several of whom intend to enter the lecturing field, give indication that the march of Phrenology is onward, and we look for an abundant harvest from seed sown in such soil. At our Boston office, 142 Washington-street, we have had two excellent classes this season, and expect to continue them through the winter.

PHRENOLOGY IN WESTERN CANADA.—W. M. Wilson begs to inform the Canadian readers of the Journal, that he is at present on a Phrenological tour through the villages lying on the Yonge-street route. He purposes being in Toronto on or about New Year's Day, when he will deliver a Course of Lectures on Phrenology, accompanied by suitable illustrations and demonstrations.

FOR CLUB TERMS, and a more elaborate statement of the objects of this Journal, see PROSPECTUS on last page.

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OUR JOURNALS will be sent in clubs, to one or one hundred different post-offices in the United States, as may be desired. It will be all the same to the publishers.

SPECIFY.—When our friends, co-workers, and agents send in their names, it will be well to specify, as follows: "FOR THE PHRENOLOGICAL JOURNAL," as the W. C. JOURNAL, THE STUDENT, and PHONOGRAPHER, are published at the same office. Hence the necessity of SPECIFYING.

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FOR ONE DOLLAR A YEAR either of the following-named monthly Journals may be obtained of FOWLERS AND WELLS, New-York:

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THE UNIVERSAL PHONOGRAPHER—Devoted to Phonography and Verbatim Reporting, with Practical Instruction to Learners.

Advertisements.

PHRENOLOGY: ITS UTILITY.—To know ourselves is a matter of the greatest importance, and there is no other means by which we can acquire this knowledge so well as by the aid of Phrenology. It teaches us for what occupation in life we are by nature best qualified, and in what pursuit we may be most successful.

To Parents and Teachers it will unfold the true capacities and dispositions of their children and pupils, and thus enable them the more successfully to govern and instruct them.

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HOLIDAY PRESENTS.—We have before called attention to our Journals, as peculiarly appropriate for PRESENTS—each costing but a dollar a year, and in clubs, even less than that. A year's subscription to the WATER-CURE JOURNAL would be a neat, cheap, and exceedingly useful gift to present to a WOMAN.

THE PHRENOLOGICAL JOURNAL may be placed into the hands of all young men, with a perfect certainty of its leading them onward and upward to a life of industry, usefulness, and success.

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Thus, for a mere trifle, men, women, and children, may be made thankful, cheerful and happy. Were it possible, we would place a copy of one, or all of the Journals, into the hands of every family in America, and with the co-operation of the "people" we could, and hope ultimately to do it. Let every friend of the cause of Human Progress and Improvement make at least one present, by giving us the name of one friend, for one of these Journals, commencing with the New Year, 1853. Now is the time.

DEFINITION OF THE FACULTIES

ACCORDING TO THEIR NUMBERS.

DOMESTIC PROPENSITIES.

1. **AMATIVENESS.**—Conjugal love; the attachment of the sexes to each other, adapted to the continuance of the race. Abuse: Licentiousness and obscenity. Deficiency: Want of affection towards the opposite sex.

2. **PHILOPROGENITIVENESS.**—Parental love; fondness for pets, and the young and helpless generally, adapted to the infantile condition. Abuse: Excessive indulgence; idolizing and spoiling children by caresses. Deficiency: neglect of the young.

3. **ADHESIVENESS.**—Friendship; love of company; disposition to associates, adapted to man's requisition for society and concert of action. Abuse: Excessive fondness for company. Deficiency: Neglect of friends and society; the hermit disposition.

4. **INHABITIVENESS.**—Love of home; desire to live permanently in one place, adapted to the necessity of a home. Abuse: Prejudice against other countries. Deficiency: continual roaming.

A. **UNION FOR LIFE.**—Connubial Love; desire to pair; to unite for life; and to remain constantly with the loved one. Abuse: Excessive tendency to attachment. Deficiency: Wandering of the connubial affection.

5. **CONTINUITY.**—Ability to chain the thoughts and feelings, and dwell continually on one subject until it is completed. Abuse: Prolivity; tediously dwelling on a subject. Deficiency: Excessive fondness for variety; "too many irons in the fire."

SELFISH PROPENSITIES.

E. **VITATIVENESS.**—Love of life; youthful vigor even in advanced age. Abuse: Extreme tenacity to life; fear of death. Deficiency: Recklessness, and unnecessary exposure of life.

6. **COMBATIVENESS.**—Self-defense; resistance; the energetic go-a-head disposition. Abuse: a quick, fiery, excitable, fault-finding, contentious disposition. Deficiency: Cowardice.

7. **DESTRUCTIVENESS.**—Executiveness; propelling power; the exterminating feeling. Abuse: The malicious, retaliating, revengeful disposition. Deficiency: Tameness; inefficiency.

8. **ALIMENTIVENESS.**—Appetite; desire for nutrition; enjoyment of food and drink. Abuse: Gluttony; gormandizing; drunkenness. Deficiency: Want of appetite; abstemiousness.

9. **ACQUISITIVENESS.**—Economy; disposition to save and accumulate property. Abuse: Avarice; theft; extreme selfishness. Deficiency: prodigality; inability to appreciate the true value of property; lavishness and wastefulness.

10. **SECRETIVENESS.**—Policy; management. Abuse: Cunning; foxy; to lie low; keep dark; disguise. Deficiency: Want of tact; bluntness of expression.

11. **CAUTIOUSNESS.**—Prudence; carefulness; watchfulness; reasonable solicitude. Abuse: fear, timidity, procrastination. Deficiency: Careless; heedless; reckless.

12. **APPROBATIVENESS.**—Affability; ambition; desire to be elevated and promoted. Abuse: Vanity; self-praise; and extreme sensitiveness. Deficiency: Indifference to public opinion, and disregard for personal appearance.

13. **SELF-ESTEEM.**—Dignity; manliness; love of liberty; nobleness; an aspiring disposition. Abuse: Extreme pride; arrogance; an aristocratic, domineering, repulsive spirit. Deficiency: Lack of self-respect and appreciation.

14. **FIRMNESS.**—Decision; stability; perseverance; unwillingness to yield; fortitude. Abuse: Obstinacy; willfulness; mulishness. Deficiency: Fickle-mindedness.

MORAL SENTIMENTS.

15. **CONSCIENTIOUSNESS.**—Justice; integrity; sense of duty, and of moral obligation. Abuse: Scrupulousness; self-condemnation; remorse; unjust censure. Deficiency: No penitence for sin, or compunction for having done wrong.

16. **HOPE.**—Expectation; anticipation; looking into the future with confidence of success. Abuse: Extravagant promises, and anticipations. Deficiency: Despondency; gloom; melancholy.

17. **SPIRITUALITY.**—Intuition; perception of the spiritual; wonder. Abuse: Belief in ghosts, witchcraft, and unreasonable isms. Deficiency: Lack of faith; incredulity; skepticism.

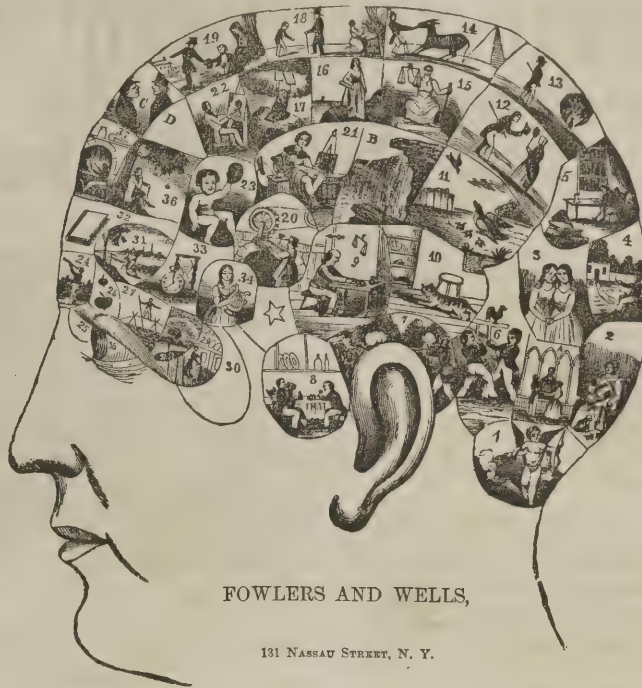
18. **VENERATION.**—Reverence; worship; adoration; respect for antiquity. Abuse: Idolatry; superstition; worship of idols. Deficiency: Disregard for things sacred; imprudence.

19. **BENEVOLENCE.**—Kindness; desire to do good; sympathy; philanthropy; disinterestedness. Abuse: Giving alms to the undeserving; too easily overcome by sympathy. Deficiency: Extreme selfishness; no regard for the distresses of others.

SEMI-INTELLECTUAL SENTIMENTS.

20. **CONSTRUCTIVENESS.**—Mechanical ingenuity; ability to use tools; construct and invent. Abuse: A loss of time and money in trying to invent perpetual motion. Deficiency: Inability to use tools or understand machinery; lack of skill.

21. **IDEALITY.**—Love of the perfect and beautiful; refinement; ecstasy; poetry. Abuse: A disgust even for the



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common duties of life. Deficiency: Roughness; want of taste or refinement.

B. **SUBLIMITY.**—Fondness for the grand and magnificent; the wild and romantic in nature, as Niagara Falls; mountain scenery. Abuse: Extravagant representations; fondness for tragedies. Deficiency: Views the terrific without pleasure or emotion.

22. **IMITATION.**—Power of imitating; copying; working after a pattern. Abuse: Mimicry; servile imitation. Deficiency: Inability to conform to the manners and customs of society.

23. **MIRTHFULNESS.**—Wit; fun; playfulness; ability to joke, and enjoy a hearty laugh. Abuse: Ridicule and sport of the infirmities and misfortunes of others. Deficiency: Gravity; indifference to all amusements.

INTELLECTUAL ORGANS.

OBSERVING AND KNOWING FACULTIES.

24. **INDIVIDUALITY.**—Ability to acquire knowledge by observation, and desire to see all things. Abuse: An insatiable desire to know all about other people's business; extreme inquisitiveness. Deficiency: A want of practical knowledge, and indisposition to notice external objects.

25. **FORM.**—Memory of the shapes, forms, faces; the configuration of all things; it enables us to readily notice resemblances; when fully developed we seldom forget countenances. Deficiency: A poor memory of faces, shapes, &c.; not a good artist.

26. **SIZE.**—Ability to judge of size, length, breadth, height, depth, distance, and weight of bodies by their size; of measuring angles, &c. Deficiency: Unable to judge between small and large.

27. **WEIGHT.**—Gravity; ability to balance one's self, required by a marksman, horseman, or dancer; also the ability to "carry a steady hand," and judge of perpendiculars. Abuse: Excessive desire to climb trees, or go aloft unnecessarily. Deficiency: Inability to keep one's balance; liability to stumble.

28. **COLOR.**—Judgment of the different shades, hues, and tints, in paintings; the rainbow, and all things possessing color, will be objects of interest. Abuse: Extravagantly fond of colors; a desire to dress with many colors. Deficiency: Inability to distinguish or appreciate colors, or their harmony.

29. **ORDER.**—Method; system; arrangement; neatness and convenience. Abuse: More nice than wise; spends too much time in fixing; greatly annoyed by disorder; oldmaidish. Deficiency: Slovenliness; carelessness about the arrangement of books, tools, papers, &c.; seldom knows where to find anything.

30. **CALCULATION.**—Ability to reckon figures in the head; mental arithmetic; to add, subtract, divide, multiply; cast accounts, and reckon figures. Abuse: A disposition to count everything. Deficiency: Inability to understand numerical relations.

31. **LOCALITY.**—Recollection of places; the geographical faculty; desire to travel and see the world. Abuse: A roving, unsettled disposition. Deficiency: Inability to remember places; liability to get lost.

32. **EVENTUALITY.**—Memory of events; love of history, anecdotes, facts, items of all sorts; a kind of walking news-

paper. Abuse: Constant story-telling, to the neglect of duties.

33. **TIME.**—Recollection of the lapse of time, day and date; ability to keep the time in music and dancing, and the step in walking; to be able to carry the time of day in the head. Abuse: Drumming with the feet and fingers. Deficiency: Inability to remember the time when things transpired; a poor memory of dates.

34. **TUNE.**—Love of music and perception of harmony; giving a desire to compose music. Abuse: A continual singing, humming, or whistling, regardless of propriety. Deficiency: Inability to comprehend the charms of music.

35. **LANGUAGE.**—Ability to express our ideas verbally, and use such words as will best express our meaning; memory of words. Abuse: Redundancy of words. Deficiency: Extreme hesitation in selecting appropriate language.

REFLECTIVE OR REASONING INTELLECT.

36. **CAUSALITY.**—Ability to reason and comprehend first principles; the why and wherefore faculty; originality. Abuse: too much theory, without bringing the mind to a practical bearing; such a mind may become a philosopher, but is not practical.

37. **COMPARISON.**—Inductive reasoning; ability to classify, and apply analogy to the discernment of principles; to generalize, compare, discriminate, illustrate; to draw correct inferences, &c. Abuse: Excessive criticism. Deficiency: To be unable to perceive the relation of one thing or subject to another.

C. **HUMAN NATURE.**—Discernment of human character; perception of the motives of strangers at the first interview. Abuse: Unjust suspicion; a disposition to treat all strangers as rogues. Deficiency: Misplaces confidence; is easily deceived.

D. **AGREEABLENESS.**—Blandness and persuasiveness of manners, expression, and address; pleasantness; insinuation; the faculty of saying even disagreeable things pleasantly. Abuse: Affectation. Deficiency: Inability to make one's self agreeable.

TEMPERAMENT.

A knowledge of the temperaments is essential to all who would understand and apply Phrenology. We recognize three, as follows:—

I. **THE VITAL TEMPERAMENT,** or the nourishing apparatus, embracing those internal organs contained within the trunk, which manufacture vitality, create and sustain animal life, and re-supply those energies expended by every action of the brain, nerves, or muscles. This temperament is analogous to the Sanguine and Lymphatic temperaments.

II. **THE MOTIVE APPARATUS,** or the bones, muscles, tendons, &c., which gives physical strength and bodily motion, and constitutes the frame-work of the body. This is analogous to the Bilious temperament.

III. **THE MENTAL APPARATUS,** or nervous temperament, embracing the brain and nervous system, the exercise of which produces mind, thought, feeling, sensation, &c. (For a full description of these temperaments, and their effects on mind and character, see "Phrenology Proved, Illustrated, and Applied.")

AMERICAN PHRENOLOGICAL JOURNAL.

PROSPECTUS.

PHRENOLOGY, the science of MIND, includes in its wide domain a knowledge of all the faculties, passions, and powers of the HUMAN SOUL; all the bodily organism over which the soul presides, with its structures and functions; and all the realm of nature to which man is related, and with which he should live in harmony. It includes a knowledge of man and his relations to God, and to the universe. It is thus a central and comprehensive science, beginning with the CONSTITUTION OF MAN, and ending with all his possible relations, SPIRITUAL AND MATERIAL. It is thus that SELF-KNOWLEDGE is the basis of all knowledge.

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AN ESSAY ON THE ORGAN OF MIRTHFULNESS.

BY WILLIAM C. ROGERS.

MIRTHFULNESS is that faculty of the mind which disposes its possessor to view all things in a gay and mirthful manner, to form humorous and ludicrous conceptions, and, combined with other organs, produces humor, facetiousness, and genuine wit.

It has been a subject of much discussion among phrenologists since its first discovery by Gall. He, observing its most common manifestations, called it *esprit de sallie*, or *esprit caustique*, the *spirit of laughter*, or the *spirit of sarcasm*. Spurzheim, after a careful analysis of its various manifestations, gave it the name of Mirthfulness, which name, though Combe called it also Wit, it has since retained.

As the science of Phrenology is yet in its infancy, its nomenclature must necessarily be imperfect, yet that fact does not warrant us in unadvisedly retaining or changing either the numbering or naming of the organs. Whatever this numbering or naming may be, the manifestations of the faculties will remain unchanged, and that nomenclature or numbering is by all means to be retained, which, with our imperfect light, seems most in accordance with nature and nature's laws.

Lel us apply the above principles to the organ in question, after reviewing the different opinions of phrenological writers, and making researches into its peculiar nature and use.

None who have ever examined the subject deny the existence of an organ similar in its manifestations to the one we now call Mirthfulness. There has been, however, a difference of opinion among phrenologists as to the nature and use of that portion of the brain appropriated to that organ, and in the discussion of the subject we shall frequently use the name Mirthfulness to designate merely the locality of the organ in question, and not its innate principle.

A phrenologist of Edinburgh, named Scott, ad-

vanced an original opinion in regard to the operations of this organ, which he sustained with a fair show of reason and argument, but which was however insufficient to bear him out in his premises.

As Comparison perceives analogies, in like manner, he argues, that the organ in question perceives incongruities and differences; and further, that Causality, between the two, reasons from natural connection, and the three combined form the truly philosophic understanding.

A moment's reflection is sufficient to show the fallacy of this statement. Comparison perceives resemblances: it therefore necessarily follows that the same organ takes cognizance not only of the *absence* of resemblances, but of the *presence* of absolute differences also: hence we argue that the one organ of Comparison is sufficient for the recognition of analogies and differences, of congruities and incongruities.

Were the same arguments to be applied to the organ of Conscientiousness, we would be compelled to admit the existence of two separate faculties, one to detect right and the other wrong, and the man who unfortunately possessed a predominance of one over the other, would either pass a lifetime in the complacent commendation of right, or in the continual condemnation of wrong. The same reasoning applied to the other organs would produce a like result, which, viewed through the medium of Causality and Mirthfulness, would appear simply ludicrous.

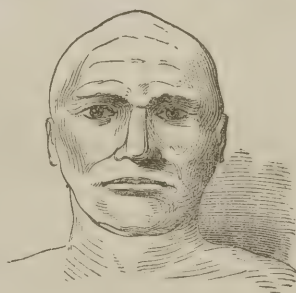
Again:—If we admit that it is the province of this organ to perceive differences only, we would then be without a location for the faculty of Mirthfulness, which, as it manifestly exists, has a name, but would in that case be "an airy nothing of the brain," wanting "a local habitation." A writer, supporting Mr. Scott's theory, perceives this difficulty, and locates the organ in question between Mirthfulness, Imitation and Marvelousness, but facts do not bear him out in his views.

Again:—Similitudes and dissimilitudes please us and excite mirth when presented in such a



JOSEPH C. NEAL.

In illustration of the organ of Mirthfulness, we introduce the portrait of the late Joseph C. Neal, well known as the talented Editor of the *Pennsylvania* some years since, but perhaps more widely known as Author of the inimitable "Charcoal Sketches," full of humor and racy wit, which a person may read and laugh over to his heart's content without feeling ashamed of having thrown away good mirth upon bad jokes. He has been called the Dickens of America, but he wrote before Dickens was known on this side the Atlantic, and in the style of the "sketches" far surpasses anything Dickens has ever done in that line. What a fine temperament, and noble intellect, and how very prominent the organ of Mirthfulness at the upper and outer angle of the forehead, and how broad the head just behind Mirthfulness, in the region of Ideality!



BLACK HAWK.

In contrast with Neal and Sterne, we give the portrait of Black Hawk, the Indian chief, who, like his people generally, was remarkable for his stern gravity. The Indian face is rarely lighted with a smile, and so far as mirth is concerned, he never trifles, but deals in sober earnest. What a stern expression, and how small the organ of Mirthfulness!



LAURENCE STERNE.

Sterne had Mirthfulness and the reasoning organs very large, and a fine temperament. He was the author of "Tristram Shandy," the "Sentimental Traveler," &c., and was a wit of the first water. He had also large Secreciveness, which gave a shy, mischievous expression to his countenance, while Mirthfulness gave it a peculiar gaiety.

manner as to appear witty or absurd, yet we may have our Mirthfulness excited when no comparison or difference presents itself, and wit itself may exist without the shadow of an analogy in its essence. Isolated facts, things taken of and by themselves, in which there is not a shade of congruity or incongruity, may excite mirth, and thus prove the workings of this organ to be entirely different from all others, and that it is emphatically an organ *sui generis*.

Therefore by admitting Mr. Scott's theory we would bring ourselves into a difficulty from which neither reason nor fact could extricate us, since the two would leave us when we made the admission, and rejoin us only when we renounced it.

Another phrenologist, named Watson, gives a different analysis of this organ, and advocates his

opinion with a much greater show of reason and of argument, but still with not enough to sustain his views and convince his readers.

"He regards it as an intellectual power, whose function it is to take cognizance of the nature and intrinsic properties of things, the office of Causality being to perceive the relation of causation and dependence in general. According to him the ludicrous is a mode of manifestation of all the intellectual faculties, and he gives examples in which Sheridan and Moore display great wit chiefly from Individuality and Comparison. The organ now under consideration also produces wit as a mode of manifestation, but he conceives that it does so always by comparing and contrasting the intrinsic qualities of objects." He further declares, "the study of character is included in the function of wit (or mirthfulness); not merely the actions per-

formed, but the real dispositions."—(Combe's *Phrenology*, p. 254.)

In order to sustain his views, Mr. Watson then proceeds to analyze the peculiar mental characteristics of Sterne, as manifested in his "Sentimental Journey." He finds that he narrates but little, that he chiefly presents "disquisitions concerning the dispositions and inherent qualities of persons and things," and that "his attention is continually absorbed in speculations as to the conditions, dependences, nature and qualities of the persons and things which he saw." He then quotes the preface of the above-named work to prove the correctness of his analysis, and to sustain his position by a *positive* example.

He next instances Sheridan as a direct contrast to Sterne. "His wit," he tells us, "consists of comparisons and contrasts of proportion, position, objects and events, with little or no reference to their attributes or inherent qualities;" and further, that he possessed a deficiency of the organ in dispute.

From these and similar examples he deduces the following conclusions:—"As therefore, in the works of individuals noted for a large development of wit we find a peculiar tendency to dwell on the essential properties of things, and, at the same time, in some of them an equal tendency to ridicule all fancy, philosophy and reasoning wherein there appears neglect or ignorance of these attributes, and as we are not aware of any other organs which can include perceptions of this nature in its function: there seems no slight probability for supposing the existence of some distinct organ for such perceptions; and, further, if we find them manifested strongly when the organ of Wit is large; if the peculiar wit and satire believed to be connected with the function of this organ is found to depend essentially on such perceptions; and if other kinds of wit—that of Curran and Sheridan, for example—may exist with a moderate or deficient endowment of that organ: we shall necessarily be forced to the conclusion that perception of inherent properties does depend on the organ of wit, unless it can be shown to exist powerful when the organ is fully developed, which we have looked for in vain."—Combe's *Phrenology*, p. 255.)

These conclusions, viewed in the light which the then imperfect knowledge of the science cast upon the subject, were regarded as correct, or at least more so than they would be at the present time. If I succeed in proving them incorrect in the present advanced state of phrenological knowledge, it will be unnecessary for me to follow up his chain of reasoning farther; and if I prove that his position is in no wise strengthened by the two principal examples which he cites, it will be equally unnecessary to notice his minor examples of Cowper, Franklin, and others; for if the foundation is gone, where will the superstructure appear?

Since the publication of Combe's great work, research has demonstrated the existence and location of the two organs Human nature and Suaviviveness. These, combined with other faculties, produce manifestations similar to those Mr. Watson ascribes to the organ of Mirthfulness or Wit, as possessed by Sterne.

All the portraits of that author show that he

possessed but full perceptive, with large or very large Mirthfulness, Reflectives, Human-Nature, Suavitiveness, Benevolence and Ideality; and a further analysis of his works shows that he had Hope, Cautiousness, and Secretiveness large also, with a deficiency of Continuity. His perceptive were full, while his reflectives were large or very large; hence we infer that his powers of observation were quite limited, while his depth of reason was great; that he dealt with ideas and not with facts; that he reasoned more than perceived; that he remembered first principles, but forgot circumstances and particulars. Add to this large Human-Nature and Suavitiveness, and we find his perceptive take the direction of this combination, and do its bidding in noting men and the dealings of men. Large Secretiveness and Benevolence added enabled him to gain confidence and win his way readily, while, in addition to all these, his large Mirthfulness and Ideality gave him a peculiar tact for ascertaining the foibles and weak points of those whom he met, and enabled him to describe these peculiarities in a happy, humorous, and often witty manner. His want of Continuity gives his works a rambling, disconnected style, which, though it often wounds, is still not without its charms.

Here we have just the combination of faculties which would cause its possessor to write "disquisitions concerning the inherent qualities of persons and things;" that "instead of impelling him to narrate whom and what he saw, would cause him to be absorbed in speculations concerning their conditions, dependences, nature, and qualities." It further shows that "the study of character is" not "included in the functions of Wit" or Mirthfulness, only so far as noticing and describing foibles and peculiarities in a jocose and witty manner is concerned.

Hence we perceive that the peculiar manifestations which Mr. Watson ascribed to the organ of Mirthfulness were, as far as Sterne was concerned, the result of a rare and beautiful combination of the other primitive faculties of the mind. The same method of analysis and reasoning would produce a like result with the other minor examples cited by the above-named author.

Sheridan, Mr. Watson presented as a direct contrast to Sterne. His wit, he tells us, consists "of comparisons, and contrasts of proportion, position, objects and events, with little or no relation to their attributes or inherent properties;" and further, that he possessed a deficient development of Mirthfulness.

By a reference to the profiles, portraits, busts and works of Sheridan, we find that he possessed large or very large perceptive, with only full reflectives and Mirthfulness; and consequently, instead of confirming his views by a negative example as he did by a positive one, he actually proves the fallacy of his own premises and arguments.

Sterne's large Mirthfulness was the ready slave of his large reflectives and of the organs giving intuitive knowledge of human nature; consequently his wit was abstract, and dwelt principally on characters or "the inherent properties of things." Sheridan's deficient Mirthfulness, on the other hand, was the creature of his large perceptive, influenced but little by his reflectives, and consequently his wit was tangible, dealing in por-

portions, lengths, breadths, heights and thicknesses—was real, not ideal. And furthermore, his wit is less refined, less constant, and bears less repetition than Sterne's. The wit of the latter was positive, that of the former negative. The wit of both, however, was sullied by sensuality, and consequently will be less esteemed as time rolls on, until finally a refined and enlightened taste will wonder that that was ever esteemed as wit which so often degenerates into licentiousness.

But to return to Mr. Watson. "He regards the ludicrous as a mode of manifestation of *all* the intellectual faculties. This cannot be, as many, very many highly intellectual men pass their whole lives without a witty idea or expression of their own. If it were only necessary to have intellect in order to have wit, the latter would not be esteemed so rare a production, and consequently would not be cherished as it is. Many who have enrolled their names high on Fame's uncertain scroll as mere wits would now be "unknown, unhonored, and unsung," while many who are now in the latter obscure position, would rejoice in the full blaze of Fame's effulgence, and leave deep "foot-prints in the sands of time."

A more modern and American phrenologist has advanced still another theory in regard to this selfsame organ which I at first contemplated noticing, but after "a sober second thought" concluded that by so doing I would place myself in the same condition mentally that the boy occupied physically, who "*strained himself most artfully kicking at nothing.*" It now remains for us to advance an original theory of our own concerning this organ, or to substantiate the one which is at present the most commonly received. We choose to do the latter, believing that theory to be the correct one; and if our readers wish to gain more information on the subject than is contained in this article, we can refer them to the works of Spurzheim, Combe, and Fowler; to the two former for a history of the organ and its theories, and to the last for the present theory and the various combinations of the faculty.

"Certain conceptions, ideas, opinions, and occurrences are in themselves absurd and ridiculous," but all are not equally capable of perceiving this absurdity or ridiculousness. An occurrence in which one man perceives the highest element of the ludicrous, another conceives to be merely incongruous or irrational. In the one man a pleasing emotion is excited, and a smile or laughter is the result; in the other no such emotion is excited, and no such result is perceived. The former of these men possesses a large development of Mirthfulness; the latter does not.

George Combe says, "To me the ludicrous appears to be merely a mode of existence of which all objects are capable, but which is not characteristic of any." Admitting the truth of this opinion, and we see no reason for denying it, we would find that in proportion to the size of this organ of Mirthfulness would be a person's ability to perceive and comprehend this "mode of existence."

Men cannot be correctly classified in respect to the manifestations of this organ, as there are those who possess a keen perception of the absurd and ludicrous, and those to whom such perceptions are unknown: those in whom the organ is enormously and insanely developed, and an equal number

in whom it is idiotic: there are many, again, who rank intermediately between the above, and yet others who are keenly alive to the ludicrous as presented by *some* objects and occurrences, and quite as insensible to such perception in all others. But in all these variations we find the development of this organ to correspond with the degree and intensity of the perceptions accorded to it. Combe called this organ Wit or Mirthfulness. The former name we regard as incorrect, for, though wit could neither be eliminated nor perceived without this organ, yet it alone does not produce wit. We see many in every-day life in whom this organ is large, and who are not wits, and many again in whom the organ is but *fully* developed who enjoy that reputation. The fact is accounted for by an examination of the combinations of the two.

Webster defines wit to be "the association of ideas in a manner natural, but unusual and striking, so as to produce surprise joined with pleasure: the faculty of associating ideas in a new and unexpected manner." From this definition of the word, which is as good as any we have been able to find, we see that true, genuine wit cannot be produced by the workings of any one single organ, but must be the offspring of several *separate organs* producing a simultaneous result. This result, wit, is generally the more subtle and striking in proportion to the number of the faculties engaged in its elimination and the consequent number required for its comprehension. Hence the impropriety of calling an organ whose most palpable manifestation is the perception of absurdity and ridiculousness, by the name of wit.

The same Lexicographer defines a person who is mirthful, as "merry, jovial, and fertile;" and, accepting this definition, Mirthfulness must be the quality of being merry, jovial, and fertile. Therefore, as this name accords more in significance with the common manifestations of this organ than does the former, it should be, and has been, very properly retained.

Mirthfulness we will therefore define to be "that faculty of the mind which disposes its possessor to view all things in a gay and mirthful manner, to form humorous and ludicrous conceptions, and, combined with other organs, produces humor, facetiousness, and true, genuine wit."

But this definition does not, I think, comprehend all. Its action may be displayed without gayety or mirth, without humor, facetia or wit. Placed between the intellectual and moral powers, ranked among the semi-intellectuals, and occupying, next to Causality, the most commanding position upon the anterior portion of the brain, it has a higher action than any detailed above. This very position is sufficient to prove it a higher power—one of the elephants of the caravan, and not the clown. And yet when large in the weak and simple-minded, its action is principally displayed in gayety, mirth, and very rarely in flashes of wit. In those of a grade a little higher, intellectually, it produces good nature and jollity, and presides as chairman when the propensities resolve themselves into a committee of the whole for their more perfect gratification. Thus stimulated, it flatteringly calls ribaldry wit, takes Sensuality by the hand and demeans itself by calling him brother, and adorns the person of Vice with glittering

jewels, which the sunlight of sober reason evaporates into tears.

But in the moral and intellectual it proves itself morally and intellectually great. It places a torch in the hand of reason, by the light of which the fallacies of error are the more readily detected. It illumines the dark mind of truth, and enables the mind to distinguish between the worthless bauble and the priceless gem. It stands with reason a sentinel at the gate of the soul, and challenges all thoughts that enter and depart, and bear not on themselves the impress of truth.

But how do we prove these assertions, and, when proved, why do we retain a name which is so little expressive of this, the more important function of the organ? To the first inquiry we reply by a quotation from Fowlers' Phrenology, 173rd page, which expresses our views of the subject in a clearer and more perfect manner than we ourselves could do.

"Its legitimate function seems to be to aid Causality and Comparison in determining what is true, by intuitively discerning whatever in thought or argument is ridiculous or absurd; and the fact that Mirthfulness is located by the side of Causality, and in the same range with Comparison, Causality, and Ideality, appears to strengthen the probability of the correctness of this supposition. Unless we admit that there is some primary faculty, the proper operation of which is to detect that which is absurd and ridiculous *per se*, how are we to account for the proneness of mankind, when attempting to show the fallacy, or expose the sophistry, of arguments, to endeavor to make them appear ridiculous? how account for the very common method of reasoning by the *reductio ad absurdum*, the principal ingredient of which is Mirthfulness? The fact is, the mind rests assured, that what is ridiculous, cannot be true; or, that the enlightened operation of Mirthfulness is always in harmony with the principles of reason and analogy."

These views are further proved by the facts that all who have this organ, Causality and Comparison, large or very large, seek to substantiate their views by both pure, genuine arguments, and by that method of reasoning styled the *reductio ad absurdum*; that those in whom this organ and Comparison are large or very large, and Causality deficient, strive to maintain their premises by presenting comparisons and the *reductio ad absurdum*, as arguments, combined with few or no manifestations of higher or purer reason; and further, that those in whom this organ is large, at the expense of the reflectives, are almost utterly incapable of reason or argument, possess but little depth or profundity of mind, though they may be noted for a certain amount of tact and showy talent, and are far more capable of enjoying hilarity and mirth, than of comprehending first principles, or of perceiving the cogency of reason and of truth.

Let us answer the second of the above objections, and our task will be well nigh finished.

We retain the name Mirthfulness for this organ because nine out of every ten possess it in a greater degree of development than either Causality or Comparison, and consequently display the characteristics of the organ first, at the expense of those last, described; therefore that name is to be re-

tained which applies to nine out of ten, in preference to any name which would apply to only one in that same number, and would not comprehend both the higher and lower functions of the organ. It were better to have the subject thoroughly understood by all, and to retain a name which expressed rather *less* than it should, than to have a name which would be, not only inapplicable to the majority of cases, but also liable to accredit the weak for an undue amount of strength, at the same time that it expressed the power of the strong in no more comprehensive or decisive terms than the present somewhat defective title.

There is yet one more office performed by this organ, which, though mentioned last, is by no means least, of all.

Some one has quaintly remarked, "We have in the face three muscles to draw the corners of the mouth up, or give the expression of laughter, and one to draw them down, or give the expression of weeping. Hence, some one has concluded that man was intended to laugh three times at least for crying once."—*Combe*.

"Indulgence in laughter, merriment, lively conversation, hilarity and rational amusements, by promoting respiration, digestion, appetite and the circulation of the fluids, contributes greatly to health and bodily vigor, and likewise by imparting buoyancy and elasticity to the spirits, greatly augments the power and activity of the mind."—*Fowler*.

This view is partly sustained by Carpenter, in the 626th paragraph of his "Principles of Human Physiology." "The quantity of the gastric secretion is increased by exhilaration; at least if we may judge from the increase of the digestive powers, under such circumstances." But it is useless to multiply quotations or arguments to prove what all are ready and willing to admit.

"Let us hear the conclusion of the whole matter." From the above we may conclude that the uses of this much talked of faculty are, to add health, strength, and elasticity to the body, and power and brilliancy to the mind, to tinge the rainbow of mere worldly hope with grotesque and pleasing colors, to add to man's capacity for enjoyment and thus cheer him on his weary pilgrimage, to send through the window of the soul a warm and genial ray, which, falling on

"The hearth-stone of the heart,"

rekindles the dying embers of Hope, illumines the darkening chamber over which Despair has spread its chilling pall, warms the sick and fainting purpose into life,

"Stirs a fever in the blood of age,
And makes the infant sinew strong as steel."

The Conservative is a man who believes *permanence* to be the law of things. The Progressive believes that *development* is the Divine idea of creation. Men endowed largely with Self-Esteem and feebly qualified by Benevolence and born to wealth or privilege, are predisposed to Conservatism. It is from such that Aristocracy springs. They have built their castles upon rocks, and they regard reformers as quarrymen, blasting out the foundation to get stone, forsooth, to build poor cottages.—*H. W. Beecher*.

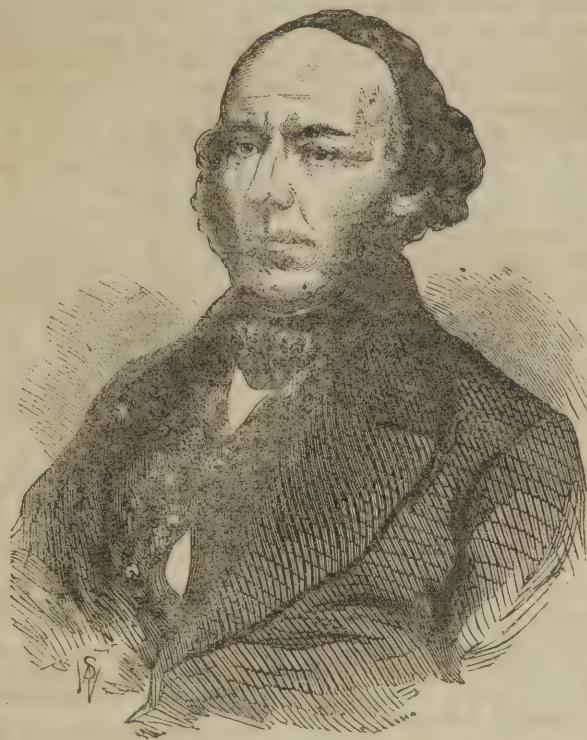
JOHN ERICSSON,

AND HIS CALORIC SHIP.

THE portrait of Ericsson, which we are permitted by the publishers to copy from the *Illustrated News*, presents several striking phrenological peculiarities, which, in connection with his life and labors, affords an interesting theme for contemplation. His whole organization indicates terseness, strength, compactness and persistence. The middle line of the head from the root of the nose over the top is very prominent, showing the organs large which give self-reliance, perseverance, respect, kindness, knowledge of character, the power of criticism, analysis, memory, and quick, practical judgment. He has large Order, Calculation, Constructiveness, Locality, Form, Size and Weight, which give excellent mathematical and mechanical ability, and great practical talent. Perseverance and tenacity of purpose is one of his leading traits. He has, apparently, little regard for property, which, combined with his large Benevolence, makes him pecuniarily self-sacrificing. Secretiveness appears moderate in development, hence he is frank, straightforward, and free from artifice. He has large Language and excellent descriptive ability.

The New York *Illustrated News* of Jan. 29th gives the following biographical sketch of Mr. Ericsson:

JOHN ERICSSON, the distinguished Engineer, (son of a large mining proprietor,) was born on the 31st of July, 1808, in the province of Vermeland, Sweden. He showed a surprising mechanical capacity when quite a child, and at the age of eleven years attracted the attention of the celebrated Count Platen, Viceroy of Norway, who procured his appointment as a cadet in a corps of engineers, and in 1816 he was made *nivelleur* on the grand Ship Canal, between the Baltic and the North Sea. He entered the Swedish army in 1819, and by this step lost the favor of his patron. In the army he rose rapidly, and obtained his rank of Captain from King Charles John, better known as Bernadotte, one of Napoleon's ablest marshals; and, shortly after his promotion, was employed some time in the survey of Northern Sweden. In the meanwhile, he devoted much time to his favorite speculations in mechanics, and projected the Flame Engine, one of the earliest of his inventions—intended to work independently of steam, by condensing flame. In 1826 he obtained permission to visit England, where he hoped to bring this into public notice, but he soon discovered that when the engine was worked by mineral fuel, it proved unsuccessful. In 1829 he competed for the purse offered by the Liverpool and Manchester Railway for the best Locomotive, and produced an engine which attained the astonishing speed of fifty miles an hour, thus planning the first locomotive of high speed, the celebrated Novelty. Thus, his first engine attained within a few months of its first trial, a rate of one mile in 59 seconds. In connection with this, it may be stated that Ericsson is the first man who ever built a tubular boiler with artificial draft. The steam fire engine also owes its origin to his inventive genius. Before leaving England he planned several such engines, which were used with great effect. He received a magnificent gold prize medal from the



JOHN ERICSSON,
INVENTOR OF THE CALORIC ENGINE.

New York Mechanics' Institute for this invention. Since Mr. Ericsson's residence in the United States, he has been the author of many inventions which have made his name familiar to the public. It is well known that he introduced the screw propeller into practical use here. The English give him credit for having been chiefly instrumental in introducing the screw propeller. He can also claim the honor of having solved the problem of producing a ship of war with the whole of her machinery below the water-line, having planned and superintended the construction of the machinery of the United States Steam Frigate Princeton—admitted all over the world to be the most complete vessel of war in existence. His improvements in managing heavy naval ordnance furnishes another instance of his fertility of invention. In the American department of the great Exhibition, he displayed an instrument for measuring distance at sea; the hydrostatic gauge for measuring the volume of fluids under pressure, the reciprocating fluid meter, the alarm barometer, the pyrometer, the rotary fluid meter, and the sea lead, of all of which he has given a brief explanation in a communication addressed to Prince Albert. For these instruments he received the prize medal of the Exhibition. The invention, however, which has lately attracted most attention, is the Caloric engine, intended to supersede the use of steam. Captain Ericsson first brought this remarkable production before the scientific world in London, in 1833, when he constructed an engine of five horse power and exhibited it to a number of scientific gentlemen. But although it met with the approbation of the celebrated Faraday, Dr. Andrew Ure, Dr. Lardner, and others, from that time

to the present, Capt. Ericsson has pursued the subject and built a number of experimental engines, removing practical difficulties step by step, until it is presented complete to the world. In testimony of his many useful inventions, he has received in several countries, prize medals, some of which are of great value. He is a Knight of the Order of Vasa, and a member of many scientific societies, and we also add with much satisfaction that he has become a citizen of the United States.

The *National Democrat* of Jan. 12th, in an article entitled "The Breathing Ship," says, "The *Evening Mirror* has the credit of giving the above appropriate name to the first ship, 'The Ericsson,' put in motion by the new motor, developed by the genius and perseverance of the Americanized Swede, Capt. Ericsson. This ship, the Ericsson, made its second experimental trip yesterday, having on board representatives of the leading Journals of this city, as also editors from Buffalo, Boston and Cincinnati, and many other persons, eminent in the walks of science, commerce, and the arts, were also on board.

"The Ericsson hoisted anchor at a little past nine a.m., and was going down the Bay in fine style as the Baltic came up. A cannon salute and cheers from the latter vessel, as she passed, were answered by a corresponding salute from the 'breathing ship.' Capt. Ericsson was on board, the observed of all. The vessel was under command of Capt. Lowber, a veteran commander, too well known to the New York press and the American public to require eulogy at our hands. The party on board, after an hour's examination of the noble ship—than which, a stronger and finer in model was never built—and its machinery, partook of a

handsomely served breakfast. After breakfast and a further inspection of the ship, the party assembled in the after cabin and listened to a brief, but clear and simple explanation of the principle of the caloric engine, by Capt. Ericsson, during which he answered every sort of objection that could be raised or suggested—and there were skeptics on board—and alluded somewhat to his trials in the course of perfecting an idea which first occupied his mind some twenty-seven years ago.

"His explanations (illustrated by a hastily constructed model) triumphantly demonstrated the perfection of his idea, in so far as machinists had been able to answer his wants, and utterly upset every objection raised. By the time he had concluded, the vessel had returned to the city and anchored, having made an average of 9 miles per hour—against wind and tide, on the downward passage.

"Every one on board, so far as we could learn, was thoroughly satisfied with the complete success of the Ericsson, and a unanimous expression of that satisfaction was moved by Mr. Dana, of the *Tribune*, and carried. Upon suggestion, the numerous party was resolved into a formal meeting, to give more definite expression to the sense of those who had so fully witnessed the triumph of the greatest development of modern times."

We subjoin the proceedings:

Henry J. Raymond was chosen Chairman, and Carlos D. Stuart, Secretary. After the Chairman had made a few remarks, directing the attention of those present to the object of their organization, on motion of Mr. Richard Grant White, seconded by Professor James J. Mapes, it was resolved that a committee should be appointed to draft resolutions expressive of the sentiments of the meeting upon the matter before it. Mr. White, Professor Mapes, and Freeman Hunt, Esqs., being appointed such committee, reported the following resolutions, which, on motion, were passed unanimously, and directed to be published with the signatures of the committee.

Resolved, That this meeting of those present upon the trial trip of the Caloric ship Ericsson, is no less fully and deeply impressed with the grave importance of the subject upon which it feels called to express a judgment, than completely aware of the many advantages to the public which must arise from the now incontestable success of the invention which has to-day been put into practical operation.

Resolved, That upon thorough examination and actual observation, we are entirely convinced that the invention of Captain Ericsson is no longer of questionable practicability, but from this day takes rank with the foremost of the great and useful inventions which the world owes to science and genius, and that it promises to surpass in efficiency any other adjunct to the advancement of commerce and the industrial progress of the world.

Resolved, That from its economy, safety, and ready applicability to all purposes requiring motive power, the Caloric Engine cannot fail to minister largely to the happiness of mankind.

Resolved, That the peculiar adaptability to sea vessels of the new motor presented to the world by Captain Ericsson is now fully established; and that it is likely to prove in every respect superior to steam for such purposes.

Resolved, That the remarkable economy of fuel necessary for its working, the absence of all risk from explosion, and the low temperature throughout the ship, even in the engine and fire rooms, as satisfactorily exhibited on this trip, are among the most prominent claims of the Caloric Engine to the attention of the scientific and commercial world.

Resolved, That in his lucid, simple and comprehensive statement of his theory and description of his engine, Captain Ericsson has not only demonstrated the beautiful completeness and perfect working of the system which he has brought by twenty years' elaboration to its present commanding position before the world, but has shown a fertility of resource, and a ready command of his vast scien-

tific knowledge, which hardly less entitles him to the admiration of all who heard him.

Resolved, That in the admirable construction of the Ericsson and the beauty of her model, and in the perfectly successful production of so novel and remarkable an engine, Messrs. Perrine, Patterson & Stack, her builders, and Messrs. Hogg & Delamater, her machinists, have shown themselves worthy coadjutors in so noble a project, so important an invention.

Resolved, That E. W. Stoughton, Esq., the tried friend and legal adviser of the inventor, with John B. Kitching, Esq., and G. B. Lamar, Esq., and others, the men who have invested their capital and lent their influence to insure the success of this great enterprise, are entitled to the enduring gratitude of the entire social, commercial, and industrial world.

RICH'D GRANT WHITE, }
JAMES J. MAPES, } Committee.
FREEMAN HUNT, }

HENRY J. RAYMOND, Chairman.

CARLOS D. STUART, Secretary.

During the absence of the committee to draft the above resolutions, eloquent speeches were made by Mr. Stoughton, the legal counsel of the "Breathing Ship" Company, Mr. Raymond and others, in which the doubts, ridicule, &c., which Capt. Ericsson has had to combat, were well set forth. After this unanimous acceptance of the committee's report, the company sat down to a cold collation, at which wit, eloquence and champagne flowed freely. At three o'clock, the party broke up and went on shore, proud, we are certain, that the genius of man had been able to walk the ocean in a vast ship, propelled with the air on which we all depend for daily life.

Compelled to be brief, we can only add that the Ericsson measures 200 feet in length of deck, and 40 feet in breadth of beam; her depth of hold is 27 feet, and her burden 2,200 tons. Like the Arabia, of the Cunard line, she has but two masts, and like our swiftest clippers, she is extremely sharp in the prow. She has no figure-head. Her stern presents the device of two figures, allegorical representations of the United States and Great Britain placing a wreath around the brow of the inventor. She requires but 6 tons of coal in 24 hours, and but one day and one night engineer and fireman. The work of her engineer, in fact, is mainly greasing machinery, and small at that. The Ericsson has cost about \$320,000, and considering her saving, in every respect, she may—as a type of her class—be set down as, at least, one third cheaper than a steam vessel of the same power and capacity. Accidents from explosion, &c., are out of the question. The Ericsson is furnished simply, but neatly throughout, and has as pure air, owing to her capital ventilation, as that of the open sky. She was built by Perrine, Patterson & Stack, and the chief capitalists engaged in her construction were John B. Kitching, Esq., Mr. Lamar, President of the Bank of the Republic, and others whose names we did not learn. These gentlemen, with Mr. Stoughton, Capt. Lowber, and others who have, from their first examination of a working caloric engine, entered freely and nobly into the support of Capt. Ericsson in building this magnificent trial ship, deserve the warmest praise. They have one ample reward in living to see the "humbug air ship" thus proudly triumphant.

It is a little curious that one of those "blue-eyed nations of the North," that were erst the freebooters and pirates of commerce, should finally contribute, through Ericsson, the greatest need to

peaceful, civilized commerce, the world has yet dreamed of. Ericsson has done this. He has built a ship that can breathe itself over the ocean, and his principle only needs slight extension in portions of machinery—heretofore not possible, but not easy of access—to render the caloric ship not only the cheapest and the only safe—from explosions—but also the fastest vessel on the great waters. We feel proud that the United States has had the honor of sending forth the trial "Breathing Ship," and that Captain Ericsson, a Swede by birth, is an American citizen by adoption. The New World has accepted his grand idea, and will reap the harvest of it, giving him fortune and a fame the world can neither rob him of nor refuse to endorse. Sweden, with her Linnaeus, Brahe, Swedenborg, Ericsson, Tegner, Berzelius, and Lind, may well exult over her record of genius—her illustrious names. In ten years, we predict, steam will be only a venerable remembrance.

The explanation of the principle of Captain Ericsson's Atmospheric Engine, as given by himself, as above alluded to, will be read with interest:

"Mr. E. said the chief principle involved in the operation of this engine, was that of using the same heat over and over again. This was effected in a very simple way, through the intervention of what is called a 'regenerator' between the valves and cylinder, which is nothing more or less than a mass of 1-16th inch wire, compactly interwoven, the whole containing 24 square feet. Upon the heated air passing through this, the caloric is absorbed, and the cold air, in returning, is again heated nearly enough to continue the motion of the engine. Seventy-five tons of air are drawn through the 100,000,000 meshes of the wire each hour. The resistance to its passage is almost imperceptible. In its passage through the meshes the air is instantaneously heated to 400 deg—as rapid as the electric flash. The wires are not oxidized by the process.

"There is a pair of cylinders on either side of the shaft—each composed of two sections—the upper, called the supply cylinder, which is 137 inches in diameter, and the lower or working cylinder, having a diameter of 168 inches, or 14 feet. The atmospheric air is admitted from above in what is termed the receiver, and circulates between the two sections through the side pipes, in which is the 'regenerator.' Consequently, the pressure above and below, leaving out of view the increased area of the working cylinder, is the same. A pair of these cylinders is placed each side the shaft. The power can be increased by enlarging the diameter of the cylinder. It was originally intended to leave the cylinder of the Ericsson 16 feet in diameter, instead of 14, as at present. But it was thought to be impossible to make them. The increased size would nearly double the power, and give a speed equal to that of any ocean steamer.

"Twelve pounds pressure is used to the square inch, and this cannot be exceeded without increasing the temperature, which is objectionable. The furnace fires are five feet from the bottom of the cylinder. One of these furnace bottoms will last five years. Anthracite is the best fuel, as it makes no flame. The cylinder above the fires is 1½ inch in thickness, but so arched as to have great

strength. Even were it to break, the contents of the cylinder would pass off harmlessly. There is consequently no expensive steam boiler to be frequently renewed, and no liability to explosion. If the engineer got asleep, the engine would only stop.

"The engine in the E. is of 600 horse power, and not more than seven tons of coal per day can possibly be consumed. In a steamship of the same power, sixty tons per day would be a low calculation. Mr. Ericsson stated further that this ship was started before she was finished, because it was said to be a dead failure, and the effect was prejudicial to the interests of those concerned with him in the enterprise. But the results had far exceeded his anticipations. But half a pound to the square inch was necessary to start the engines. The weight of the crank alone was sufficient to do this.

"As to the comparative expense of running a breathing ship at a high or low rate of speed, Mr. E. stated that it was about as cheap, as far as the engine was concerned, to run ten miles per hour as less.

"Mr. E. then proceeded to answer various objections which had been urged relative to the 'packing' and 'oxidation' of the cylinder, &c., which he did to the satisfaction of all; and individuals who had previously been incredulous as to the probable success of the Ericsson, acknowledged that all doubt on their part was now dissipated. Mr. Ericsson stated that for twenty-five years he had been maturing this invention. Many difficulties had presented themselves, but time, only, was required to remove them. Prof. Faraday, Alex. Ure, and others, had long since predicted its success, and he now saw no practical defect in the engine. It would last much longer than the ship—the cylinder bottom was the only part that could wear out.

"The current expense of running it he had not estimated, but the difference would not be more than one-fifth compared with the steam engine. The original cost of the engine would also be less. He was quite certain that it would ultimately be applied to locomotion on land, and to various domestic purposes. Its simplicity is one of its most valuable qualities, the number of parts being not more than 1 to 20 compared with those of the steam engine. The wheels are 32 feet in diameter; the buckets, 10½ long and 20 inches wide. They are much narrower than usual, but placed closer together. They leave the water very easily. The stock of piston is six feet.

"The engine occupies less space than the ordinary one, and is regarded as well adapted to naval vessels, as a clear space (in the E. of 10 feet) is left on either side of it, which would allow room for the management of guns. In the E., the state rooms are continued throughout the entire length of the vessel, and number 64. There are, besides, ample decks for freight, as but little room is required for coal.

"To meet the objection that the new motor would swelter and burn everything on board, it is only necessary to say that, much to the chagrin of Captain Ericsson, it has been found necessary to heat the ship by steam—this being the only steam used. The ventilation is as free and pure as under the open sky. The fireman yesterday found

a heavy pea-jacket comfortable. Captain E. is now making a condensing apparatus for the conversion of salt water to fresh, during long voyages, for washing, drinking, &c., capable of producing from 300 to 400 gallons of pure water per day. He will thus do away, not only with large coal bunkers, but water tanks; and a voyage may be prolonged to almost any desired extent."

Some wise, conservative engineers shake their heads in doubt and derision relative to the Caloric Engine, but our hopes and expectations respecting the "breathing ship" lean toward the opinions of our cotemporaries, who were on board at her trial trip.

The *Tribune* says:

"The demonstration is perfect. The age of Steam is closed; the age of Caloric opens. Fulton and Watt belong to the Past; ERICSSON is the great mechanical genius of the Present and the Future."

And the *Courier and Enquirer*:

"We record one of the most stupendous triumphs of science and mechanics which has ever claimed the admiration of the world."

And the *Express*:

"The unbelieving world will hardly be prepared for the record of the triumph of the Ericsson ship,—a vessel which has twice moved at the rate of nine and ten miles an hour without the use of sails or steam."

Also the *Journal of Commerce*:

"Her performances fully realized the anticipations of the most sanguine, and elicited from those witnessing them, unqualified testimonial as to the triumph of the principle."

And the *Herald*:

"We feel proud that such a triumph has been realized in New York, and that American money has enabled the inventor to accomplish his grand idea."

And the *Times*:

"That immense ship was driven against wind and tide, by machinery far from complete or perfect in its construction, at a steady rate of ten miles an hour; and without referring at all to anything farther, in that fact alone the principle finds its complete and triumphant vindication. The use of Caloric as a propelling power is no longer a theory, —no longer an experiment; it is a *fixed fact*."

And the *National Democrat*:

"We feel proud that the United States has had the honor of sending forth the trial "Breathing Ship," and that Captain Ericsson, a Swede by birth, is an American citizen by adoption. The New World has accepted his grand idea, and will reap the harvest of it, giving him fortune and a fame the world can neither rob him of nor refuse to endorse."

And the *Evening Post*:

"He (Ericsson) has accomplished all he ever proposed to accomplish; he has accomplished all which he has been esteemed a visionary for attempting."

And the *Commercial*:

"All on board, and there were those among them who entertained very serious doubts of the success of the enterprise, and were, we judge, interested in steamships, acknowledged that every objection was proved to be groundless, and that the thing was done; indeed, there was no taking any other ground, seeing that we were *airing* it at nine miles an hour."

of the statement, and anxiously inquiring for the inventor, and how it is done.

We have seen the machine operate, and can tell the editor how it is done. His other inquiry is already answered. The saw which we saw operate is a foot in diameter, and cut a board ten inches wide, and we will try to tell how the thing is done. The saw is placed horizontally, and upon two opposite edges lies tightly held between two iron wheels, or pulleys, covered with leather; then an iron plate passes across the centre upon the upper side of the saw, in which a pivot attached to the upper side of the saw runs. This keeps the saw steadily in its place, while the under side of the saw presents a clear surface from the pulleys upon one edge to those upon the other. Motion is applied to these pulleys, and those on the opposite sides of the saw moving in opposite directions, the saw is moved round rapidly, held in place, as before stated, by the pivot revolving in the plate across the centre. This plate is brought to an edge upon either side, so that in sawing a board, it springs so as to pass over it. The log—for the machine is designed for sawing logs—is placed upon the carriage, which feeds itself, and as it progresses the board passes over the plate. When it has cut through, the board is removed, the log raised by a convenient operation, so as to cut another board, the motion reversed, and the carriage goes back again, cutting a board as it goes, and so on until the log is all sawed up.

The great advantage of the plan is the ability to saw large logs—a saw four feet in diameter sawing a board nearly its own width. The power being applied to the outer edge of the saw, it is obvious that the larger the saw, the greater the power, being increased in the same ratio that it is decreased in the old method. It may seem as if the pulleys which impart motion to the saw, might be made to slip upon it, when any obstacle is placed against it. But we saw it demonstrated, again and again, that while the pulleys run, the saw runs, and when an obstacle of sufficient force was applied, to stop the saw, it stopped the pulleys, and let a three inch belt slip upon the shaft, the saw holding the pulleys fast. The machine is an ingenious one, and yet simple in its principles.

The proprietors of the patent are Mr. George, the inventor, of Nashua, and Mr. Mullan, of Bangor, Me., by whom it will be introduced to the pine forests of that State, and will work a revolution in the lumbering business of that region.—*Nashua, N. H., Telegraph.*

PRELIMINARIES TO A NEW THEOREM.

NUMBER TWO.

It matters not what, or how much ground any one has passed over, nor with what speed, nor what may be the reputation, which, on this account, he has gained with the great mass of observers, and those who are advertised of the fact, unless he can also retrace his steps, and at any place stop, and tell you where he is, and that, too, in his own language, from his own knowledge of his position and existing circumstances: he might as well have remained inactive, or have exerted his powers in another way, for all the benefit

which he has procured to himself, or which he is capable of imparting to others. He is not one jot the more knowing; nor by thinking persons is he the more esteemed. In order to be thought wise, by those whose opinion is alone to be valued, we must really *be so*. We must admit no principle of philosophy unexamined, which we are capable of examining; nor any influence or conclusion, from given premises, without ourselves perceiving its propriety, its connection, or consistency. Acting upon these principles, we may fall into errors; but even for these, which have been adopted in the pursuit of truth, we are more to be commended, than for the truths we receive upon trust, for which we are unable to render a reason. And, in the end, also, we may do more good. For, our erratic speculations will furnish subject-matter for the more thorough investigation of others; and, by a refutation of these errors, the truth will appear more resplendent and more impregnable to all subsequent attacks.

Believing that the way is now sufficiently prepared, I shall venture in my next paper to submit some axioms, for the demonstration of a New Theorem.

NUMBER THREE.

Every science, with which we are acquainted, has its *first principles*: and these are few and simple. LEGENDRE, in his "Elements of Geometry," lays down the following *five*:

- "1. Two quantities, each of which is equal to a third, are equal to one another.
- "2. The whole is greater than its part.
- "3. The whole is equal to the sum of its parts.
- "4. Only one straight line can be drawn between two points. And,
- "5. Two magnitudes, whether they be lines, surfaces, or solids, are equal, when being applied the one to the other, they coincide with each other entirely, that is, when they exactly fill the same space."

Though these are all, which bear the name of axioms, in the work above mentioned, they are not all which exist, and which are supposed to be known. For instance—

That it is impossible for a thing to be, and not to be, at the same time;

That eternity has the same relation to duration that infinity has to number, and that immensity has to space;

That parallelism is the same in relations that equality is in quantities;—are propositions equally plain and certain to every one who is acquainted with the meaning of the words in which they are expressed, and who bestows upon them a moment's reflection.

And I shall lay it down, as another first principle, that every *definition* which conveys to our minds the same knowledge which a demonstration would convey, is equivalent to an axiom.

And, lastly, not only are two magnitudes, lines, surfaces, or solids, equal, when, being applied the one to the other, they coincide with each other entirely—that is, when they exactly fill the same space; but, *two propositions which mean the same thing, which, being analyzed and compared, are found to contain precisely the same simple ideas, are equal.*

On these data we shall proceed in our next.

HOW A CIRCULAR SAW IS RUN WITHOUT AN ARBOR.

SOME time since it was announced that Ammi C. George, of Nashua, had invented and patented a machine by which a circular saw was run without an arbor, and in such a manner as to cut a board nearly the width of the saw. The announcement was received with incredulity in high mechanical quarters. We published a week or two since a paragraph from the *Scientific American*, which is supposed to be posted up in these matters, declaring its utter disbelief in the truth

PERIODICITY

APPLIED TO LIFE.

NATURE divides time into *periods*, by giving to every astral orb a periodical motion. Every rising, every setting of the "God of day" transpires to the fraction of a second, at his appointed time. Even his annual movements are to the very instant, nor has he ever varied, throughout his eternal years, the smallest fraction of an instant. And does not every planet, every star, perform every revolution, though occupying centuries, with like precision?

Now, would nature be thus precise to the very instant, throughout every motion of every star, unless *perfect* periodicity was infinitely important? Here, then, is a fixed natural law. Does not man's happiness depend upon its observance? And should we not approximate in the precision of our observance, as nearly as may be, to nature's precision in its institution?

That nature has adapted every function of all her creatures to all her institutes, is too obvious to require proof. Man must sleep. But how *often*? Let the diurnal division of time answer. Man's sleeping institute is adapted to the day and night institute. So man must have exercise, and as one hearty sleep is sufficient, every twenty-four hours, why should not one hearty muscular exertion be nature's true policy respecting exercise? It obviously is, nor can any one well work right heartily and thoroughly more than once per day; for if he works with all his energies before noon, he cannot resumption those energies afternoon. So of study. Every human being should put forth one powerful intellectual exertion every twenty-four hours, and an exertion continued, till his brain is just comfortably tired. And shall not this law apply also to food? Is not nature's feeding policy, like her sleeping, adapted to earth's diurnal institute? The philosophical principle under consideration renders this so perfectly obvious, as not to require argument. And it is the true policy for brute, as well as man. Horses furnished with one full meal per day, will work more, and endure longer, than fed every four hours. Swine will fatten faster on one meal per day, than on three. Man will work longer and harder, will sustain more wear and tear of body and mind, on one full and sufficient diurnal meal, properly taken, than on any extra number of them. This matter of food is in part a matter of habit. Those accustomed to five meals per day, feel the need of five meals, as much as those habituated to eat three, feel the need of three. Then why not habituate ourselves to eat once per day? That is, why not adapt our eating habits to nature's diurnal institute? And the writer has practiced this long enough to speak from experience, as well as theory, and that experience appertains alike to both vigorous manual labor, and sustained and powerful mental exertion. In short, is it not obvious that man requires to exercise every function of his being, once, heartily, every twenty four hours? More than that produces undue exhaustion, and less occasions torpor, and shall not each part of every twenty-four hours be assigned to the exercise of some specific function? Is it not important, and even necessary, to complete human development, that we retire to rest by the clock, rise

at a prescribed time, set down to the table at the appointed minute, and exercise brain, muscle, and every function by the clock? Shall nature be so particular to the very instant, and shall not man be particular at least to the minute?

But this is also obvious, nor did we pen this article to illustrate either of the points already presented. They have been presented simply to lay a foundation for what follows.

Inasmuch as to enjoy and accomplish the most we must periodize each day and hour, shall we not periodize, also, our *whole lives*? As the forepart of each day should be appropriated to some one thing, the middle to another, and the latter to still another; so shall not the forepart of life be appropriated to one great cardinal object, its full noontide glory to another, and its decline to a third? To live for just about the same objects at twenty that we do at forty, and at forty as at sixty, is not merely consummate folly, but wicked waste. As everything must be done *in its season*, and unless done then, can never be done, so nature requires that at specific periods of our lives specific ends should be attained, and if not attained then, they can never be attained at all. Thus, childhood plays just as conspicuous a part in the life of the human being, as manhood; for how can we have complete manhood, without complete childhood? and every imperfection in the childhood produces a still deeper flow of disease in the manhood. As in the completing of a house, the foundation must be laid before the walls are erected, and these must be consummated before the roof is constructed, and this rendered complete before the finishing is begun, and this finishing completed before its occupancy; so in erecting the temple of life, to attempt to complete or even put any of the finishing touches upon the child's education, before the foundation is laid, and the great outlines of character established, is worse than folly. And this is precisely the point where the present system of education utterly fails. We attempt to put on the superstructure, whilst yet the foundation, and even the corner-stones, remain unlaid. And a miserable botch is the result.

Let us catechize nature. She is the great builder of humanity. She develops *particular portions* of that humanity *first*, and other parts afterwards. Shall we not, then, take counsel with her, and endeavor by education, to help her complete the part which she may have on hand, at given periods? If we find nature to develop a particular function, or class of functions, from one to seven—another from seven to fourteen, still another from fourteen to twenty-one, and another subsequently, shall we not try to develop, at these specific ages, those particular functions which she is endeavoring especially to mature? Thus, from the first to the seventh year, the perfectly healthy child is very fleshy, which signifies great activity in the vital functions. This period is devoted particularly to food and sleep, yet sufficient exercise is required to carry forward these two functions; whereas from seven to fourteen, a greater amount of muscular exertion, as compared with the vital functions, obviously accords with nature's constructing economy. Hence, very young children should be furnished with abundance of fresh air, simple food, and life-creating sleep, yet allowed to take whatever of action, such as play, they crave.

Yet the muscles are still weaker relatively than the vitality, and hence, hard, muscular exertion is injurious, because that part of the system is yet undeveloped. But from seven to fourteen, the *muscular* system at least equals in activity and power the vital apparatus, and the growing child is less fat, and more muscular. Then, let that child engage in the rougher and more athletic sports—run, jump, work, wrestle, ride, skate, and tumble all he likes. This period is more especially appropriate to this species of development, or to the formation of powerful muscle; and if a good muscular basis is not laid at this period, it never can be laid. Let a child pass his fourteenth year without much muscular exertion, it will pass its fourscore years with a proportionally weak system. True, it is possible, afterwards, to partly repair the breach, but never completely.

From fourteen to twenty-one, a new function is established. Up to this period, the influence of the sexuality on both mind and body is comparatively weak. True, the boy loves his mother some, and the girl her father a little, and boys and girls each other a trifle, but only a mere trifle yet. But about this time, though no new faculty is implanted in the human constitution, yet one implanted with the rest now starts up into vigorous growth, and almost of a sudden changes the entire aspect and tone of both body and mind. What but puberty changes the voice of the boy into that of the man? And a change quite as great, when duly analyzed, appears in the voice of girls, and as great a change transpires throughout the whole system, as that pertaining to the voice.

Mark how voraciously that boy eats, and his stomach, ostrich like, digests almost anything he deposits therein; mark, too, his growth. It is like a weed in June. And this season is to growth, what June is to vegetation. Unless it obtains it then, it obtains it never. And this voracious appetite is ordained for the very purpose of supplying to the system these growing materials. But to digest food enough to form bone and muscle, as rapidly as nature forms it at this period, requires an immense amount of gastric energy, which is exhausting to the system. This food has also to be taken up by the life organs, and appropriated particle by particle in the places where it is wanted. Here is another great outlay of the life power. Appetite for sleep, too, keeps pace with appetite for food. The shoulders spread, because the vital apparatus is developed. The awkward boy stretches out, and before you know it, attains the tallness of the man. Now, is it not perfectly obvious that at this period, nature requires an immense amount of energy for growth? Then, shall not this period be appropriated, almost *exclusively*, to growth? Up to seventeen or eighteen, the system is busy in erecting its outer walls of growth, or in sending up the head to its proper height; spreading the shoulders and laying out that foundation on which to build a fleshy superstructure. From eighteen to twenty-one, and by twenty-one, growth should just about have been completed. That human being may consider himself most fortunate, as may also that parent in regard to his child, who sees him at twenty-one, as tall, as fully formed, as completely knit together in every part as is requisite to subsequent efficiency of body and mind, no matter if

up to twenty-one he has never done one single stroke of valuable work. If he has but got his growth, and is now *ready* to work, at least one-third of life's labor is accomplished, namely, the getting ready part. If I had a large family of sons and daughters, I would never allow one of them to do much work, *as work*, up to that age. I would devote every needed hour of time, and every pulsation of energy, mainly to *formation*—formation of brain included. But as, in order to growth, a vigorous exercise of muscle is required, I should not seriously object to children's exercising their muscles in something useful; yet the object of that exercise should be growth, not labor; nor would I allow them to do one stroke more of work than was necessary to growth. Behold! what wholesale havoc and ruin are inflicted on boys and girls who are set upon the shoemaker's or tailor's bench, or put to any mechanical branch, or go to learn a seamstress' trade, and obliged to sit confined for ten, twelve, or fourteen hours per day, to get that trade, and all the profits go to the employer! Most ruinous is the present apprentice system. The same principle applies to the formation of brain. Up to the seventeenth year, the child should study and be taught little, except what it can learn *by sight*. From seven to fourteen, its brain becomes somewhat more consolidated, and its faculties for committing to memory, learning through stories, &c., are considerable, but the period for vigorous study has not yet arrived. Hence to expect a child of this age to throw his intellectual energies vigorously into study, is to expect a child to be a giant. The very attempt is preposterous, and for a like reason: up at least to the eighteenth year, no severe study should be undertaken, nor indeed till after the twentieth. True, whilst the brain is growing thus rapidly, it requires sufficient exercise to promote that growth, and hence the growing youth may study some, but not to intellectual or mental exhaustion. About the eighteenth year, the mind is quite liable to begin to hunger after knowledge, and to manufacture vigorous thoughts. Then let that thirst after knowledge be supplied. Let the youth read some, attend lectures, mingle freely with his fellow-men, be taught to observe and learn the ways of the world, and store his mind with that practical education which he just then craves.

About the eighteenth year, too, he begins to ache with strength. And now comes the mighty danger, namely, just as his veins swell with blood, and muscles become toned up with power, he thinks he is a giant, and puts forth all his powers in some sudden strain, to show how strong he is; whereas his constitution, not fairly knit together, that strain is too much, and he weakens himself for life. Perhaps a single day's work with the scythe, enervates him forever. How many readers can recollect just such an incident in their own lives. And every hour of your lives thus far, every hour of the future, you have suffered and will suffer the consequences. Now, an overstrain of mind is just as bad as an overstrain of muscle; and hence, for a young man to have graduated at twenty-one, is either to have spoiled himself, if he has studied right hard, or to have neglected his college advantages. No aspirant after a profession should begin to study the Latin grammar till he is past eighteen, nor enter college

till twenty-one, for why should he try to do two things at once? He is growing yet. Then let him do up that life work *well*, before he takes on another.

As girls mature perhaps a year or two sooner than boys, the same remarks apply to them, with this abatement; but how many, oh! how many blast at this critical period. Watch the opening blossoms of spring. A large portion blast just as they pass from the bud into the fruit. Another large class take on a dwarfed, sickly action, just as the fruit sets: whereas, a few take on a vigorous state, and start right out of the blossom into vigorous growth. Watch these two latter classes. That young fruit which sets poorly, drags on feebly after the others, ripens rather late, is always dwarfed, tough, insipid, and almost valueless; whereas a single peach or pear of the latter class is worth a peck of the former. Every thing must *grow* before it can ripen. But the present process of education is to ripen *before* growth. Preposterous folly!! And shameful waste of life's energies and happiness!! Why perpetrate it longer?

At twenty-one, the sexuality should begin distinctly to impress the mentality and prepare for marriage by generating love. Those who fall in love before twenty-one, love prematurely, and therefore poorly. From twenty-one to twenty-five is nature's period for establishing and locating the love affections; and then, and not till then, is the human being fairly prepared for life's exertions and pleasures. To see boys and girls yet in their teens court and be courted, is ludicrously silly. It is like harnessing a young colt before a heavy load; it spoils the colt, yet effects no draught. The young man under age may love mother, sister, and aunt, but not sweetheart—may be beloved by elderly, matronly women, but not loved by those of his own age, for as surely as he does, so surely will he rue the consequences in after life: and the same principle applies to the girl. Neither should begin to love until about old enough to fulfill in the most complete manner the transfer of their own mature natures to their offspring. Nothing weakens the love principle as effectually as its premature exercise. Nothing as effectually saps the foundations of manhood and womanhood as immature love; and for this reason, young love is too animal, and animal love is always inflammatory; and inflammation is utterly incompatible with growth; whereas mental love exerts a bland, quieting influence over body and mind. Beware, young man—young woman, how you make haste to love. Wait, till nature has fairly ripened up this department of your nature, before you attempt to reap its fruits; and remember this, that any improper exercise of the love instinct more effectually disturbs growth and development, exhausts and weakens brain and body, and perverts the entire being, than any other error you can now commit. Exactly why or how, this article will not stop to explain, but will simply content itself with thus sounding the alarm.

From twenty-five to forty, the animal passions usually are (and of right ought to be) more vigorous than at any other period of life, and accordingly the human being should now devote himself to their fullest action. Combativeness now foams and froths for something *hard* to do, and rushes right into the thickest difficulties and dangers, and

glories in wrestling with life's surges, and beating, and battling its way through all opposing obstacles, far more than in inglorious ease, or the highest refinement of indoor luxury. Then, let the mature man revel in the exercise of strength, of prowess, of doing, daring, defying and accomplishing. At this period, too, Acquisitiveness should lay out its life work, should choose its business, create industry, learn to bargain, and also to save, create business habits and associations, make customers, and lay such a foundation, and gather together so much capital before forty, that after that period a little daily attention to business will suffice to furnish the physical material called property, sufficient for life's ultimate ends. The human being may properly acquire a little more property than is needed for his own individual use, and the complete education of his children; but as, in accordance with the law already shown, the parent should feed and educate the child up to twenty-one, so this child now grown should make money enough for himself, and the complete education of his children; and having stored a little for a rainy day, (though if men lived as they should, such days would rarely ever come,) he should at forty begin to cast about for some life object other than the mere acquisition of money. And what shall that object be, but the cultivation of the *intellectual and moral* faculties? The common notion that the child's education must be got before the child is old enough to work, is utterly preposterous. To talk about finishing one's education, should be analogous to talking about finishing one's existence. Our entire lives should be educational; should be but the education of our respective powers, one by one, in the order in which nature develops them. Instead of completing the intellectual education before eighteen, it should rarely ever be fully begun before forty. Let a man live as he should, up to forty, and he will be able to study far more successfully, and think far more deeply and profoundly, and remember more tenaciously all the way along from forty to eighty, than any where from one to forty.

But the real design of this article is not so much to show the reader *how* he should spend his life, as to incline him to *lay it out beforehand*. Most persons begin life without any definite plan, and hence live at random, or as it may happen. What a world! Young man, think over what you wish most to do with your life. Choose the *great* work you would accomplish. To aid this choice, inquire at the hands of phrenological science for what you are best adapted. Your choice once made, pursue it with a single eye. Yet to reach it, you may have to attain other ends as preparatory to this. Then plan out *what* ends as preparatory, and arrange the *order* in which they should be executed. In short, *lay out your lifetime* as you would lay out your day's work, and follow some general *outline* plan. By this means alone can you make the most of that greatest of all behests—LIFE.

If Hope sees danger, it sees the escape: if it describes the advancing foe, it describes likewise victory: if it sees the storm, it sees also the rainbow. Hope in excess, like too much light, dazzles into darkness.

NEW YORK CHARITIES—NO I.

THE FIVE POINTS HOUSE OF INDUSTRY.

THE FIVE POINTS—who has not heard of this place? Thousands who know it by name, know it only by name:—they walk in the gay crowd by the gay shops of Broadway, or indulge in the stupid excitement of a coach oblivion of other people, crowds, or places:—forgetful of this fact, that within two squares of this gilded current, there is a sink of infamy, beastliness, vice, and crime—a festering pool, exhaling poison and disease, flowing over and tainting all life, so that no individual, no family, no society, is safe from its pollutions. A brother, a sister, a child, a parent, a friend goes down, and comes even to drink of its strong waters, and is lost!—one soul is not much, nor one body! only God made them, and, I think, not for that end. We may console ourselves, and say “Every man is for himself.” It does not change the fact that every diseased body and every corrupt soul acts constantly, perceptibly, or not, upon every other body and soul, upon us and those who come after us. The truth is—that pestilences are sure of a *beginning* in “the Five Points,” and of an *ending* in “the Fifth Avenue.”

About twelve years ago, a thin, pale man (a minister) was interesting himself during his visits to New York, in the condition of the people of these infected districts. He had a faith in man's nature, which led him to think, that no person—not one, would *choose* to live and to continue a life of misery, shame, and want; so he tried now and then to keep up a fellow-man out of the slough, and with occasional encouragement.

Year by year he learned more, and knowing more, did more, and yet 'twas but little: there was so much to be done, such a wilderness filled with creatures with untamed passions, abounding with springs flowing with rum and strong drinks! What could one poor weak pioneer do in such a jungle! yet he did what he could, and when his own heart failed him, he had faith in God, that in some way, even this wretchedness might be and would be overcome; the “way” to do anything, he knew, was by labor and effort: God does help those who help themselves. To himself at least it was quite clear that he might and would do something.

This man was LEWIS M. PEASE: a man of as much heroism and courage as any one of the “nine thousand Generals” that sustain the honor of the gallant State of Mississippi. In the spring of the year 1850 the idea of a Five Points Mission took shape among the Methodists, a sect which is apt to be foremost in labors among the poor, the ignorant, or the disgraced. The Ladies' Missionary Society of that church believed that they could sustain a laborer in this field, and Mr. Pease was engaged in the work.

In the month of May some of the ragged and dirty children were surprised at being noticed by a decently clad man, and much more surprised when Mr. Pease proposed to give them something to eat provided they would show him a bake-shop. “Here—here—this way—this way. Hoorah!” and off they started. In the course of the week Mr. Pease made himself known among the children, and engaged them to meet him in the room

he had hired, on the coming Sunday. He did what he could also to get hold of adults.

Sunday came, and his room (corner of Cross and Little Water st.), an ancient grog-shop, having around it no “odor of sanctity,” saw an unwonted sight. Religious services! and in a Grog-shop! and that in the Five Points!

In the children poured, pell mell—few were clad, many were half naked, and all were ragged and dirty. 'T would have been easier to preach to a swarm of hornets: uproar reigned, till it became necessary to turn all the children into the street, and make some effort with the men and women who had gathered to see what was going on. 'Tis safe to conclude that but few brands were that day plucked from the burning: still a beginning was made. Mr. Pease thus spent his time in explorations, putting in a word here and a prayer there. The whole neighborhood he found might be described under two heads—“Rum-shops and Brothels”—in every stage of degradation. It will give one some idea of the immense strength of the section to say, that the entire Police force of the Sixth Ward was driven in at one time during the day, by the rogues and Short-boys, and shut up in the “Tombs,” till aid could be had from the other districts. Mr. Pease went on his way—visiting these outcasts—contending not only with “sin, the flesh and the devil,” but with filth and vermin. It is certain that few men could have faced the hundred-headed dragon, fewer could have fought on as he has. Many were willing to hear what he had to say—but the answer was,

“It's no use to talk—we don't want tracts—bread, bread is our want.”—“Pray away as long as you like—will that find us people who are willing to give us work?”

The Missionary was perplexed, but not discouraged. The boarding-house keepers said:—

“Oh yes—talk away—our girls are all the better for it!”—and let the reader note the reason why!—If the conscience were roused, it must be allayed, and drink was the only resource:—so they drank deeper, and were more profitable. The girls said:—

“We know what you want to say—we know all about it; that we are damned enough now, and no doubt will be damned deeper—who cares? Who cares for us? Who'll give us a chance? Where shall we go—and what can such as we do?” A pertinent question, not easy to answer. The Missionary was perplexed, but not discouraged.

He represented the condition of things to the Ladies' Society: but they did not contemplate temporal, only spiritual help. They could pay his salary, nine hundred dollars—he must sustain his family, hire his room, and do the best he could. So he did—no doubt he made some mistakes; he encouraged one, he was able to get work for another; but he found that a single night's debauchery would undo the work of a week; that they could make a spasmodic effort, but corruption and habit were apt to drag them back. He took some of them to his own house that they might have time to strengthen; but they were out of place, they were not in harmony with those around them, and there was danger that they might pull down others, rather than be raised themselves.

Mr. Pease became satisfied that the cure lay at

the Five Points—that an Industrial House there would drag up and not pull down.

What could be done? The Missionary Society could not undertake the work, and whatever of this sort the Missionary did, must be done upon his own responsibility. He had courage, and he resolved to try; a hard-working band of soldiers agreed to help the Police force; with their aid he broke up a house of ill fame—took possession of the premises, scraped, washed, scoured and cleansed them—moved his family into the house, and began in 1850 what is now a part of the “House of Industry.”

“Ye gentlemen of England who live at home at ease,” think of it!

He sought work—cheap sewing—and set women at it—got them into his house, and made made them clean and human.

He was told that he would be plundered. He had heard that there was honor among thieves—he was *not* plundered.

A bad sample of childhood one morning stuck her head into the workshop, on the corner of Cross and Water st., and began:

“You cursed dirty blackguards—what are you doing—thieves, turncoats, Protestants, hoo—oo!”—Thus she went on from day to day, and became a nuisance which must be abated. Mr. Pease tried to catch her; decided that she was fit for the House of Refuge; but she was too quick for him, and too wary to be trapped. He thought of another plan, and early one morning while he was arranging the work for the day, he called her in: “Come here, Maggie, and help me.”

“Oh yes—maybe you think I will!”

“Come in.”

“You'll send me to the Refuge—I know you!”

“No, I won't.”

“Yes, you will.”

“No, indeed.”

“Well, what is it you want?”

“I have laid down a part of these shirts, now I want you to put two of these sleeves to each—one two sleeves to a shirt, you know?” She did it.

“Now one collar to each.” She did it.

“Now six gussets to each.” She did it.

“Now three buttons to each,” and so on, all of which she did correctly and quickly.

The sewers began to assemble and the work to go on: a few children, too, and Maggie were directed to begin a play school for them in one corner, and she got along very well.

This school was a good suggestion. Let us make a story short. The child was interested, she improved, she wanted Mr. Pease to go and see her mother; the mother was helped—and then helped herself; finally she came to the house with the child: they were taken into the country by a man who wanted their help, and when they came back, returned to the house. The father was a drunkard, thorough bred, even at the “Points.” He hung about them, ashamed, lonely, perhaps having faint longings for a decent life. He came to Mr. Pease's Temperance meetings, to his Sunday meetings, and finally pledged himself not to drink. The mother and child wept over him, but not tears of sorrow. He was able to stand to his word. Shortly the mother died suddenly, but the father and daughter still live and support themselves; she a growing girl and he a sober man.

Maggie's school, as before said, was a good suggestion—no sooner thought of than Mr. Pease began to cast about for the means of carrying it into operation. A good providence furnished the means, through Mrs. Dr. Bedell, who some two years before had made a fund for this very purpose. The kindness and interest of some prominent citizens enabled the day school to go into operation in September, 1850, and to continue so with an attendance of about one hundred.

The cares and responsibility of these various works were too much for one man: the Ladies' Society could not assume this responsibility, and, with their consent, Mr. Pease became the agent of the National Temperance Society for nigh a year, and together they fought on against the monster of monsters—Rum!

He now works on, not as the Missionary of the Methodists, some of whom disapproved of his plans, but under the direction of a Committee, composed of leading men of the religious denominations; men who shrink from publicity, but do not fear responsibility in so necessary and noble a work—they are James Dorcasson, John H. Swift, Stacy B. Collins, Henry R. Remsen, and John Stevenson. Through them all donations pass and all disbursements are made. Let this be borne steadily in mind, for some misunderstanding has been suffered to grow. This work, in which Mr. Pease is engaged, will be fully sustained; for the good sense of the whole community must second his plans. There are now *three* efforts being made at the Five Points, each independent of the others, viz., one under the care of the Episcopal church; one under that of the Methodist Ladies' Missionary Society, and the third this one now described.

Let us bear in mind what has been done and is now being done by this effort, to say nothing of the others which are efficient in the same field. Let us also bear it in mind that *there is room enough for all*; and pulling down one will not build up another.

1. Religious meetings are held on Sunday.
2. Temperance meetings are continued.
3. A day school is in operation.

4. An *Industrial House* furnishes a refuge for a hundred persons. In all it has contained some thousand souls, of which some six hundred it is believed have been permanently restored to decency and honesty. How are they sustained?

The day school is provided for through the fund collected by Mrs. Bedell and the aid of a few high-minded citizens, who seek a proper charity. The Industrial House is supported at an expense of about \$1,200 a month, of which about \$950 is earned by the inmates! the deficit is made up by the contributions of those whose experience of life tells them that this method of reform is the right one.

We may conclude with the following positions drawn from the experience of Mr. Pease:

1. That physical reform must precede and go along with moral reform.
2. That vice cannot be comfortable without drink, and that our present Temperance laws are impotent against the grog-shops.
3. That preaching in the 5th Avenue is well, but will not warm down into the Five Points.
4. That there is no lack of heathen at home, and that a wise charity will improve them *first*.

C. W. E.

THE LOVE OF YOUNG.

BY P. L. BUELL.

PARENTAL love is one of the strongest elements of the soul. The greatest anxiety of a mother on her dying bed is the welfare and happiness of her children. She willingly resigns herself to the decree of just Heaven, and would leave the world in peace were it not for the sad reflection that her children, dearer to her than life itself, will be liable to suffer from the cold neglect, or the abuse of a heartless and selfish world. And her last intercession at the throne of sovereign mercy is for blessings to be showered down upon the dear pledges of her love, while they sojourn on earth, and that finally they may be happy in heaven.

A female on board the burning Lexington, in her last shriek entreated those present, if it lay in their power, to save the life of her infant child. At an earthquake in Calabria, a father and mother placed their only child between themselves, and in a few moments the house began to shake, and soon a piece of timber fell, and killed both parents; and the life of the child was saved, who lived to tell the affecting story of her own preservation by parental affection.

Ingratitude, or vicious conduct, does not weaken the attachment of parents for their children. They overlook their faults, and if they rebel against them, their affection remains unchanged. King David exhibited the most extravagant grief at the death of his rebellious son Absalom.

It is worthy of remark, that the organ which produces the love of young, is, as a general thing, much larger in women than in men. And it is an acknowledged fact that females have a stronger attachment to children than males. This exhibits the wisdom and goodness of the Creator in the strongest possible light; for on woman, more than man, devolves the arduous and responsible duty of taking charge of children during their infancy and childhood. Without this strong natural attachment for them, the care and attention necessary to their welfare, while in a state of helplessness, would be too great to be endured. But, influenced by this innate propensity, the kind mother takes the most exquisite delight in administering to the wants, and relieving the pains of her helpless offspring. And if one child is more helpless than another, her affections entwine themselves the more closely around it, on account of its misfortune. If sickness seizes her child, and threatens it with speedy dissolution, she watches over it with unslumbering diligence, and is cheerful or desponding as the chances for its recovery are favorable, or the reverse. And if it finally sinks into the cold embrace of death, she mourns with indescribable anguish, and refuses to be comforted by her friends.

There are some females who are so deficient in the faculty which produces the love of young, that the care of children is a burden instead of a pleasure. Such, however, are exceptions to the general rule, and furnish no proof against the proposition which we have laid down, that women have a stronger attachment to children than men.

Philoprogenitiveness is called an animal propensity, because it is common to man and the

lower order of animals. The beasts of the forest, as well as domesticated animals, manifest very strong attachment for their young. Timid animals seem to be endowed with uncommon courage when their young are threatened with destruction.

Poets have sung of the depth and strength of a mother's love; and on this topic (if on some others) they have not usually soared beyond the bounds of truth. The following from the pen of Miss Emily Taylor, portrays the purity and ardor of a mother's affection:

"Hast thou gone with the traveller, Thought, afar,
From pole to pole, and from star to star?
Thou hast—but on ocean, earth and sea,
The heart of a mother has gone with thee.

There are teachings on earth, and sky, and air,
The heavens the glory of God declare;
But louder than voice beneath, above,
He is heard to speak through a mother's love."

ARISTOCRACY.—[It is related of Antæus, who aspired to wrestle with the gods, that, if they could by any means induce him to leave his "*mater terra*" and grapple in with them, they found little difficulty in worsting him, but so long as he could keep his foot firmly planted upon his native soil he was more than a match for them.

When men outgrow their true position and aim to live removed from the cares and duties of life, they, like Antæus, lose their footing and fall. In order to battle successfully, we should never forsake our sphere. Thousands are kept poor by aping the notions and customs of the rich, and thousands who are rich become poor, because they are too proud to use the same efforts to keep, that it requires to accumulate. The following is an excellent hit at this species of aristocracy.]

It is always a perilous thing for haughty people to look back along the line of their ancestry. Twenty years ago, says the "*Merchants' Magazine*," this one butchered, that one made candles, another sold cheese and butter, a fourth carried on a distillery, another was a contractor on canals; others were merchants and mechanics. They are acquainted with both ends of society, as their children will be after them, though it will not do to say so out loud. For often you will find that those toiling worms hatch butterflies, and they live about a year. Death brings division of property, and it brings new financiers; the young gentleman takes his revenues, and begins to travel—toward poverty, which he reaches before death—or his children do, if he do not. So that, in fact, though there is a moneyed rank, it is not hereditary, it is accessible to all; three good seasons of cotton will send a generation of men up; a score of years will bring them all down, and send their children again to labor. The father grubs and grows rich; his children strut and use the money; their children inherit their pride and go to shiftless poverty; their children, reinvigorated by fresh plebeian blood, and by the smell of the clod, come up again. Thus society, like a tree, draws its sap from the earth, changes it into leaves and blossoms, spreads them abroad in great glory, sheds them off to fall back to the earth, again to mingle with the soil, and at length to reappear in new trees and fresh garniture.



SELF-ESTEEM.—THE HAUGHTY LADY.

SELF-ESTEEM.

An elevated rank and birth do not necessarily produce haughtiness of character, or that kind of pride which is founded on a sense of superiority; but when nature has given an excessive development to the sentiment of Self-Esteem in a person who is raised above others by social position, it is difficult not to exhibit a certain aristocratic pride. This sentiment is independent of the other faculties—intelligence and kindness may exist at the same time, but it will be manifested in all its scornful pride, if it is combined with Firmness, Combativeness and superior intellect, while Benevolence and Veneration are weak. Thus our great lady haughtily raises her powerful head, scarcely listening to the courtier, whose arm she has condescended to take, in passing through the drawing-room. He dances attendance in vain—his Veneration and Approbativeness make him

propose in attentions, and compliments, without obtaining a look in return, or a civil answer. The attention of the haughty lady is elsewhere, and her piercing and powerful eye has no doubt found in the crowd some object more worthy of her regard.

A mere glance at the organization of this woman will be sufficient to indicate her character. See how her head rises from the opening of the ears to the crown! What prodigious firmness and self-esteem, and how deficient the middle and front part of the top-head in the region of Veneration and Benevolence! Combativeness and Destructiveness are also very large, which combined with her pride and self-will, give her the elements of the tyrant, especially towards all who are beneath her in position, and those who are not her relatives. Her social organs are large, but they will be devoted to her own family or particular friends in a way to gratify her personal pride.

THE DEMANDS OF TRUE RELIGION

SUPPORTED BY THE
TEACHINGS OF PHRENOLOGY.

—
BY BENJ. G. SMITH.
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In all ages and in all countries the object of Religion has been understood to be a re-union with God; and the great variety among religions and their superiority or inferiority may be referred to the various modes proposed for effecting this re-union.

Among idolatrous and degraded nations religion has been looked upon as a means of reconciling a malignant and revengeful Deity to his miserable victims; and hence their religious acts have no other end than to propitiate him and turn away his anger. For the most part, they neither seek nor desire any change in themselves.

On the other hand, enlightened nations, in the degree of their moral and intellectual elevation, have held fast to a religion in which it is taught that re-union with God is to be effected only by change in man himself; and their religious acts have been acts of repentance, or abstinence from evil deeds, and the performance of deeds of love and mercy.

But there has been no nation so far morally elevated and enlightened, as that the individuals composing it have been unanimous in the acceptance of the superior idea of religion; very many men in the most enlightened ages and countries have been capable only of the inferior and degraded faith, and in their religion have sought only to propitiate by acts of penance a being in whom they acknowledged no superiority but that of power; while, on the other hand, perhaps there never was a nation so degraded as not to contain within it some individuals in whom the superior idea was predominant, and whose acts were those of repentance and not penance.

Christendom contains within it many of those whose religion is a religion of penance, while, doubtless, the many millions who are enumerated as idolatrous heathen have among them very many whose truly religious lives are lives of repentance.

The purity or corruptness of a faith may be tested by ascertaining whether it gives the predominance to repentance or to penance. If to the former, then it demands a change in man, and perpetually asserts that a change in God is neither possible nor desirable; if to the latter, then it constantly demands, with stern penalties, that the subject of religion should perform penance in some form or other with a view to change the feelings and intentions of God.

If we cast our eyes over the face of the whole earth, or go back to the remotest periods of antiquity of which there is any authentic history, we shall find no degraded race of men in which the idea of penance has not been the leading idea of their religion, neither shall we find a nation in any degree superior to those surrounding it, in which the idea of repentance has not been to some extent a feature of its faith.

The corruptions which have crept into Christianity itself have been chiefly a gradual substitution of penance for repentance. Pure Christianity

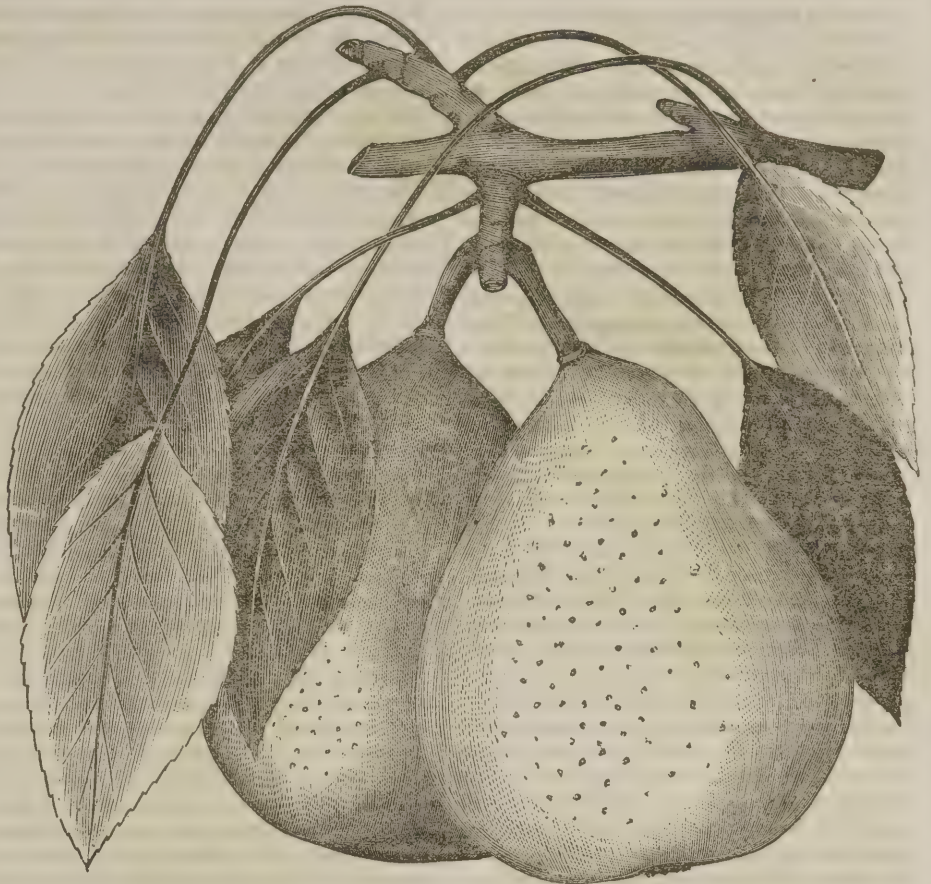
taught the necessity of a radical change in man himself. Christianity, when gradually it had become corrupt, taught its votaries to seek to procure a change in God. All the acts of penance are intended to influence God in favor of mercy; all the works of repentance are intended to change the man himself.

Argument is unnecessary to prove which of these two ideas of religion is superior. All bad men, everywhere, will declare in favor of the former; all good men, everywhere, will declare in favor of the latter.

This idea of religion, which has the support of every honest man, has also that of Phrenology; for as it is taught by true religion that successive and long-continued acts of repentance alone produce a permanent change in a man, so Phrenology teaches that a man's character is changed only by modifying the action of the various organs of the mind. It teaches that man is to be reformed by bringing the lower faculties into subjection to the higher, and that this is to be done by refraining from the exercise of one class and the increased exercise of the other; it teaches that as the arm or hand, or any member of the body, or the whole body, if kept idle, would gradually lose strength, and finally, perhaps, entirely perish through disuse, so would any organ of the mind, or the whole mind, gradually "sink in ruin and decay," if kept in a state of inaction. The observations of science come in here to support the teachings of religion, and urge every man to examine the peculiar structure of his mind, that he may discover and remedy its malformations, that he may weaken it where it is too strong, and strengthen it where it is too weak, until he shall by long-continued and wisely-directed efforts, have brought his whole mind, with all its faculties, into a state of harmonious action for good.

When in consequence of this self-examination a man becomes convinced that his mind is in a state of disorder and decay, his feelings will be analogous to those of religious humility; when he desires to have them changed his feelings will be those of repentance; and when under this conviction he commences in earnest to give more exercise to the higher faculties, and less to the lower, in the hope of strengthening one class and weakening the other, he will have commenced a work which is very like religious reformation, and which from its difficulty and painfulness may well be compared to the Christian warfare; but when, by perseverance, he shall have gradually brought his mind into a state of subordination and order, he will not be far from experiencing a state of mental serenity, which will have some analogy with "the rest that remaineth to the people of God;" and regain, in short, the "image and likeness" of God—that is, a state of mind in which, animated by the purest love and directed by the highest wisdom, he shall seek wealth and power only that he may the better serve his fellow-men.

It must be observed, however, that Phrenology can never be a substitute for Religion, but only its servant; for such is the difficulty of self-reformation, and so unwilling, for the most part, are men to acknowledge their defects of character, that nothing short of religious convictions will induce a man to begin the work in earnest:



ST. GHISTLAIN PEAR.

CHARACTERISTICS.—Size medial; pyriform, neck narrow and tapering; pale yellow, sometimes a red tinge; stem usually an inch and a half long, varying from slender to stout, and fleshy at the fruit; very shallow basin; flesh whitish, fine, melting, buttery, juicy, of a fine delicious flavor, first-rate when in perfection, but occasionally varying to second-rate. Ripens in September, and is better when gathered rather early, and ripened in the house. Growth upright and vigorous, shoots light brown. Hardy and productive. It flourishes well on its own stock or as a dwarf.—NEW ENGLAND FARMER.

ST. GHISTLAIN PEAR.

It may seem unseasonable that, in the bleak month of February, while the snow is being driven by the howling storm, we should give an article on autumn fruit. But at what time in the year has the farmer or the horticulturist a better opportunity to study his wants, and form resolutions and plans to carry them into execution, than in the winter? And when do we feel more keenly the want of fruit than when it is scarce and dear? But the necessity of eating fresh fruit only "in its season" is, by the march of invention, now happily obviated. Cherries, berries, plums, peaches, tomatoes, indeed *all* fruits may be preserved for winter use as fresh as the day they were plucked. We have before us a dozen glass jars of fruits and berries, preserved by William R. Smith, of Wayne Co., N. Y., who exhibited many specimens at the New York State Fair, at Rochester last fall, and the committee, after testing it, gave his mode of preserving fruit the highest commendation.

The method of preserving them is thus given to the New York State Society by Mr. Smith. They are preserved by placing the bottles, filled with the fruit, in cold water, and raising the temperature to the boiling-point as quickly as possible; then cork and seal the bottles immediately. Some varieties of fruit will not fill the bottle with their

own juice. These must be filled with boiled water, and corked as before mentioned, after the surrounding water boils. When thus carefully put up, the fruit will keep entirely fresh and luscious as long as may be desired."

Then why not discourse on the pear and other fruit in February? If the reader could uncork a bottle of the rarest peaches, strawberries, or pears, just now, he could gratify an appetite which we hope to provoke, to a sufficient extent at least, to awaken in him the determination to open the next farming season with increased attention to fruit, which not only makes a paradise of summer, but may be made to do so for the dreary winter.

The St. Ghislain pear, of which we give an engraving, is a native of Belgium, and ranks among the best pears for garden culture. It is of fine texture and high quality. The fruit is small, and therefore not as saleable as some of the larger varieties, but its deliciousness makes it a desirable fruit for the family. But let the fruit be bottled for winter, and subsequent summer use, and what matters the size of the fruit so it is delicious and rich? The quality of this pear is first-rate, though, while large fruit is sought, it will not command in the market what it is worth. It is cultivated to a considerable extent in Maine, and other New England States, and bears a cold climate better than most pears of foreign origin.

HUMAN PROGRESS.

"Yet it moves," said Galileo, to the intolerant bigots by whom he was persecuted, and who vainly imagined that they could suppress the truths and great principles of astronomy by the incarceration of the indomitable Pisan. "It still moves," say those great leaders of the human race, who, regardless of the trials and difficulties to which they are subjected by the enemies of progress, press on with that intense devotion to principle and unwavering integrity and firmness of purpose which characterize truly noble and philanthropic natures. Relying on the inevitable law of progress, these advance guards of reform in the social world, enroll themselves beneath its banner, well knowing, that though defeated, the cause for which they battle is destined to succeed.

Freedom's battle once begun,
Bequeathed from bleeding sire to son,
Though baffled oft, is ever won.

Their sacrifice ennoble the cause for which they labor, and sanctifies it in the eyes of the world. Who, in reading of the trials of the great astronomer, "the starry Galileo," does not feel an admiration for the boldness with which he proclaimed in the face of despotic power, the laws which govern the motions of the heavenly bodies? Since his day, how great has been the change in the social and political world! The great truths he announced, have become the basis of investigations and discoveries, which have raised man from a mere creature of the earth, to a higher appreciation of the divine essence of his being. His ideas of the Author of the Universe have become enlarged and elevated, and he feels that the power which created all things, is not only all mighty, but all wise and benevolent. Looking retrospectively at the past, and comparing it with the present, his mind, even in the midst of reverses, is full of glorious hopes for the future. The men who persecuted Galileo are only remembered to be execrated, while his memory will be always venerated as that of a benefactor of his race, and his name will be forgotten only when the sun shall cease to shed its light. There is, perhaps, no event recorded in history which illustrates in so striking a degree the progress of mankind towards a more perfect state of civilization, and a happier social condition. Intolerance of truth, because it may happen to conflict with some long existing belief or superstition, has at last given place to a respect for the opinions of others, even when those opinions are opposed to preconceived ideas of right. It is true, that we will find in some nations strong prejudices to everything of a revolutionary character, or that has a tendency to subvert the existing order of things. But there is nothing fixed or immutable save the law of progress, that preserving power of the world which purifies the moral atmosphere as the tides purify the waters of the ocean. Motion is a necessity of our being, and it is a well-settled law of physics that inaction must produce death. That was a grand and true idea, whoever conceived it, that God was constantly creating new and more perfect forms of life, and that those which he had already made, were advancing by an inherent law of their being, to a still higher state of existence. Under the operation of this same law, the earth

itself passed from a state of chaos to a habitation fit for the reception of immortal beings. The nebulous matter, of which La Place says it was at first composed, contained all the elements of which a perfect world was to be formed, not by the sudden volition of divine power, but by a regular system of progressive development.

The science of geology reveals to us truths, the effects of which are not even yet thoroughly appreciated, and of the benefits of which we can now form no conception. It is still in its infancy, but yet what a vast fund of information has it added to the general stock of knowledge! Delving into the bowels of the earth, it has revealed to the light of day, not only the remains of animals which once existed, and of which there is now no living specimen, but it has been enabled to read the material history of the earth from an investigation of its various strata, each of which marks an era in its development. It has been well, and we think truly said, that the laws of progress do not act exclusively upon matter, but that their influence is equally great, if not more powerful, upon the moral or spiritual world. But there is a great difference in the manner in which these laws act upon mind and matter. On the one, they appear to have a more regular and permanent action, while on the other, governing as they do self-acting, reflecting beings, they are apparently more unsettled and varying in their influence. Yet, strange to say, essentially different in their natures as mind and matter are, they exercise a powerful influence on each other. The physical forces of the world have been made the means of improving the moral condition of mankind, but without the aid of intelligence, those forces would have lain dormant within the bosom of old mother Earth. The unshapen and unsightly ore is converted into the printing press or the plough, the one preparing food for the mind, the other for the body. The rough block of marble beneath the touch of the chisel, becomes a creation of wonder only less beautiful and perfect than the master-hand that gave it birth, and only wanting the vital principle to wake it into life. These, however, are but a few of the numerous proofs which might be cited to sustain the fact that all forms, animate and inanimate, are governed by laws of progression, and that their first condition is always their least perfect state. The inference that must be drawn from this is, that everything in its original condition must have been crude and imperfect, although containing the elements to form a perfect harmonized totality. All beings have their periods of growth and decay, but the grand whole, of which they form a part, is instinct with life and vigor, and contains within itself the means and resources whereby its progressive development is insured. Thus, from the interior of the earth is procured the material for the improvement of its surface by cultivation, and thus it is "subjected," in the language of Holy Writ, to the will of man, by whom the "wilderness is made to blossom as a rose." In the moral world, there is a constant struggle of seemingly antagonistic elements, in which great principles are lost sight of for the time, as the sun is obscured when the sky is defaced with storm-clouds; but when the din and tumult have ceased, and the haze and smoke of battle have cleared away, they

again appear like the central luminary of the universe, brighter and purer than ever. War always originates in a wrong, and is a struggle for the supremacy between evil and good. Thousands and hundreds of thousands may be sacrificed in the struggle for supremacy, but the right must eventually prevail—because it is right, and because good is more powerful than evil. It would be little less than blasphemy to doubt its ultimate triumph. Those misfortunes which we call evils are the inevitable consequences of some breach of moral or natural laws, or a too limited knowledge of their character and operation. Those elements in the constitution of the mind which appear to be antagonistic and inharmonious, are only made so by the same misapprehension of their nature; but as science and philosophy shall become more fully developed, this seeming want of harmony will disappear, and a union of the dissonant parts will be effected. When this grand result will be brought about would require a prophet's vision to foresee; but that it will happen, is a fact which the past and present condition of mankind must make evident to all.

All discord's harmony not understood;
All partial evil, universal good,

says the axiomatic Pope, and there is more truth and philosophy in what he says, than poets generally receive credit for. Change and progress should not, however, be confounded, though by some they are often considered identical; and herein consists the great difficulty which is encountered by those who can find nothing better than sneers for reformers, and ridicule for their efforts. Progress is change, but change is not always progress, for there is often a sudden transition from good to evil, which is not lasting; it is evanescent, and dies out from lack of that vitality which is the peculiar and distinguishing power of truth. Evil, it is true, reappears in different forms; yet, it is strange, that whether it be moral or physical, each change generally renders it less pernicious.

Civilization marks the progress of the age, and exercises an influence, not only on the human mind, but absolutely changes the character of the seasons, mitigating the severity of winter, and tempering the intense heat of summer. While it refines and elevates the mental faculties, it improves the physical condition of the race, by increasing the comforts and conveniences of life, besides diversifying and multiplying its employments and pursuits. It is universal in its objects, and the field of its operations is bounded only by the limits of the earth. Its disciples are the ministers of religion, the votaries of art and science, and those great material agencies, the printing press, the steam engine, and the electric telegraph, all of which combined, are silently but surely revolutionizing the world. In each of these we recognize a power which has already effected a vast change. The printing press, augmenting a thousand fold the facilities of information, and placing knowledge within the reach of all; the steam engine, connecting far distant lands, bridging oceans, and uniting by the bonds of commercial intercourse the people of every quarter of the globe; and the electric telegraph, annihilating time and space, imparting a ubiquitous character to in-

telligence. With what delight must the inventor of the "art preservative of all arts" have pictured to his mind the great effects which would be produced upon the world through his instrumentality! How would he have been repaid for his labor, could he have known that his fondest anticipations were more than realized! His invention has given a vitality to modern civilization, that will save it from the decline which terminated in the fall of the most civilized nations of antiquity. The printing press is the conservator, and at the same time the diffuser of knowledge. Within the four centuries which have elapsed since the first printed impression obtained from wooden type was given to the unconscious world, what mighty revolutions have been produced through its agency! Man has steadily advanced, despite the repulses he has met in his onward career; his individuality is recognized, at the same time that the unity of the masses is rendered more perfect, and their true interests are promoted. The individual was formerly lost in the crowd, and rank and wealth occupied the place that is now accorded to moral worth and intellectual superiority; worthless, though time-honored customs, are fast becoming obsolete, the order of things is being reversed, and only those who confer solid and lasting benefits upon mankind, are considered truly great. What is Alexander of Macedon compared with Robert Fulton? What a contrast do the triumphs of both present!

The laurels of the one were stained with the blood of slaughtered thousands, and the pæans of his victorious soldiers were mingled with the agonized groans of the wounded and dying; but the victories of the other were peaceful and permanent, and every sea bears evidence of his greatness. His genius was employed in reducing the inanimate forces of nature to his sway, and making them contribute to the improvement of the race. This peculiar characteristic, which distinguishes the genius of our age, marks the difference between the modern and the ancient world. Military fame and military power are rapidly becoming less dazzling and attractive, and future generations will wonder how they should ever have been considered the acme of human ambition. We now see that there is a higher, a nobler destiny for our race, and that it is not to be wrought out on the battle-field, by brute force or military skill, but by patient industry, the diffusion of knowledge, the cultivation of the arts and sciences, and the consequent elevation of our moral and social condition. By these means, and these means only, will that great end be attained. Labor, instead of being despised as degrading, is now honored and respected, and crystal palaces, rivalling in the beauty of their structure the brilliant creations of fairy land, are erected for the exhibition of its products. All nations, even the most despotic, recognize its worth, by adding their tributes to the universal collection, and royalty itself not only patronizes it by its presence, but rewards the successful competitors with the prize of deserving industry. Let those who have no faith in human progress, consider well the lessons which those great exhibitions teach, and profit by them.

The skeptic may contend that these are but the evidences of advancement in material prosperity; that the vices, the passions, the follies of man are

still unchanged, and that he is naturally depraved and prone to evil. The pious ascetic may mourn over this material prosperity as the greatest enemy to the dissemination of a pure and simple Christianity, and sigh as he thinks of the days when men were content with their poverty, for with him poverty and virtue are synonymous. But while the skeptic disbelieves in the innate goodness of his fellow-man, and the ascetic deplores the decrease of pauperism, the world unheeding moves onward in the accomplishment of its great destiny. If wealth is increased it is more widely diffused, and the advantages it affords are enjoyed by the people and not by a favored few; the masses are becoming enlightened through its judicious application. Men may denounce the materialism of our times; but was there ever an age when public and private philanthropy took a more extensive field for its operations—building hospitals for the sick, comfortable dwellings for the reception and maintenance of the poor, asylums for the insane, institutions for the blind, the deaf and the dumb, and providing for the many "ills that flesh is heir to." What religion is purer than that which fulfills its requirements by practice as well as by precept, which goes down to the haunts of moral degradation and physical wretchedness; and while it shows the children of sin and shame the error of their ways and endeavors to win them back to the path of moral rectitude and virtue, relieves their present necessities and provides for their future comfort and happiness,—which shows the sincerity of its intentions, and the deep earnestness that actuates it by deeds of charity and benevolence; encouraging by kind words rather than repelling by menaces; urging to goodness for the love of it, instead of compelling men to practice it from the dread of punishment; restoring the outcasts to an honorable position in society, by forgiving and forgetting their past offences, in the hope of their future well-doing? This is practical Christianity, and it is beginning to be looked upon as the true interpretation of the divine commandments. Yes, thank Heaven, it is a material age, for materialism finds its true expression through practical endeavor; in such an age virtue can no longer be a negative good—it must seek its realization in practical and effective action, or cease to be virtue—one act of kindness has more true religion in it than fifty sermons, and he who goes about *doing good*, "making sunshine in a shady place," is the truest type of a Christian.

ANATOMY AND PHYSIOLOGY OF DIGESTION.

BY A. P. DUTCHER, M.D.

THE FUNCTION OF DIGESTION.—Having presented a brief outline of the alimentary canal, and the subsidiary organs, we will give a short sketch of the functions of digestion. The food, after being masticated and impregnated with saliva in the mouth, is conveyed by the œsophagus into the stomach, here it is subjected to the action of the gastric juice, by which it is gradually converted into a soft grayish fluid, called *chyme*. The chyme, as fast as it is formed, is conveyed through the pylorus into the duodenum. It there meets with

the bile from the liver, and the juice from the pancreas. By the action of these two fluids, the chyme is changed into two distinct portions—a milk-white fluid named *chyle*, and a thick yellow residue. The chyle is then taken up by absorbent vessels, called *lacteals*, or milk-bearers, which are extensively ramified on the inner membrane of the intestines. From the lacteals, the chyle is carried through the mesenteric glands into the *thoracic-duct*, which empties itself into the jugular vein, close behind the collar-bone, and thus the nutrient matters separated from the food by the digestive process become mingled with the blood, and after being submitted to the action of respiration, are rendered fit for nourishing and supplying the wastes of the body. The yellow residue, passing on through the intestines, is ultimately ejected *per anum* from the system. Thus, in the process of digestion, five different changes are observed: 1st, The chewing and admixture of the saliva with the food; this process is called *mastication*. 2d, The change through which the food passes into the stomach by its muscular contractions, and the secretion from the gastric glands; this is called *chymification*. 3d, The conversion of the pulpy chyme, by the agency of the bile and pancreatic secretion, into a fluid called chyle; this is *chylification*. 4th, The absorption of the chyle by the lacteals, and its transfer through them and the thoracic duct, into the jugular vein. 5th, The separation and excretion of the residue.

THEORY OF DIGESTION.—If we begin to review the theories, which have been advanced at different periods of the world, to account for the changes through which aliment passes in the stomach, we shall find some of the most fanciful vagaries that have ever been produced by the mind of man. Although apparently simple in its nature, yet it has been a most prolific source of speculation and philosophical disputation.

First came the theory of that grand old father of medicine, Hippocrates, which supposed the change was produced in the aliment by what is termed *concoction*, a term derived from the change observed to take place in substances when they have been exposed to a certain degree of temperature in a close vessel. This doctrine was generally received, until the middle of the seventeenth century, when it was overthrown by the chemical sect of philosophers, who established on its ruins, the hypothesis of a peculiar *fermentation*, by means of which the aliment was macerated, dissolved and precipitated. This system did not retain its ground long, but was replaced by another much less reasonable—the doctrine of *trituration*, or grinding down of the aliment by the contraction of the stomach. Following this theory, came the doctrine of *chemical solution*, which is nearly allied to that of fermentation. This supposed the action of the gastric juice to be similar to that of a chemical solvent, and it appears to come still nearer the truth than any that had preceded it, but it is encumbered with difficulties that are insurmountable. The most recent theory, however, is the *nervous*. It makes the function of digestion depend exclusively, and immediately, upon the direct agency of the nervous system.

We have thus presented a brief outline of the various theories which have been broached, to account for this interesting and wonderful process,

no one of which is free from objection, or alone satisfactory to the physiologist. The researches of modern science have, however, enabled us to refute these exclusive dogmas, and put the stamp of improbability, at least, upon many of their pretensions. We look now to a combination of causes for the digestive function. Chemical, mechanical, and nervous forces each bear an important part in this complicated operation. And we believe that the celebrated John Hunter was as near right as any of our modern physiologists, when he affirmed, that the function of digestion is a peculiar one; that its nature is not to be likened to that of any other known operation, and that to use his own expressive language, "to account for digestion some have made the stomach a mill, some would have it to be a stewing-pot, and some a brewing-trough; yet, all the while, one would have thought that it must have been very evident that the stomach was neither a mill, nor a stewing-pot, nor a brewing-trough, nor anything but a *stomach*."

HUNGER AND THIRST.—The propensity to take food and drink is referred to that portion of the brain called, by phrenologists, *Alimentiveness*. The new-born infant, the most helpless of all creatures, without any previous teaching, makes the requisite exertions to obtain aliment; and it is evidently impelled to do so by a power inherent in its nature. This propensity is absolutely necessary to animals, even in the first hours of existence; and they manifest it then in as much perfection as they do after years of experience. Many instances are on record in which this propensity has been diseased, while the others were in health. Medical journals contain numerous reports of cases of this propensity, and all standard authors now agree in referring it to the brain. The lamented Andrew Combe, in his admirable work on the Physiology of Digestion, makes the following appropriate remarks:

"The sensation of hunger is commonly referred to the stomach, and that of thirst to the upper part of the throat and back of the mouth; and correctly enough to this extent, that a certain condition of the stomach and throat tends to produce them. But, in reality, the sensations themselves, like all other mental affections and emotions, have their seat in the brain, to which a sense of the condition of the stomach is conveyed through the medium of the nerves. In this respect, Appetite resembles the senses of Seeing, Hearing, and Feeling; and no greater difficulty attends the explanation of the one than of the others. Thus, the cause which excites the sensation of color, is certain rays of light striking upon the nerve of the eye; and the cause which excites the perception of sound, is the atmospherical vibrations striking upon the nerve of the ear; but the sensations themselves take place in the brain, to which, as the organ of the mind, the respective impressions are conveyed. In like manner, the cause which excites appetite is an impression made on the nerves of the stomach; but the feeling itself is experienced in the brain, to which that impression is conveyed. Accordingly, just as in health no sound is ever heard except when the external vibrating atmosphere has actually impressed the ear, and no color is perceived unless an object be presented to the eye,—so is appetite never felt, except where,

from want of food, the stomach is in that state which forms the proper stimulus to its nerves, and where the communication between it and the brain is left free and unobstructed.

"But as in certain morbid states of the brain and nerves, voices and sounds are heard, or colors and objects are seen, when no external cause is present to act upon the ear or eye,—so, in disease, a craving is often felt when no real want of food exists, and where, consequently, indulgence in eating can be productive of nothing but mischief. Such an aberration is common in nervous and mental diseases, and not unfrequently adds greatly to their severity and obstinacy. In indolent, unemployed persons, who spend their days in meditating on their own feelings, this craving is very common, and from being regarded and indulged as if it were healthy appetite, is productive of many dyspeptic affections.*

"If the correctness of the preceding explanation of the sensation of hunger be thought to stand in need of confirmation, I would refer to the very conclusive experiments by Brachet of Lyons, as settling the question entirely at rest. Brachet starved a dog for twenty-four hours, till it became ravenously hungry, after which he divided the nerves which convey to the brain a sense of the condition of the stomach. He then placed food within its reach, but the animal, which a moment before was impatient to be fed, went and lay quietly down, as if hunger had never been experienced. When meat was brought close to it, it began to eat; and, apparently from having no longer any consciousness of the state of its stomach—whether it was full or empty—it continued to eat till both it and the gullet were inordinately distended. In this, however, the dog was evidently impelled solely by the *gratification of the sense of taste*; for on removing the food at the beginning of the experiment to the distance even of a few inches, it looked on with indifference, and made no attempt either to follow the dish or to prevent its removal.

"Precisely similar results ensued when the nervous communication between the stomach and brain was arrested by the administration of narcotics."

"These results demonstrate, beyond the possibility of doubt, the necessity of a free nervous communication between the stomach and brain, for enabling us to experience the sensation of hunger. The connection between the two organs is, indeed, more widely recognized in practice than it is in theory; for it is a very common custom with the Turks to use opium for abating the pangs of hunger when food is not to be had, and sailors habitually use tobacco for the same purpose. Both substances act exclusively on the nervous system.

"The relation thus shown to subsist between the stomach and the brain, enables us, in some measure, to understand the influence which mental emotion and earnest intellectual occupation exert over the appetite. A man in perfect health, sitting down to table with an excellent appetite, receives a letter announcing an unexpected calamity, and instantly turns away with loathing from

the food which, a moment before, he was prepared to eat with relish: while another, who, under the fear of some misfortune, comes to table indifferent about food, will eat with great zest on his 'mind being relieved,' as the phrase goes, by the receipt of pleasing intelligence. In such cases, no one will imagine that the calamity destroys the appetite otherwise than through the medium of the brain. Sometimes the feeling of loathing and disgust is so intense, as not only to destroy appetite, but to induce sickness and vomiting,—a result which depends so closely on the state of the brain, that it is often induced even by mechanical injuries of that organ.

"The analogy between the external senses and the appetite is, in various respects, very close. If we are rapt in study, or intent on any scheme, we become insensible to impressions made on the ear or eye. A clock may strike, or a person enter the room, without our being aware of either event. The same is the case with appetite. If the mind is deeply engaged, the suggestions of appetite are unperceived and unattended to—as was well exemplified in the instance of Sir Isaac Newton, who, from seeing the bones of a chicken lying before him, fancied that he had already dined, whereas, in reality, he had eaten nothing for many hours. Herodotus ascribes so much efficacy to mental occupation in deadening the sense of hunger, that he speaks of the inhabitants of Lydia having successfully had recourse to gaming as a partial substitute for food, during a famine of many years' continuance. In this account there is, of course, gross exaggeration; but it illustrates sufficiently well the principle under discussion."

"Appetite, it ought to be observed, may, like other sensations, be educated or trained to considerable deviations from the ordinary standard of quantity and quality—and this obviously for the purpose of enabling man to live in different climates and under different circumstances, and avoid being fixed down to one spot and to one occupation. In civilized life, however, we are accustomed to take undue advantage of this capability, by training the appetite to desire a greater quantity of food than what the wants of the system require, and stimulating its cravings by a system of cookery little in harmony with the intentions of nature. But this is evidently an abuse, and no argument whatever against the sufficiency of its *natural* indications to lead us right.

"The most common source, however, of the errors into which we are apt to fall in taking appetite as our only guide, is unquestionably the *confounding of appetite with taste*, and continuing to eat for the gratification of the latter, long after the former is satisfied. In fact, the whole science of a skilful cook is expended in producing this *willing* mistake on our part; and he is considered decidedly the best *artiste* whose dishes shall recommend themselves most irresistibly to the callous palate of the gourmand, and excite on it such a sensation as shall at least remind him of the enviable excellence of a natural appetite. If we were willing to limit the office of taste to its proper sphere, and to cease eating when appetite expressed content, indigestion would be a much rarer occurrence in civilized communities than it is observed to be."

* Dyspepsia (from the Greek words *dis*, bad, and *pepsis*, I concoct) is synonymous with indigestion.

LIVE A VIRTUOUS LIFE.

BY L. R. P.

WHAT are the advantages of a virtuous life? Briefly these:—We gain the greatest happiness thereby; we do our duty to ourselves, and render ourselves capable of following the Golden Rule. We develop much more extensively the capacities, moral, intellectual and physical, with which the great God has endowed us, and thus—only thus are enabled to realize the destiny which it is our privilege, yea more, our duty to fulfill.

To elaborate them as they demand would be to multiply pages beyond the patience of all. We must therefore be content to seize upon the bolder points, leaving the remainder to the private reflections of the reader.

We are born into this world for a two fold purpose,—Social and Physical. (By the former we mean moral, mental, and religious. We give them the name Social because their legitimate working is always of that kind.) Our social relations are imperative as our physical relations are immutable. In the former we have countless duties to perform, self denial and forbearance to exercise; in the latter sublime laws to obey. In failing to perform the duties of the former we do ourselves infinite injury,—directly by depriving ourselves of the necessary stimulus to the development of the faculties concerned in our social relations, and which are indispensably requisite to our well-being, and by calling upon us the direct weight of penalties which society instinctively inflicts upon those who thus fail:—indirectly by sending forth a poisonous influence, that, in so far as it corrupts the general body, reacts with heavy and wide force upon the individual. In failing to obey the laws of the latter, the result is more dreadful. We thrust a dart barbed with many sorrows, and poisoned with the most corroding evil, into our heart of hearts, there to fester and ulcerate until the dungeon of forgetfulness alone can confine the raving fiends that ever come to take up their abode in a structure once so passingly beautiful, now, when health and hope have forsaken it, haggard and wretched.

In fulfilling our social duties we gain self-respect and contentment, the genial influence of an approving conscience, and the cheering smile of the good and noble, everywhere. We place ourselves in a condition to become socially developed, thus enlarging our capacity for enjoyment, and increasing the power to enlarge that capacity. We make practical our acknowledged belief in the immortality of man, in the efficacy of Christ's mission on earth, and secure that sublime consciousness of doing our Master's will, which is attended with a satisfaction more sweet and lasting than aught else. Our eyes are opened to the manifold beauties of the mind and soul of man; we are enabled to enter deeply into their mysteries, and there read of the merciful and loving God who creates and supports them in their wondrous workings and progress; and, too, read of His justice, awful, yet worthy of his infinitude.

Yet to fulfill these duties is a struggle. It is a struggle, however, in which those who carry it on wear the armor and buckler of invincibility. The shafts of malignancy and its brotherhood of de-

mons fall harmless at their feet. They walk like the immortal Three of ancient days unscathed amid the sevenfold heated furnace of persecution. Unscathed,—we mean, in that which constitutes the real human being. Property may be taken; the loathsome dungeon may enclose the body, or the rack may distort—even fire destroy it; but that which is the centre and source of all that makes us sentient beings cannot be reached by such means. To reap the whirlwind we must sow of the wind. To have our grasp on things eternal palsied, and to be dragged down to nothingness, the seed of corruption must first take root within us, and grow to a giant unchecked. It may not be in our power always to hinder the seed being sown, but it is in our power to root up the tender shoot and cast it from us. It is in our power also to cherish and foster those impulses which sprout from the good seed—impulses that so rapidly grow to be ruling powers, and in whose shade all that is noxious comes feebly up, soon to perish.

It is a struggle. There are infatuating phantasies to be resisted. There are alluring scenes, woven with a nice regard to semblance of truth, which we must not look upon. There are breezes savoring of delight which we must not inhale, for these phantasies, these scenes, these breathings of voluptuousness are the results of perversion,—they are falsities, and lead to darkness.

In obeying the laws of our physical nature we gain health, and how much of happiness is expressed in that word! Happiness of that kind which leaves no sting behind, and which generates an increase of itself, is impossible without health. We do not mean to say that perfect health alone can enable us to enjoy; but that uninterrupted enjoyment is only possible in such a state. This is self-evidently true, that the capacity for happiness in this world is graduated exactly to the degree of bodily health. Here we have a direct answer to that epicurean philosophy which without an acknowledged name is so often used at the present day as an excuse for vicious indulgence. God has given us fleshly passions and inclinations, it is said, why not make the most of them? Because, my friends, these are given for a higher purpose than present enjoyment. They were made to be attended with pleasure in fruition that obedience to the laws of our nature might be agreeable; and that being the case, it is impossible for us to use them as means of enjoyment, leaving out of sight the true end to be attained, without depreciating our health, and according to the degree of depreciation taking foolishly from ourselves the powers and capacities which really show the love and beneficence of God.

Surely we have a higher nature to develop, a nature dependent upon certain bodily conditions for successful development, which we cannot neglect without failing to fulfill our true destiny as beings whose steps can never tarry, whose eyes kindle with the light that beams from afar, or dim and droop in the shadow of nether darkness. Yet we cannot cultivate a part of our complex nature exclusively, even though it be the most exalted and exalting, and escape premature destruction. That harmony which we have elsewhere considered must be preserved. No error more utterly destructive haunts the minds of men

than that any part can be, in a measure, exclusively educated without injuring the individual. And yet there is no error more easily exposed,—none that has been more often and wholly refuted; still, practically, there is none more common. Of how few females in the civilized world can it be said Approbativeness is not unduly cultivated! Of how few of either sex can it be said Amitiveness is not unduly cultivated! Of how few that Alimentiveness, Combativeness, Destructiveness! Yet many of our thinkers, our leaders, though they grow furious and darkly indignant over the results, contribute labored treatises and volumes to the encouragement, indirectly, of this vital mistake. Some in one way, and some in another. Some by recommending a mean between extremes; some by counselling a return to the habits of a time which, if it were possible for the attempt to succeed, would be, as it were, but to force the strong man back to trembling infancy to live over the same course again. Some by advising the culture of a higher organ to the neglect of the others, and some by doing nothing but cry fanaticism and monomania at the few honest reformers who, feeling that all that is, is *not* right, dedicate their lives and energies to the elevation of mankind. Thus do they in their several ways contribute to the encouragement of this error, and to the hindrance of true reform. But we are not to quarrel with them: "Verily, they have their reward."

It has been seen, that to obey the laws and sustain the relations of our existence is a duty we cannot escape without being set adrift upon that dark tide, which, however pleasant it may at first appear, will with dreadful certainty bear us to the bleak shores of irredeemable misery. It has been seen that we can form no real estimate of ourselves nor of our neighbor, and consequently never know what it is to live a true life, without complying with the conditions of our state as human beings. It has been seen, that we cannot approach God in His temple nor in His works, without first taking off the sandals of artificialism, casting from us the entangling webs woven by false education, and opening the eye of the mind with entire trustfulness and earnestness; and it has been seen, that this cannot be done fully while any known vice, however small, is indulged. It has been seen that the germs of vice are nothing more nor less than making our physical passions and inclinations sources of pleasure without considering the end for which they were given us, and that vice is ugly only when this beautiful structure which we may without boasting say is, in its perfection, a tenement worthy of a God, becomes a hollow ruin consumed by the crisping flames which such a course always kindles. It remains now only to be reiterated that a virtuous life is sustaining these relations and obeying these laws: that the highest inducements which can be offered to man, are the free reward of a virtuous life: that to avoid the terrors of transgression as well as to gain that beatitude which it is our privilege to reach, and to be enabled to follow the Golden Rule, which Jesus Christ made the only condition of moral goodness, are the advantages of a virtuous life. Be wise, therefore, and follow virtue, remembering that "in her right hand is length of days, and in her left hand riches and honor."

ORATORY.

BY J. M. DODSON.

THERE are few acquirements more desirable than proficiency in oratory, and yet how few of our public speakers are in possession of this gift! Nor is it for the lack of exertion that so few rise to eminence: many possessing all the elements requisite to form the impressive orator, pass their lives in almost unceasing assiduity, and yet have the mortification to see their efforts result in failure. Such failures come from not understanding the proper principles by which to direct their study. I propose giving a few suggestions, which may be of some service to those wishing to excel as orators. Most of the rules laid down by rhetoricians, for students of oratory, have been deduced from an observance of the peculiar aptitudes which render the orator impressive. The manner of no one man has ever afforded a sufficient criterion. Different men have afforded examples, from which different rules have been derived. One man exhibits a peculiar aptitude in which his fellow-orator is deficient, and *vice versa*, a third person may be deficient in either, but greatly excel in some other particular. By an observance of those peculiar manners through which different men have rendered themselves eloquent, an extensive collection of rules have been formed—rules, the observance and practice of which, will render any man eloquent. In ignorance of any correct science of the mind, students of oratory have attempted to become equally proficient in every rule: as different men have different physical organizations, and also mental capacities, it is impossible for all to come to the same standard. Eloquence is a magnetic emanation, thrown off by the orator through his different faculties. The character of eloquence corresponds to that of the emanation thrown off when the system is diseased; particularly when the blood is rendered impure by imperfect digestion or respiration, the emanation is of an unhealthy nature, and the effect upon an audience is consequently disagreeable. To be eloquent, the system must be in a normal state. Each faculty has an eloquence peculiar to itself, arising from the particular quality given to the emanation by its passage through the different faculties. The eloquence of the moral sentiments is quite dissimilar to that of the animal propensities; the one elevates and ennobles, the other degrades and brutalizes.

Each person must speak through his own organization to excel in true oratory, he can speak eloquently through no other; it is true he may acquire a kind of automaton eloquence, such as an ingenious Yankee might imitate by machinery; but he will never exhibit that deep-toned eloquence characterized by the spontaneous bursting forth of the feelings and emotions of the mind.

The student of oratory should acquaint himself with the science of Phrenology: this science will give the respective strength of his different faculties. After having thus obtained a true analysis of his character, let him remember that he cannot be eloquent if he attempt to speak through his weak faculties, but that he must first improve them not merely while he is *speaking*, but by daily stimulus applied to them, (the best direc-

tions for which may be obtained from Fowler's works on Education.) To exemplify: if Language, (which is doubtless more important to the orator than any one faculty) Eventuality, Causality, Ideality, Sublimity, Veneration, or any other faculty be weak, the student should proceed to make the necessary improvement, according to the directions given in the works above referred to. And until he has made such improvement, let him not attempt by an unnatural, overstrained effort to speak through those faculties, but redouble his exertions until they are sufficiently developed, and he will spontaneously obtain the requisite improvement.

An attempt to speak through those faculties which are naturally weak or unimproved by culture, is liable to produce the appearance of affectation, than which there is nothing more disgusting in the public speaker: all will see that is attempting to be what in reality he is not, a disposition countenanced by no person.

It is doubtless beneficial to the orator to study the styles of the best speakers. By the assistance of Phrenology this becomes an easy task. It is only necessary: 1st. To analyze the production selected as the model, which is easily done by an application of the principles of Phrenology; this will show which faculties were active in the author. 2d. Having effected the analysis, proceed to cultivate the faculties which give elegance to the model, the plan for which has been given. By pursuing this course the best models may be imitated, and the imitation will be natural and spontaneous; while unassisted by Phrenology, the student might labor in vain for years, and perhaps close his labors with the possession of nothing more than a theatrical style.

Above all other qualifications, let the orator exert himself to acquire that higher species of eloquence which springs from the moral sentiments. That is the only eloquence in harmony with the natural constitution of man. Whenever the animal propensities constitute the source of eloquence, human nature is perverted; the moral sentiments should constitute the main fountain that gives direction to the stream, the lower faculties coming in only as tributaries.

Many of the ancients were particularly distinguished for animal eloquence, but the car of progression has rolled humanity forward until a new era has dawned, and ere long, by the influence of Phrenology, and its handmaid Mesmerism, this low species of eloquence will be driven from the desk, the bar, and the rostrum, and in its stead will blaze up that higher species of eloquence which crowns humanity.

Next in importance to mental qualifications, is gesture: to be truly eloquent, the attitude of the body and the movements of the limbs must be in harmony with the emotions of the mind. Phrenology affords the criterion by which these requisites can be obtained, which is this: the attitude of the body and the movement of the arms ought to correspond to the position of the phrenological organ, or organs of the faculty or faculties through which the orator is speaking. To illustrate, if any of the moral sentiments are the mediums through which the feelings are expressed, the head should be elevated and thrown slightly backward. Where Sublimity is excited, the arms should be elevated

to a slight angle and expanded: if Veneration is also excited, as in speaking of the magnificence of the works of Jehovah, the arms should be elevated to at least an angle of 45°, or in other words, to a medium between the physical organs of Sublimity and Veneration. When Ideality is excited, the arms should be elevated to a horizontal with the organ, and thrown slightly forward. When Combative-ness or Destructiveness is excited, the arms should be expanded and thrown downward; if Ideality and one of these faculties are excited in immediate succession, as in speaking of the destruction of some work of beauty, the arms should be raised, expanded, and then thrown downward. When Cautiousness is excited, the arms should be elevated, expanded, and thrown backward. It is unnecessary to carry this specification further, the intellectual reader will be able to apply the general rule to all cases.

If the ideas I have advanced be correct, eloquence is within the reach of any person of an ordinary mind; the importance of its cultivation becomes apparent from a view of its influence. If we retrospect the world's history, we will observe that most of the grand movements of man have been effected by the power of eloquence. When Greece was invaded by the renowned conqueror Philip, the whole country became panic-stricken, the people were tremblingly awaiting their fate, no kind of argument would arouse them. Demosthenes ascended the rostrum, in stentorian tones he reminded them of the heroism of their fathers, and with melting eloquence, he called upon them to rouse up and defend their country. The shock was thrilling; their timidity vanished like the mist before the morning sun:

"The jarring States obsequious now,
View the patriot's hand on high;
Thunder gathering on his brow;
Lightning flashing from his eye!
Borne by the tide of words along,
One voice, one mind, inspire the throng.
'To arms! to arms! to arms!' they cry,
'Grasp the shield and draw the sword;
Lead us to Philippi's lord,
Let us conquer him or die!'

The influence exerted over the Romans by the eloquence of Cicero was but little inferior to that of Demosthenes over the Grecians, and the same might be said of a number of distinguished orators in modern time over the English; but the general information on this part of my subject renders it prudent that but few specifications be given. I cannot, however, refrain from giving one example from our own country. When the Colonies of America were threatened with subjugation if they did not submit to the insolent measures imposed upon them by their mother country, a panic was spread throughout the country, the strongest hearts were failing, the ablest statesmen were hesitating, America was trembling from centre to circumference! something must be done! else all is lost! lost, perhaps, irretrievably! Cool argument will not do for the large majority! Too much timidity! Must America sink into the vortex of slavery? Must the last hope of liberty be extinguished?—Anon! Behold the commanding figure of a Henry standing before the Virginia Legislature—see that fountain of eloquence that gushes up like a mighty volcanic eruption and inundates the audience—hear the orator portray the neces-

sity of resistance in peals of eloquence that would almost transport an angel beyond his legitimate sphere—hear the members of the House as they rouse from their magnetic slumber, crying, "Give us liberty, or give us death!" The happy influence soon spread, and thousands were quick to take an unswerving stand, ready to spend their last cent or to exhaust their last drop of blood in defence of the country and its liberty.

Nor is the influence of eloquence at the present day less than it has been in days that are past. The lawyer, by its influence, is enabled to melt his audience into tears, and throw the judge and jury into such enchantment, that he has only to ask a verdict in his favor to receive it. The statesman is enabled to carry his party into any measure he may suggest. The divine is enabled to convulse his hearers into the most exalted hallelujahs. Such being the power of eloquence, it becomes a grand auxiliary to enforce truth; then let the friends of progression exert themselves to acquire the high and ennobling eloquence. New truths are being continually brought to light, against which the billows of prejudice are strongly breasted; the friend of truth may in vain attempt, by the battering-ram of dispassionate reason, to force an entrance; but let him first, with soothing moral eloquence, suspend his audience upon his lips, and then with clearness offer his reasoning, and his victory is certain.

The sky of eloquence has not yet been reached, but ere long, I venture to predict, that students of nature will soar on the pinions of phrenological principles to that delectable and beatific clime, and by a mighty spiritual magnetizing influence, suspend their audiences midway between heaven and earth in such felicity of feeling, that angelic happiness itself will be approached; truth will prevail by its influence, and error will shrink from its magnificence, all earth will be spiritualized, and human nature be raised to that sphere which God designed. [Bunker Hill, Texas.

Events of the Month.

DOMESTIC.

POLITICAL SUMMARY.—The proceedings of Congress thus far have been almost entirely devoid of interest. A protracted debate on the tariff ensued soon after the commencement of the session, which led to much unprofitable rhetoric, but to no satisfactory results. A proposal to confer the office of Lieutenant General on General Scott, as a merited distinction for long and faithful military services, has elicited a spirited discussion, and has not yet been decided in the House. It passed the Senate by a majority of 22 votes. An important debate has been held in the Senate on a resolution calling for the official notes in relation to the Cuban Tripartite Treaty proposed by England and France. The letter of Mr. Everett, Secretary of State, is a long and elaborate document, written with all the care and ability for which he is distinguished. It gives in full the reasons of the Administration for declining to join France and England in a mutual pledge never to take Cuba. It reviews the history and circumstances of our territorial acquisitions of Louisiana, Florida, Texas and California; declares that it is in the nature of the American Union to enlarge itself by the extension of its Constitution over new territory; and breathes the tone of manifest destiny, while it is mild and courteous in spirit, and couched in language of great dignity and propriety.

THE LEGISLATURE OF NEW YORK was organized on Monday, Jan. 3, according to the Constitution, to sit 100 days. Hon. Sandford E. Church, Lieutenant Governor, presides in

the Senate, Hon. W. H. Ludlow, of Suffolk Co., a new member, was chosen speaker of the House. The Governor elect, Hon. Horatio Seymour, took the oath of office. In his message to the Legislature a gratifying exhibit is made of the present condition of our charitable and benevolent institutions. The interests of education are flourishing. The Common School Fund amounts to \$2,354,530; the United States Deposit Fund to \$4,014,521; and the Literature Fund, \$272,880; making a total of \$6,641,930. There are 11,537 school districts in the State, 892,507 attending public schools, 31,767 attending private schools, 105 colored schools, with 4,416 scholars, and 1,570,000 volumes in the school district libraries, and the total amount expended for the common schools during 1851, was \$2,249,814. Thus it appears that about one quarter of the population of this State are now receiving education in our district schools. The Normal schools are flourishing, having more pupils than at any former period.

On the first of December there were in the State 70 chartered banks, 118 banking associations, and 89 individual bankers. The bills issued by the banking department to the free banks, amount to \$19,159,056. The actual circulation of all the banks amounted on the 1st December to \$38,790,985. Many evils are specified in the present management of these free banks. Forty-one additional railroad corporations have filed their articles of association in the office of the Secretary of State. The present number of miles of railroad in the State is 2,027, the total cost of which was \$82,812,160. The number of passengers carried in cars on 21 roads, is 7,061,909, and the number of miles traveled by the passengers, 333,817,667. The number of persons injured in life or limb on 26 roads, is 256, of whom 158 were killed.

To complete our unfinished public works in the manner proposed, it is necessary to expend about \$1,000,000 annually. If the tolls and the charges for transportation can be kept down by the introduction of large boats and an annual increase of their loads, the public works may be extricated, the Governor says, from their present embarrassments.—The amount now due to contractors and for land damages, is \$400,000, and other debts and expenses, including this, \$1,300,000—balances and unexpended tolls, \$475,000, leaving \$825,000 to be provided for, to pay which the Governor recommends the imposition of a tax of one mill on the dollar on the assessed valuation of 1851.

The Legislature of Pennsylvania assembled at Harrisburg on the 4th inst. The House was organized by the choice of William P. Schell, Democrat, of Fulton, as Speaker, who received 59 votes to 34 for Charles W. Kelso, Whig, of Erie. William Jack, Dem., of Blair, was chosen Clerk, receiving 58 votes to 38 for David Fleming, Whig. Thomas Carson, Whig, was chosen Speaker of the Senate by a vote of 16 to 14 for George Sanderson, and 1 for Joseph Bailey, Democrats. Gov. Bigler's message was sent in on Wednesday, the 5th inst.

The North Carolina Legislature adjourned on the 27th ult., without electing a U. S. Senator to succeed Hon. Willie P. Mangum, whose term expires on the 4th of March next.

In the New Hampshire House of Representatives on Thursday, 28th, the new Liquor Bill, after being discussed for several days, was indefinitely postponed by a vote of 147 to 128, the House being very full, only 15 members absent.

The Legislature of Massachusetts assembled at Boston on Wednesday, the 5th inst. In the Senate, Charles H. Warren, of Boston, was chosen Speaker, and Charles Calhoun, Clerk. Both Whigs. The House was organized by the choice of George Bliss, Whig, of Springfield, as Speaker, receiving 146 votes to 80 for J. M. Usher, Dem., 51 for Samuel Clark, Free Soil, and 6 scattering. Tobin H. Clifford has been chosen Governor by the Legislature, the people having failed to elect. Governor Boutwell has issued a proclamation, announcing the vote of the people on calling a convention to revise the State Constitution, viz: Yeas, 66,416. Nays, 59,111. He calls upon the several cities and towns to assemble on the 1st Monday in March next, to choose delegates to said Convention, equal to the present number of representatives from said cities and towns, to assemble in the State House on the 1st Wednesday in May, 1853.

THE SEMINOLES.—Latest advices from Florida confirm the report that Billy Bowlegs and the remnant of ragged Seminoles whom he leads, refuse to emigrate in compliance with the agreement of the renowned chief while in Wash-

ington, and that they have deserted their villages and betaken themselves to the everglades, every individual Indian of them.

THE CALORIC SHIP ERICSSON.—The first trial trip of this vessel, which took place on the 4th of January, was attended with gratifying success. She attained a speed of from twelve to fourteen miles an hour, which was far in advance of the anticipations of the inventor. Another trip, with a large number of invited guests, was made about the middle of January.

RAILROAD ACCIDENT.—DEATH OF THE SON OF GEN. PIERCE.—The train over the Boston and Maine railroad ran off the track, near Andover, Mass., on the 6th of January, and instantly killed the only son of the President elect, a promising lad of twelve years of age. Several other persons were severely injured, but not fatally. The accident was owing to a defect in the iron which caused the breaking of an axletree. One of the passengers by the train says:—"I was looking out at the window, when we felt a severe shock, and the car was dragged for a few seconds, the axle of the front wheel being broken. Perfectly conscious of our situation, I remember thinking what was the matter. I retained through the whole my consciousness. In another second, the coupling which joined our car with the other broke, and our car was whirled violently round, so as to reverse the ends, and we were swung down the rocky ledge. For once I had no hope of escaping death. I shall never forget the breathless horror which came over us during our fall. There was not a shriek nor an exclamation, till the progress of the car, after having turned over twice on the rocks, was arrested, and with a violent concussion, having parted in the middle, and being broken into many thousand fragments.

"I received personally a few bruises and flesh cuts, of no particular moment, and found myself amid a mass of broken glass and splintered wood, and groaning men and women, with no limbs broken, and with a heart to praise God for his sparing mercy. I had no need to get out of any door or window, for the car was a fragmentary ruin. The next moment a man covered with blood himself—a noble fellow—said, "We are alive; let us help others." I passed from one frightful part of the scene to another, and the whole is now before me as a fearful vision. Men came up on every side dripping with blood, and few escaped some cuts and bruises. Before all were rescued, the top, covered with oil cloth, took fire from the stove, and added to the general horror and suffering.

"Two incidents, among the many terrible ones, are especially present to my memory. On the bank sat a mother, clasping her little boy of some three or four years of age; he had been rescued from the ruin which had strewn the rock with splintered fragments, and her own person was considerably burned by the fire, but she was shedding tears of gratitude over her rescued child, and rejoicing in his safety, unmindful of her own pain. But a few steps from her I saw the most appalling scene of all. There was another mother, whose agony passes beyond any description. She could shed no tears, but overwhelmed with grief, uttered such affecting words as I never can forget. It was Mrs. Pierce, the lady of the President elect; and near her in that ruin of shivered wood and iron, lay a more terrible ruin, her only son, one minute before so beautiful, so full of life and hope. She was supported by her husband and Prof. Packard.

"Gen. Pierce was himself bruised in the back, but not severely, and the wounds of the spirit far exceeded any bodily suffering; yet, while deeply affected, he showed all the self-possession and nerve which only characterize great-hearted and noble men, and which few would manifest under similar circumstances. He gave all needful directions about the recovery of his little boy, still entangled in the wreck about him, and then afforded all that comfort and sympathy to his partner in sorrow which were appropriate to the time. She was conveyed to a house near by, and there gave vent to the grief which rent her heart, while he consoled and comforted. I may now draw the veil from the picture. Sacred is the holy privacy of sorrow, and the hearts of those who have suffered, must feel what my pen must not describe."

WOMAN'S RIGHTS CONVENTION.—A report of the proceedings of the Woman's Rights Convention held at Syracuse in September last, has been recently published. It presents a full account of the speeches and resolutions offered to the Convention, and enables the reader to obtain a clear view

of the principles and objects of the Woman's Rights Movement.

FEMALE MEDICAL COLLEGE.—The third annual announcement of the faculty of the Female Medical College of Pennsylvania, shows an aggregate of fifty pupils for the last academic session.

FEMALE TELEGRAPHERS.—We hear it stated that the following ladies are telegraph operators:—Miss Susan R. Sutherland, in Newark, N. Y.; Miss Electa M. Sheldon, in Jackson, Michigan; Miss Farnsworth, in Conneaut, Ohio; Mrs. Fleming, in Newark, Ohio; and Mrs. Wool, in Albion, Ohio, and a young lady at Dover, N. H. There are probably some others, and the number will no doubt increase yearly.

LIQUOR LICENSE IN LOUISIANA.—Under a law passed by the Legislature of Louisiana, a vote was lately taken in New Orleans on the question, whether taverns should be licensed. The result was 5,061 votes for, and 3,032 against licenses; but in the first district there was a majority against licenses in each of the seven wards.

MRS. LETITIA PRESTON FLOYD recently died in Tazewell county, Va., aged 74 years. She was the widow of Gen. John Floyd, formerly Governor of Virginia; mother to Ex-Governor John B. Floyd; niece to the late James P. Preston, Governor of Virginia, aunt to the late Governor James McDowell, of Virginia, and Hon. Wm. C. Preston, of S. C.

MOCK FUNERALS.—The mock funerals got up in honor of Henry Clay and Daniel Webster, cost the cities of Boston and New York not less than half a million of dollars. The taxpayers are complaining, and justly, we think, of the extravagance of these useless expenditures. Among some of the items at New York, we find the following:

Decorating the City Hall,	\$2,547 32
Scarfs for the Marshals,	946 00
Undertaker,	1,481 00
D. D. Howard, for board of 6 Senators, 3 days,	2,161 75

COLUMBIA COLLEGE.—The trustees of this ancient institution have decided to sell the property between Murray and Barclay streets, and build on a new and slightly location on or beyond Murray Hill, three or four miles up town. Those elegant grounds will then be given up to mammon, and covered with warehouses, annihilating one more of the very few green spots which ancient care reserved to our citizens for breathing places, and to allow the eyes a sight of green grass and leaves of trees.

UNIVERSITY OF MICHIGAN.—The inauguration of Rev. Henry P. Tappan, D. D., as the first chancellor of this magnificent State institution took place at Ann Arbor, on the 21st December. Prayer by Bishop McCoskrey; official investiture by Mr. Palmer, on behalf of the trustees, with a brief address; and inaugural address by Chancellor Tappan—an oration, the papers say, "of great power and beauty," full of sound scholarship, and of Western freedom and energy. The prospects of the college are greatly improved. Prof. Boies, late of Brown University, a ripe scholar and experienced teacher, occupies the chair of ancient languages. Rev. E. O. Haven, of the M. E. church in this city, we are sorry to say, has declined the professorship of logic and history to which he was elected. The trustees have selected the literary faculty from the choice men of all denominations, and seem at present resolved to manage the institution in a way to avoid not only the repetition of their own errors, but the misfortunes to which all other colleges under state control have succumbed.

AMOS LAWRENCE, of Boston, died on the 23d of December, after a short attack of spasms in the stomach. He belonged to the celebrated mercantile firm of A. & A. Lawrence, in that city, and was a brother of Hon. Abbott Lawrence, late American Minister at London. He was born in Groton, Mass., April 26, 1786. For thirty-nine years Mr. Lawrence has been a leading, valued and respected member of the mercantile community. For the past twenty years, however, he has given but little personal attention to the details of business of the firm, on account of infirm health. His life, during this long period, has been spent "going about doing good." Besides the ten thousand acts of private charity flowing from his open hand, and turning into streams of joy and gladness the tears of suffering an-

guish and woe, he has given liberally to the cause of education and religion. Williams College was a large recipient of his bounty. At one time he gave \$11,000 to this institution, towards rebuilding the structure; at another, \$7,500 towards increasing the library, and other sums at different times, making the aggregate some \$25,000. At the time of his death, we also understand, he was engaged in devising a plan for the further aid of this institution. The academy at Groton has also been liberally helped by him. To the fund for the erection of the Bunker Hill Monument he contributed, at one time, the sum of \$10,000, and sums at other times to nearly or quite an equal amount. He took the deepest interest in the erection of this noble structure, and by his personal exertions did much towards awakening the spirit which secured its completion. His father was a participant in the bloody struggle which that towering shaft commemorated, and had his hat-band shot from his hat, in the battle. Mr. Lawrence never but in one instance held a public office. For one year—some twenty or more years ago—he was a member of the lower branch of the State Legislature. A custom, showing the character of the man more than the public bestowment of large charities, and which he practiced, was to devote all moneys he received from jury duty, and similar service, to benevolent purposes. His private charities, in large and small sums, have undoubtedly amounted to hundreds of thousands of dollars. It may be truly said that no deserving poor man was ever sent empty from his door.

THE DEATH OF HORATIO GREENOUGH, the distinguished sculptor, took place last month, at Somerville, Mass., after a violent attack of brain. He was born in Boston in the year 1805, and took his first degree at Harvard University in 1825. During his residence at Cambridge, he contracted an intimacy with Washington Allston, to whom, in subsequent life, he always acknowledged a large debt of gratitude for profound suggestions in regard to the principles of art and genial encouragement in its pursuit. After leaving Cambridge, Mr. Greenough went to Italy, where he resided at intervals for several years. His principal productions are the colossal statue of Washington in the Capitol, the Chanting Cherubs, executed in 1828, for Mr. Fenimore Cooper, the Medora, finished in 1831, for Mr. Gillmore, of Baltimore, the Rescue, and busts of John Quincy Adams, Josiah Quincy, and several other eminent personages. He had recently been engaged on the equestrian statue of Washington, to be erected in Union Park. Mr. Greenough was a man of liberal and varied accomplishments, of attractive manners, and of a vigorous intellect.

FOREIGN.

RESIGNATION OF THE MINISTRY.—The Derby Ministry has formally resigned, and a new one has been formed, headed by Lord Aberdeen. The Earl of Aberdeen belongs to an ancient Scotch house, and has seen something of public life. He was at Vienna in 1813, and was instrumental in detaching Austria from the French Alliance, and arraying her against Napoleon. He was elected a representative peer in 1814, and took high Tory ground. In 1828 he was Foreign Minister under Wellington. Here his course was anything but liberal. He disapproved of the battle of Navarino, and supported the pretensions of Don Miguel and Don Carlos. In 1834-5 he was Colonial Secretary under Peel. In 1841 he was again made Foreign Secretary, when he aided Peel in the repeal of the Corn Laws, and went out of office with his principal. In 1851 he was sent for by the Queen to undertake (with Sir James Graham) the conduct of the Government, but he declined the job, having previously refused to unite with Stanley for a similar object. In February of last year Earl Derby appointed him Foreign Secretary, and now he steps into the shoes of Derby himself as Prime Minister.

THE FRIENDS OF ITALY have presented a petition to Parliament. It is a painfully interesting state paper, reciting the main facts of the movement at Rome, in 1849, and quoting dispatches of foreign ministers, and statements of foreign powers, to the effect, that the occupation of the Roman States was to be but for a short time, and that its professed object was the liberty of the Roman people and the peace of Europe. The present horrible state of things is described—thousands doomed to exile, thousands in dungeons, and hundreds shot by the government of the Pope. Considerations of the results upon Europe of the

military occupation of the Roman States, in connection with the traditions and tendencies of the new French empire, are presented.

The Milan Gazette publishes the capital sentence pronounced by the Council of War against the following persons:—Tazzoli (Enrico), aged 39, a clergyman and professor in the Episcopal Seminary; Scarelino (Angelo), aged 30, a butcher and proprietor; Canal (Bernardo), aged 28, without any profession; Zambelli (Giovanni), aged 28, a portrait painter and doctor; and Poma (Carlo), aged 29, physician attached to the civil hospital of Mantua. The above were convicted of having formed a part of the Revolutionary Committees of Mantua and Venice, whose object was to excite a popular movement for the purpose of separating the Lombardo-Venetian kingdom from Austria, and of having kept up a correspondence with other revolutionary committees and with Mazzini. All those convicts were tied to the gibbet, and executed at Mantua on the 7th of December. Several others, less culpable, had their penalty commuted into confinement in irons during various periods, by order of Marshal Radetzky, governor-general of the Lombardo-Venetian kingdom. The notification of the execution was made by Charles Baron de Culoz, Commander of the Fortress.

A Paris letter mentions the curious fact that the new postage stamps, with the head of the President, and the words, "Republique Francaise," appeared on the very day when the people voted for the Empire.

Review.

HINTS TOWARDS REFORMS, IN LECTURES, ADDRESSES, AND OTHER WRITINGS. By HORACE GREELEY: SECOND EDITION, ENLARGED, WITH THE CRYSTAL PALACE AND ITS LESSONS. 12mo. pp. 425. PRICE, PREPAID BY MAIL, \$1.25. New York: FOWLERS AND WELLS, PUBLISHERS.

As an appropriate motto, the author quotes the following lines:

"Hasten the day, just Heaven!
Accomplish thy design,
And let the blessings Thou hast freely given
Freely on all men shine;
Till Equal Rights be equally enjoyed,
And human power for human good employed;
Till Law, and not the Sovereign, rule sustain,
And Peace and Virtue undisputed reign."—HENRY WARE.

"LISTEN not to the everlasting Conservative, who pines and whines at every attempt to drive him from the spot where he has lazily cast his anchor. . . . Every abuse must be abolished. The whole system must be settled on the right basis. Settle it ten times and settle it wrong, you will have the work to begin again. Be satisfied with nothing but the complete enfranchisement of Humanity, and the restoration of man to the image of his God."

HENRY WARD BEECHER.

"Once the welcome Light has broken,
Who shall say
What the unimagined glories
Of the day!
What the evil that shall perish
In its ray!
Aid the dawning, Tongue and Pen!
Aid it, hopes of honest men!
Aid it Paper! aid it Type!
Aid it, for the hour is ripe!
And our earnest must not slacken
Into play;
Men of Thought, and Men of Action,
CLEAR THE WAY!"—CHARLES MACRAY.

THE DEDICATION will interest our readers. We quote.

"TO
THE GENEROUS, THE HOPEFUL, THE LOVING,
WHO,
FIRMLY AND JOYFULLY RELIEVING IN THE IMPARTIAL AND BOUND-
LESS GOODNESS OF OUR FATHER,

Trust,

THAT THE ERRORS, THE CRIMES, THE MISERIES,
WHICH HAVE LONG RENDERED EARTH A HELL,
SHALL YET BE SWALLOWED UP AND FORGOTTEN,
IN A FAR EXCEEDING AND UNMEASURED REIGN OF
TRUTH, PURITY, AND BLISS,

This Volume

IS RESPECTFULLY AND AFFECTIONATELY INSCRIBED,
BY

THE AUTHOR.

"The volume herewith presented is mainly com-

posed of Lectures prompted by invitations to address Popular Lyceums and Young Men's Associations, generally those of the humbler class, existing in country villages and rural townships."

To enable the reader to form a correct opinion in regard to the contents of the work, we copy from the table of contents :

THE EMANCIPATION OF LABOR: A Lecture. LIFE—THE IDEAL AND THE ACTUAL: A Lecture. THE FORMATION OF CHARACTER: A Lecture. THE RELATIONS OF LEARNING TO LABOR: An Address. HUMAN LIFE: A Lecture. THE ORGANIZATION OF LABOR: A Lecture. TEACHERS AND TEACHING: A Lecture. LABOR'S POLITICAL ECONOMY: An Essay. ALCOHOLIC LIQUORS—THEIR NATURE AND EFFECTS. THE SOCIAL ARCHITECTS—FOURIER: A Lecture. BRIEF REFORM ESSAYS. Death by Human Law. Land Reform. Homestead Exemption. The Right to Labor. Living and Means. Pity his Family. Flogging in the Navy. The Union of Workers. The Trade Reform. What Free Trade is Doing. Slavery at Home. Tobacco. Coming to the City. Strikes and their Remedy. Glimpses of a Better Life. The Aims of Life. The Unfulfilled Mission of Christianity. The Church and the Age. The Ideal of a True Life. Humanity. THE CRYSTAL PALACE AND ITS LESSONS: A Lecture.

In his preface, the author says: "The great truths that every human being is morally bound, by a law of our Social condition, to leave the world somewhat better for his having lived in it—that no one able to earn bread has any moral right to eat *without* earning it—that the obligation to be industrious and useful is not invalidated by the possession of wealth nor by the generosity of wealthy relatives—that useful doing in any capacity or vocation is honorable and noble, while idleness and prodigality in whatever station of life are base and contemptible—that every one willing to work has a clear social and moral right to Opportunity to Labor and to secure the fair recompense of such Labor, which Society cannot deny him without injustice—and that these truths demand and predict a comprehensive Social Reform based upon and moulded by their dictates—these will be found faithfully if not forcibly set forth and elucidated in the following pages."

THE MOTIVE which animated the author to produce this excellent volume, may be inferred from the above. That he has done his work well, no one acquainted with the man will question. Indeed, none but a "sick critic" with a narrow waning mind, would venture an opinion adverse to its superior merits; while those capable of comprehending the broad and far-reaching practical "hints" and plans of the author, will pronounce it "just the thing for the people." May it be found in the hands of every "working man," especially the YOUNG MEN of America. They will there find words of hope and cheer, to help them on and up to prosperity and success—to usefulness and happiness.

Miscellany.

TALBOT'S PICTURES.—One of the New York Journals speaks of a new work by Jesse Talbot, called "The Encampment on the Desert," and regrets that it was not procured for the recent exhibition of the National Academy. This picture represents the resting of a Caravan over the Arabian wilds, at the approach of night, in a beautiful oasis, by the side of a winding stream. The just-risen moon, clear and full, hangs suspended in the east, and her light blends with that of the last glimmerings of day. The foreground is rich in the luxuriant vegetation with which those little dots of fertility enliven the desert; and in the midst, are pitched the tents of the way-worn travelers. A group of them, with turbans of flowing drapery, surround a fire of dried sticks, and over which the attendants are preparing their supper.

Prominently in front of the picture stands a camel, patient

and still, like the genius of the scene in his grotesque gracefulness. This animal is skillfully drawn and painted, and makes much of the character of the composition. Farther back are other camels, some with their burdens released, and others kneeling on the ground to have the baggage taken from them. The white sides of the tents contrast agreeably in the dim evening light with the green vegetation. Lithe and vigorous, from the very heart of the picture, spring two tall and supple young palm trees, producing an inexpressible effect in the scene. Their great, wonderful leaves reach from their tops, in a cluster, like some prodigious crown, and fall in negligent and ample folds as of royal drapery. Away back, far, far in the distance, vaguely appears the boundless spread of the desert; making a long straight line on the edge of the horizon. Over this scene, from which day has not yet altogether departed, falls the silver light of the eastern moon; and its glistening upon the water far away is rendered in a singularly perfect manner; you have, too, in looking at the picture, an impression of width and expansion characteristic of the desert.

In the opinion of the writer, there has been no work of an American artist, which, for the perfect rendering of what the subject was capable of, deserves more commendation from the connoisseur than the foregoing.

A large landscape illustrating a scene in Cooper's Last of the Mohicans, is another fine composition of this artist. It is called "The Warriors of Uncas pursuing the Captive Cora;" and represents a wild and beautiful glen with a running stream, widening in the picture, into a miniature lake, with immense rocks, some of them partially in the lake—dashing and freely painted, from nature. In the sky are two large quiet clouds; and stealing round the rocks, in the foreground, appears the swarthy figure of an Indian Warrior.

"Christian and the Cross" is another warm and glowing work by Talbot, in the possession of Walter Whitman, of Brooklyn. It has some exquisite touches of color and delicate outlines. The large picture, of which it is a reproduction, in smaller size, equally delighted the critics and the public, on its first appearance some years ago.

The principal attributes of Mr. Talbot's paintings, throughout, are great simplicity, no crowding, purity of color, and a soothing, quieting effect. We have sometimes thought that he needed more vivacity and incident: but upon the whole, those elements could probably be obtained only at the expense of some better qualities than he has already; and, as the fault of artists mostly runs the other way, we are content that these works should be reflective, which they eminently are.

Besides landscape and historical painting, Mr. Talbot is a very successful artist in portraits. We visited his studio, No. 306 Broadway, a few days since, and admired the portraits of several of our most eminent citizens which have recently come from his pencil. We hope our citizens, who prize art and would patronize the true artist, will not allow his pencil to be idle or his works to remain in obscurity.

PHRENOLOGICAL CLASSES IN BOSTON.—The formation of classes to teach Phrenology practically, promises, at no distant day, to be one of the most effectual means of spreading a thorough knowledge of this subject.

The class system is the only way in which a person can easily become competent and reliable as a delineator of character; for to be thus qualified comprehends a critical and thorough knowledge of all the conditions of Brain and Temperament, even in their most minute details.

To understand the theory is necessary, but, to be possessed of a critical knowledge of the facts and conditions upon which to base that theory, is much more important.

The former may be obtained from books—the latter only by a tangible and rigid investigation of physical facts—by observation, illustration, and experience; or, by actual demonstration.

More can be learned in a single lesson from a competent teacher—aided by years of practical experience and an extensive cabinet, indicating every peculiarity of brain and temperament—than in months of unaided study in any other way.

There are several excellent lecturers in the field, but comparatively few reliable examiners, utterly failing in their practical descriptions of character for want of this very kind of instruction. Much of the present prejudice against Phrenology is directly attributable to the almost unparadonable blunders of that class of pretenders.

All, who would do credit to themselves and Phrenology, should not fail to avail themselves of those indispensable means of preparation for so important a sphere as that of a practical Phrenologist.

In years past, this want of thorough preparation has been, to some extent, the result of the want of a sufficient number of competent teachers.

The establishment of an office in Boston has removed this difficulty in that locality, and all who desire thorough instruction can now obtain it. A series of classes was commenced last October, which promises to continue; having already become so popular as to form one of the leading features of business at both that and the New York Establishment, within a few months after the first introduction. The course of lessons to the first class commenced with only about fifteen or twenty members. During the second it increased to thirty—the third numbers forty, and is constantly increasing.

The course consists of ten lessons. Our Boston class meets two evenings of each week, and is composed of the earnest, intelligent, truth-seeking portion of community; several of whom intend thorough professional preparation.

Men and women, thoroughly imbued with the true spirit of Phrenology, cannot fail to exert a permanent and widespread influence; and, as the number of such will amount to hundreds yearly, we can scarcely over-estimate the importance of this field of labor.

There have already been many applications for day-classes, to relieve the present crowded state of evening classes; and to accommodate those who cannot conveniently attend evenings, it is proposed, ere long, to establish a day-class.

From present appearances the time is not far distant when a regularly organized Institute will be a positive necessity.

We hear the most favorable reports, from every quarter, of the success of the Boston establishment in all its various departments. We have always had firm faith in its eventual success, yet it has succeeded beyond our most sanguine expectations, and is rapidly and deservedly gaining the confidence and attention of the intelligent and discriminating people of New England.

INSANITY.—There is an Insane Department connected with our Institution, [The Albany Alms-House,] having from twenty-five to thirty inmates, in all stages of mental alienation, from the most active forms of mania to the deepest despair and inactivity of melancholia. They are most of them *phrenologically* insane. The women are mostly insane from derangement of the intellect, and of the moral and selfish sentiments, while the men owe their insanity to the perverted action of the selfish propensities—intellect being incidentally affected through these. A number of the men have reduced themselves to the lowest intellectual and physical grade, by abusing their Amativeness, and are "of all men the most miserable." The women outnumber them three to one, and not one, that I can discover, owes her mental alienation to the same cause. Of the other three or four hundred inmates I can say, that if an earnest and persevering education of the animal propensities would raise human beings to fortune and to fame, as surely as the same cultivation of the intellectual faculties, equally developed, will, two-thirds of that number would be rolling in wealth and enjoying the full blaze of fame's brightest effulgence. Our characters are all strongly developed, and strongly marked. Tameness and insipidity find no dwelling-places here except in insane or idiotic brains.

A PHRENOLOGICAL FACT.—In passing through an Alms-House Hospital, some months ago, in company with the attending physician, I remarked of one of the patients, "That man is a superior mechanic." "How do you know?" said he. "His phrenological developments indicate it," I answered. "You are right," said he, "he is an excellent mechanic," and in proof showed me a superior hat of the man's making, which he had upon his head. "But," he added, "I thought we physicians made it a point to disbelieve Phrenology?" "Many undoubtedly do," I answered, "but I make it a point to examine for myself, and reject nothing on another man's ipse dixit." I have since succeeded in turning his attention to the science, and hope ultimately to learn of his entire conversion.

W. C. R.

CLUMSY SPELLING.—The difficulty of applying rules to the pronunciation of our language may be illustrated in two lines, where the combination of the letters *ough* is pro-

nounced no less than seven different ways, namely, as *o*, *uf*, *of*, *up*, *ou*, *oo*, *oo*.

"Though the tough cough and hiccough plough me through, O'er life's dark lough my course I still pursue."

It is the glory of the Phonetic system, as employed in Phonography and Phonotypy, that every *sound* in the language has its special sign or letter, never using the roundabout of *ough* when the single sign of *o* will answer just the purpose. In the Phonetic system, to learn the alphabet, or the signs of all the sounds in the language, is to learn to read and spell, and that perfectly. The immense amount of time required to learn to read and spell under the present system of orthography is wasted in mastering the clumsy method of spelling illustrated in the above quotation.

An exchange advertises for a Phrenologist, to examine the head of steam navigation on the Mississippi.

[Call on us, neighbor, we will do it scientifically; but we would like first to know if you wish for it a "chart," or a "WRITTEN DESCRIPTION," or, as so important a head *should* have, BOTH.]

SQUARING THE CIRCLE.—The Cleveland *Herald* says the following note gives to the public the name of the gentleman of that city who claims to have discovered a method of Squaring the Circle.

DEAR HERALD:—I beg to give you full leave now to use my name as the solver of the great problem of "Squaring the Circle," which has cracked so many brains during three or four thousand years, and has been a stumbling block to the greatest mathematicians of the world. The diameter is contained in a circumference of exactly 3 and 784.5687 times. Mathematicians are respectfully invited to prove the contrary.

THEODORE FABER.

ALBERT BARNES.—Accounts from Rev. Albert Barnes, now in Europe, are again discouraging. Eminent oculists in Berlin advise him to return immediately to this country, and rest a year at least. Mr. Barnes ruined his eyesight by night labor. He was a very industrious man, as his theological works show. His celebrated "Notes" were written in the morning, before the great multitudes of his city had begun their tasks. He had a study in his church, away from the reach of men; and unless he chose to be seen, no one could get access to him. He would lock his iron gate in front of his church, lock the doors to the main entrance, traverse a back vestibule, and then lock his study door, and be as quiet as he chose.

It is said that soon after his settlement in Philadelphia, he was found by the watch at 3 o'clock in the morning, about to enter the church. They arrested him, and were about to take him to the watch-house. His account of himself was far from being satisfactory. He said he was the clergyman of the church, and was about to enter his study. But the sturdy guardians of the night gave him to understand that the clergymen of Philadelphia had better customs than to be prowling about churches at 3 o'clock of a winter's morning. But in doing thus, the doctor violated the laws of his nature, and has probably ruined his eyesight forever.

A CALCULATING PRODIGY.—Our fellow-townsmen, W. E. Akins, has with him in this place a boy named Stanton, whose parents reside in Russell county, in this State. The boy is about eight years of age, can neither read nor spell, and has not the slightest idea of any arithmetical rules, but nevertheless can solve the most difficult sums in much less time than a mathematician would require to put the figures on paper. He can give no rule of his calculation, nor can he tell how he obtains so readily the answer to any given sum, but still he does it. He is truly a calculating prodigy, endowed by nature with an extraordinary faculty. We understand that Mr. Akin intends visiting the principal towns and cities in this and the adjoining States, for the purpose of exhibiting and testing the wonderful powers of this remarkable boy.—*Mt. Sterling Whig.*

The following are given as the dimensions of some of the London Parks:

St. James,	87 acres	Primrose Hill,	200 acres
Green Park,	56 "	Greenwich Park,	200 "
Hyde Park,	800 "	Victoria,	300 "
Regents,	450 "	Richmond,	9253 "
Kensington,	300 "	Windsor,	3200 "

Our New York Battery contains 11 acres, and the Park, buildings included, about 10½ acres.

Correspondents.

H. B. G.—In reply to your question, "What advantage will a phrenological examination be to a business man of fifty?" we will give you an illustration, and you may judge for yourself.

A merchant from Texas a few days since said to us that four years ago he was in New York buying goods, and having completed his intended purchases, came to our office for an examination, and was told that he was too cautious, and failed of the highest success in business, by extra prudence, and that he ought to follow his judgment instead of his fears. This gave him a new idea of himself, and he went the next day and bought largely of a new kind of goods of which the day previous he had dared to take only a sample, and made grandly by the operation. "Since then," said he, "I have acted on the principle of disregarding my excessive cautiousness and obeying the dictates of reason in my business, and I have made double the money than ever before, and therefore shall ever thank Phrenology for putting me on the track; for it has been more than ten thousand dollars advantage to me in a pecuniary sense, besides ministering to my mental enjoyment by giving me a calm, self-relying trust in my judgment, and quieting my former timidity and fear."

General Notices.

OUR CLUB TERMS are the same for the Phrenological Journal, the Water-Cure Journal, and for the Student. But the PHONOGRAPHER cannot be furnished, even in clubs, at less than a dollar a year.

Either of the Journals may be sent to any number of Post Offices, and be rated at club prices, when a sufficient number in all are made up.

LITTLE THINGS.

"Small sands the mountain, moments make the year,
And trifles, life."

THE quotation above is as applicable to business as to nature or to social life. It is not the great care that annoys and vexes one to the loss of temper, but it is the continual dropping of little troubles that wears out the patience and sours the disposition. In business, if a man by sharp and manly financiering, pockets one, five, or fifty dollars at the expense of another, he regards it as an honorable transaction, and pricks up his own sagacity and watchfulness to guard his interests in future; but when by making change the man manages to make it short by a penny or two, or studies always to get the half cent, it not only looks little and mean, but often awakens an opposition that will deprive him in a single year of hundreds of dollars profit in his business. Those who do a large business in small sums—and the change is made by the buyer—are made to suffer by this mode of financiering. It is not one loss of a penny or two that saps one's prosperity, but the multiplication of sands that make the mountain, the "little leak that sinks the ship."

For instance, a person writes us for a 25 cent book, inclosing eight three cent postage stamps, saying, "Inclosed I send you 25 cents;" or for a 50 cent book with 16 three cent stamps, saying, "Inclosed please find fifty cents," and perhaps fails to pay the postage at that. We sometimes get a dozen such letters in a day. Now 24 cents is not 25, and 48 cents lack two of 50. These persons, if they stood at our counter, would not think of making 48 cents pass for 50. Some of our friends, however, in ordering books by letter, inclose 17 three cent stamps for 50 cents, which is an excess of one cent. By using the *one cent* stamps to make the matter accurate, neither party suffers loss. Single postage will cover a letter sheet and 37½ cts. in silver; but if 50 cents in silver be inclosed and the writer pays three cents postage, the letter, being double, costs us five cents, aside from what the writer has paid.

We have just received a letter containing only three lines and a one dollar bill, written on a very large and heavy foolscap sheet. The writer paid three cents postage, but his letter, *weighing more than half an ounce*, cost us five cents postage, extra.

Another has sent us three dollars for books, but forgetting to sign his name, we are unable to answer his order, and we wait with patience for a scolding from him for inatten-

tion to business; but when it comes, we hope to be favored with his name.

Another letter has just come to us marked *free* by the post-master, but he neglected to sign his name to his frank, and we had five cents to pay for it. His frank had no effect, except to show his good intentions, and at the same time his carelessness.

Another friend writes, sending a dozen postage stamps, but he, fearing they will escape from the letter, was careful to stick them fast right across the writing, so that in removing them we were obliged to tear and spoil the stamps, or deface an important part of his writing.

Another writes, "Inclosed please find 25 cents" for a book: we looked without finding the money, yet the letter had not been opened. He wrote on a piece of paper of the size of a dollar bill, and failed to stick his money to the letter or to so fold it as to fasten the money, and it doubtless slipped out of the envelope in exchanging the mails, and what honest post-master could know to what letter it belonged? We believe in sending as little paper as is necessary, especially when specie is inclosed, thereby increasing the weight; for we often have to pay five or ten cents postage in consequence of receiving 25 cents, three lines of writing, and a large sheet of nearly blank foolscap paper.

Another sends us an English shilling, valued at 22 cents, for a 25 cent book, and waste paper enough to make the postage double, which he leaves us to pay, leaving a balance of 12 cents in hand to pay for a book worth 25 cts. and out of this 12 cents to prepay postage on his book five cents, which leaves at last seven cents, in place of 25 cents. Should we fail to send the book at a sacrifice of 18 cents, we should expect a scorching letter of inquiry and reproof with a postage of five cents, narrowing down our cash in hand to two cents, when we should doubtless give the book as a penance to save our own funds, while we muse and rejoice over the profits of publishers.

Our letter-clerk says, the errors and mistakes of our correspondents in these little matters cost us more than it does to pay his salary. Will correspondents please commit our text to memory, and remember when they write that we often receive a hundred letters a day; and that an average loss of two or three cents on each makes a handsome sum of money in a year!

MRS. BLOOMER.—We had intended to give the readers of our Journal the portrait, phrenological developments and biography of this distinguished woman in the present number, but failed to get it ready in time. It will appear in our next.

PROSPECTUS OF THE NEW YORK AGRICULTOR.—MOORE'S RURAL NEW YORKER, THE KNICKERBOCKER, THE SATURDAY EVENING POST, THE ILLUSTRATED MAGAZINE OF ART, and other works, will be found in the advertising department of the present number.

THE NATIONAL LAW SCHOOL has been removed from Ballston Spa to Poughkeepsie, New York.

We learn that Mr. A. Ashbaugh is lecturing with success on Phrenology in Indiana.

OUR CAUSE IN CONNECTICUT.—A friend writes one of the Editors from *Waterbury* as follows: It was in the spring of 1848 you paid us a visit, and delivered a course of lectures. You probably recollect how your thoughts were appreciated. Since that time vast changes have taken place in our prosperous town. We have grown remarkably fast, taking wealth and population as the criterion—faster, perhaps, than any other town in Connecticut. Yet wealth and population are not the only growth; we have enlarged in liberal ideas. At the time of your visit, there was only one subscriber to the "Water-Cure Journal" and two to the "Phrenological Journal." Last year, 1852, there were about fifty subscribers to the "Water-Cure Journal" and ten to the "Phrenological Journal." We shall send you this year about eighty for both Journals.

We can assure you the influence of Water-cure is felt in this community, notwithstanding some supposed adverse circumstances. A common observer can see that our *drug stores* are gradually undergoing a transformation, being depots for the sale of Rum, Tobacco, (this is legitimate business) Paints, Oils, Confectioneries, toys of innumerable variety, and a hundred other notions foreign to the regular trade of medicine selling.

A friend informs me, that for twelve years previous to 1850 his doctor's bill averaged \$15 per annum. Since that

time, (with a large increase of family,) by the aid of the Water-Cure Journal and other works on the Laws of Life, his bill has been 0. Yet, his greatest gain has been in the general health of his family, a buoyant happiness reigning, from a better observance of the Laws of Health.

OUR JOURNALS IN THE MORMON COUNTRY.—We are glad to have our Phrenological and Hydropathic views disseminated among this people.

Great Salt Lake City, Utah Territory.

MESSRS. FOWLERS AND WELLS:—I have been a reader of your Journals for some years, and am unwilling to dispense with them in this beautiful valley. The water-cure has taught me how to cure myself and family of disease, and then how to keep well. From it I have learned principles that are calculated to purify and elevate the race.

Here are a people that are beginning to practice and learn the water-cure. Here are hot sulphur springs, and the pure mountain streams that irrigate our city. Here are a healthy and happy people. Governor Young takes the cold bath daily, and is much interested in the water-cure. I had the pleasure of lending him some numbers of the Water-Cure Journal. The Phrenological Journal has taught me how to govern and instruct my children, how to know a good person from a bad one, and is a never-ending source of reflection, knowledge, and happiness. Large charts of heads hung up in a convenient place in a house for children to look at, soon interest them, and by degrees they acquire a knowledge of the science.* While writing this letter, a friend that takes the Water-Cure Journal sent me the September number, received yesterday by mail. The books I purchased at your Book-room are of great value here. I regret not bringing more of them. MRS. L. G. W.

DEVELOPMENTS AND DISCOVERIES OF THE LAST HALF CENTURY.—There has been no period since the commencement of the world in which so many important discoveries, tending to the benefit of mankind, were made as in the last half century. Some of the most wonderful results of human intellect have been witnessed in the last fifty years. Some of the grandest conceptions of genius have been perfected. It is remarkable how the mind of the world has run into scientific investigation, and what achievements it has effected in that short period. Before the year 1800 there was not a single steamboat in existence, and the application of steam to machinery was unknown.

Fulton launched the first steamboat in 1807. Now there are three thousand steamboats traversing the waters of America, and the time saved in travel is equal to seventy per cent. The rivers of every country in the world nearly are traversed by steamboats.

In 1800 there was not a single railroad in the world. In the United States alone there are now 8,797 miles of railroad, costing \$236,000,000 to build, and about 22,000 miles of railroad in England and America. The locomotive will now travel in as many hours, a distance which in 1800 required as many days to accomplish.

In 1800 it took weeks to convey intelligence between Philadelphia and New Orleans; now it can be accomplished in minutes through the electric telegraph, which only had its beginning in 1843.

Voltaism was discovered in March, 1800; the electro-magnet in 1821. Electrotyping was invented only a few years ago.

Hoe's printing press, capable of printing 10,000 copies an hour, is a very recent invention.

Gas light was unknown in 1800; now nearly every city and town of any pretence are lighted with it, and we have the announcement of a still greater discovery, by which light, heat, and motive power may be produced from water, with scarcely any cost.

Daguerre communicated to the world his beautiful invention in 1839.

Gun cotton and chloroform are discoveries but of a few years old.

Astronomy has added a number of new planets to the solar system.

Agricultural chemistry has enlarged the domain of knowledge in that important branch of scientific research, and mechanics have increased the facilities for production,

* THE LARGE SYMBOLICAL HEAD is admirably adapted to this purpose. It may be framed and hung up as a map, and is highly ornamental; price, prepaid by mail, only 25 cents. THE PHRENOLOGICAL BUST may be used to still better advantage for the same purpose; price, including box for packing, \$1.25.

and the means of accomplishing an amount of labor which far transcends the ability of united effort to accomplish.

What will the next half century accomplish? We may look for still greater discoveries; for the intellect of man is awake, exploring every mine of knowledge, and searching for useful information in every department of art and industry.

Physiology is now being taught in common schools.

Reforms in medicine have been made within the past few years exceeding those of all former time. Thus is the march of mind onward. Let us not be found "behind the light-house."

WRITING TEACHERS.—Who shall teach this art? Man, or Woman? We pronounce in favor of qualified Women. They are well adapted by nature to instruct the young in this branch of education, as in any or every other. Then let writing schools be formed, and let WOMEN do the teaching. Our attention has just been called to this subject by the following paragraph in the *Old Colony Memorial*, of Plymouth, Massachusetts, and we quote it as a "good example."

MRS. DREW'S WRITING ACADEMY.—*Mr. Editor*:—We are gratified to learn that Mrs. Drew's Writing School is in successful operation: certainly the advantages of such an establishment cannot be estimated too highly. Mrs. Drew has given abundant evidence of her ability and faithfulness as a Teacher. In our opinion she is uncommonly fitted to give instruction in this important and beautiful accomplishment. Let none have to regret after her departure that they allowed this rare opportunity to pass unimproved. Mrs. Drew's school is a great benefit to the public.

We learn with great pleasure, that she intends spending the winter among us, and commences soon her tenth course in this invaluable art.

A PARENT AND PATRON.

The same paper had the following editorial notice:—

The Tenth Term of Mrs. Drew's Writing Academy will commence on Wednesday next. Mrs. D. is decidedly the best teacher of penmanship who has ever taught in this town. She teaches her pupils, in a very short space of time, to write a bold, free, open, running hand. We have seen specimens which warrant this assertion. If Mrs. Drew prolongs her stay among us, we hope she may meet with abundant success in her school.

Book Notices.

HOPES AND HELPS for the Young of Both Sexes. Relating to the Formation of Character, Choice of Avocation, Health, Amusement, Music, Conversation, Cultivation of Intellect, Social Affection, Courtship and Marriage. By REV. G. S. WEAVER, Author of "Lectures on Mental Science," etc. etc. New York and Boston: Fowlers and Wells. Price 50 cents.

We regard this as one of the best works of the kind ever published. It is thoughtful, earnest, and judicious, while at the same time, it is hopeful and cheerful in its tone, and full of hearty sympathy and genial kindness. Speaking from the heart, as the author evidently does, he will inevitably reach the hearts of his readers. We commend the book to our youthful readers, and to parents, guardians, and teachers, as in every way worthy of their attention.

THE MILK TRADE IN NEW YORK AND VICINITY. By JOHN MUL-LALY, with an Introduction by R. T. Trall, M.D. New York: Fowlers and Wells. Price 25 cts.

This work gives an account of the sale of pure and adulterated milk—the daily and yearly consumption—the amount of property invested in the business—the milk dealers in Orange and other counties—injurious effects of impure milk on children, and advice to country dairymen. In this deluge of startling facts, figures and arguments, the swill milk establishments are shown up in their true light, and should be perused by every citizen, not of New York only, but of every city and large village in the land. City children die by thousands, and not the least of the causes of this shocking mortality may be traced to those poisonous or diseased slops, honored with the name of milk. We intend in future to make some extracts from this work.

AN ESSAY ON WAGES. Discussing the means now employed for upholding them and showing the necessity of a Workingman's Tariff, founded on the principle of graduating import duties in inverse proportion to the rate of wages paid in the manufacture of the imported goods. By PHILIP C. FETTER. New York and Boston. Fowlers and Wells. Price 12½ cts. postage 3 cents.

The design of this essay is so fully stated on the title-page, copied above, that we shall content ourselves by sim-

ply quoting here the following brief statement of the author's main proposition:

The proper course for our government to pursue is to regulate our duties with reference to the wages paid abroad, by graduating our duties in inverse proportion to the rate of wages paid in the manufacture of the imported goods.

To explain. If a foreign manufacturer will pay his hands average American wages, his goods should come here free, or at the lowest rate of duty that our government can afford to levy; but if he pay lower wages, the duty on his goods should be increased. On this principle, high wages abroad would be followed by low duties here; and low wages there would be met here by high duties.

PRACTICAL DETAILS IN EQUITABLE COMMERCE. By JOSIAH WARREN; with a Preface by STEPHEN PEARL ANDREWS. New York and Boston: Fowlers and Wells. Price 25 cts.

This follows very appropriately the theoretical works on the same subject previously issued by the publishers. It will be followed by one or two volumes more, and is intended to show the workings in actual experiment, during a series of years, of the social principles advocated and expounded by Messrs. Warren and Andrews, in their works on "Equitable Commerce" and "the Science of Society," and illustrated in practical life at the "City of Modern Times" on Long Island. It is worthy of the attention of all who desire to find a solution of the Social Problem.

THE NEW YORK ILLUSTRATED NEWS. This splendid sheet, analogous in form, appearance, and design to the London Illustrated News, has made its welcome appearance among us. Its first number, bearing even date with the opening of the new year, may fitly claim the compliments of the season. The wealth, taste, and enterprise of its proprietors, Messrs. Barnum and Beach, give unquestionable promise that the Illustrated News will take high rank among the illustrated newspapers of the world. Its first number, to start with the year, was somewhat hurried, and shows a margin for improvement; but we are assured that as soon as their new press is completed, the mechanical features of the paper will be unsurpassed. We predict for it abundant success. The New World wants such a paper as well as the Old, and is as well able, not only to make it, but to sustain it.

No mode of teaching is so effectual as the Pictorial. It speaks directly to the eye, and impresses the thought in bodily form upon twenty of the mental faculties, while without this mode, the imagination is left to draw the picture of an object which the choicest language may but lamely describe. Of late years, pictures of all kinds for the edification and instruction of the million have been multiplied a thousand-fold. If we may judge of the future success of the Illustrated News by what has appeared, and the elements of Editorial and Artistic skill engaged in this work, it will soon become, as it will deserve to be, a national family paper. Price three dollars a year. Office 128 Fulton st., New York.

THE ILLUSTRATED MAGAZINE OF ART. A. Montgomery. New York.

This large quarto monthly is a beautiful production, especially in the artistic excellence of its illustrations. Though the illustrations of the numbers before us are from foreign subjects, we understand it is in contemplation to give portraits of Americans, and engravings of scenes and objects of interest from this side of the Atlantic. The rage for Pictorial works, we are happy to see, is making a demand as yet not fully supplied, and therefore we hail every enterprise calculated to wed the artist and the author in giving every thing of beauty and grandeur a world-wide celebrity.

THE HORTICULTURIST, heretofore edited by the lamented A. J. DOWNING, is now issued by Mr. JAMES VICK, Jr., of Rochester, New York, who purchased that excellent periodical after the death of Mr. D. The work is in all respects a creditable and valuable publication. In typography, paper and embellishments, it must please the most fastidious. The editorial conduct of the *Horticulturist* is assigned to P. BARRY, a gentleman of unsurpassed qualifications; and he will be assisted by other eminent horticulturists.

One edition is published with plain illustrations at \$2.00 a year, and another with colored plates at \$4.00.

UNCLE TOM AND LITTLE EVA, a game for the amusement of children, has been published by V. S. W. Parkhurst, Providence, R. I., at 25 cts. per package. For sale by Leavitt and Allen, New York.

Advertisements.

A Limited space of this Journal will be given to advertisements, on the following terms: For a full page, one month, \$15. For one column, \$20. For half a column, \$12. For less than half a column, twenty-five cents a line.

THE ILLUSTRATED MAGAZINE OF ART.—Now ready, Price 35 Cents. The first number of the "Illustrated Magazine of Art," the greatest monthly illustrated Magazine ever published. Contents of the January number, Part I: Page

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Each succeeding number will contain a great variety of highly interesting original and selected matter in its various departments, contributed by the most popular writers of the day. No efforts or expense will be spared to render the work in every respect worthy of its name, a Magazine of Art, and decidedly superior to any pictorial magazine ever published in this or any other country.

Six of the monthly portions, when completed, will form a volume which, for interest, originality, value, and beauty, will defy competition. It will not only be an interesting family book, but a rich ornament for the drawing-room table, and a pleasant companion in the study.

TERMS.—Monthly Parts, 25 cents, or \$3 per annum, sent postage free for 12 months, on receipt of \$3. Clubs of 3 or more Clergymen, Artists or Postmen, \$2 per annum. **ALEXANDER MONTGOMERY**, 17 Spruce street, New York, and sold by all Booksellers.

THE NEW YORK FARM AND GARDEN.—A Monthly Journal of thirty-two pages, double columns, Imperial Octavo; made up, principally, by selections from the weekly pages of "The New York Agriculturist." This periodical will be devoted exclusively to the interests of the Farmer and Planter, the Stock Breeder, the Rural Architect, the Nurseryman, the Gardener, and the Florist.

Each number will be filled entirely with permanently valuable reading matter. No advertisements allowed in its columns; and not even the large heading, or terms and contents, usual on the first and last pages of similar journals, will be permitted. All such matter will invariably appear on the cover. Thus the numbers of the Farm and Garden, bound up at the end of the year, will have the same appearance as a book. This is a new feature in periodicals of this class, and should the more highly commend it to public favor. Published on the first day of each month.

TERMS.—One Copy, \$1 per annum. Three Copies, \$2 per annum. Eight Copies, \$5 per annum. Lower rates than the above will be made with Agricultural Societies or Clubs, by taking a larger number of copies.

Postage, only one-half a cent per month. Postmasters and others, disposed to act as Agents, will be furnished with Prospectus and Specimen Numbers, on application to the Publishers, **A. B. ALLEN & CO.**, 159 Water street, New York.

INDUCEMENTS TO GENTLEMEN ACTING AS AGENTS.—Any person forwarding us ten or more subscriptions can, for either of the above papers, will be entitled to a copy, gratis, for one year.

Dec. 11, D. X.

PRACTICAL PHRENOLOGY.—For Professional Examinations, call day or evening, at 131 Nassau street, Clinton Hall, N. Y., or 142 Washington st., Boston. The Museums are always open, and free to visitors.

THE SATURDAY EVENING POST.—The

Leading Literary Weekly. Over thirty-one years have now elapsed since the Post began its weekly round of blended instruction and amusement; and now, in all that period, was its success so marked as at the present moment. Possessing undeniably the largest circulation, by many thousands, of any paper of its class in the Union, its subscribers have the best of reasons for believing that it stands upon a permanent basis, and that they will receive the full value of every dollar intrusted to its publishers. In announcing some of our preparations for the coming year, we may begin by stating our continued connection with Mrs. Southworth, a writer who, in vigorous fertility of genius, is not surpassed by "Virginia" or "Linda," and whose brilliant pen of Grace Greenwood, who is now in Rome, will favor us through the coming winter with a series of her "Greenwood Leaves from over the Sea."

We are now engaged in the publication of a story entitled *CLARA MORRISON*, by Emerson Bennett, author of "Viola," "Prairie Flower," "Bandits of the Ocean," etc.

And at the opening of the ensuing year we design commencing the publication of the following Novels: *MISS THUR'S SPRING WHEEL*, by Mrs. Lee Hunt, of Florida, author of "Edith," "Linda," "Rena," etc. This novel we design following by a story entitled, "A STRAY PACE FROM AMT HUMPH'S QUILT," by Mrs. Frances D. Gage, of Ohio, widely known as the author of some admirably written and very effective household poems, sketches, etc.

After this we expect to be able to commence "The Lost Heiress; a Story of Howlett Hall," by Mrs. E. D. B. Southworth, author of "The Curse of Clifton," "Virginia and Magdalen," "Shamondale," "The Deserted Wife," etc.

In addition to these and other Original Tales, involving a large expenditure of money, we shall lay before our readers, as heretofore, choice Tales, Sketches, Essays, Narratives, etc., from the English Magazines—such as have given the Post a name for the excellence of its selections.

ENGRAVINGS.—In the way of engravings we present at least two weekly—one of an instructive, and the other of a humorous character.

AGRICULTURAL ARTICLES. Miscellaneous matter, General News, Wit and Humorous Sketches, and Anecdotes, as heretofore, choice Tales, Sketches, Essays, Narratives, etc., from the English Magazines—such as have given the Post a name for the excellence of its selections.

Of course, we shall maintain for the Post the character it has acquired, of being a strictly moral paper, not only in its selection of matter, but in its treatment of the family circle without fear. Advertisements of an improper character shall be, as heretofore, rigorously excluded.

CAREP POSTAGE.—The postage on the Post to any part of the United States, when paid quarterly in advance, is now only 25 cents a year. And we trust that the public generally will show their appreciation of our endeavours to reduce the price of the Post by increasing the number of papers taken at the various offices—that thus there may be no falling off in the revenue of the Post Office Department. This will insure a continuance of the present reduced rates.

TERMS. The terms of the Post are Two Dollars if paid in advance, Three Dollars if not paid in advance. For Five Dollars in advance, one copy is sent three years. We continue the following low terms for Clubs, to be sent, in the city, to one address, and in the country to one post-office.

4 COPIES, PER ANNUM, \$5 00
8 " (And one to Agent, or the Editor of the Post) 10 00
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Feb. 11.

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December, 1852.

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III. A List of the Public Libraries of the United States, arranged geographically. Special information will be given in regard to those Libraries which have been organized during this year, or materially enlarged. IV. Particular Accounts of some of the larger Libraries of this Country, illustrated by engravings of their various edifices, in continuation of the plan commenced last year.

Among those selected for this number of the Almanac, are the Libraries of

Yale College, Harvard College, Brown University, Of the American Antiquarian Society, and of the New York State, at Albany.

V. Lists of Literary and Scientific Societies of this Country. VI. Articles of interest to the Book Trade, and to Buyers of Books in general, on

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WHAT SHALL I DO FOR A LIVING ?

NUMBER II.

In our article in the January number, on this subject, we stated that a man's character is very much influenced by his business; that it exerts a mighty agency in shaping his intellect, his manners, and his morals, and mentioned some pursuits in which no person should engage, because they are, in their legitimate effects on society, *evil* and *only evil*. We now propose to call attention to some of the pursuits in which a man may properly engage, and in which, while he preserves his conscience and his manliness, he is at the same time rendering himself, by his business, a blessing to the world.

Agriculture is, in civilized countries, the principal occupation of man, and as it is the primitive, so it is, also, the most important of all. As food is the first necessity of man, that employment which supplies this universal and oft-returning want, must rank first in importance. More persons are necessarily engaged in farming than in any other single pursuit, especially in the United States.

An opinion, as false as it is ridiculous, has crept into the minds of many, if not the majority, of our young men, that farming is less noble and honorable, as a vocation, than many other pursuits. If to be the owner and lord of the soil we till, of the hills and lawns, the running brooks, and the giant trees, laden with fruit, and to be the master of our own time and efforts, relying only on the immutable Providence of the Creator for the rain and sunshine, combined with

our own efforts, to give us bread, be not a position of independence and honor, we know of none that is.

Do our young men want eminent examples in our own country, to induce them to regard farming with favor? Let them remember Washington, who had no other profession, Jefferson, Jackson, Clay, and Webster, who, though distinguished as lawyers and statesmen, were proud to call themselves, and to be called, *farmers*.

Thousands of our city merchants, who, in disgust, left the farm in youth for that which they then regarded as the more honorable occupation of the merchant, having learned in the school of experience a lesson of common sense, are shaking off the dust of their feet upon the city, and retiring to rural pursuits, happy in the fact, that they have escaped from the turmoil, the anxious uncertainty and selfishness of the trading world, to find agreeable recreation and repose, on the broad, generous bosoms of their own farms. They find that there is no envy in the soil they till, no malice in the honest oxen they rear. Nature's horn of plenty is emptied into their laps, without stint or grudging, and they find that whoever is honest and efficient in his dealings with the soil, is never cheated in return. Our good mother earth, whatever some of her sons may be, is neither a knave nor a bankrupt. She never fraudulently stops payment, nor has she any respect of persons. Whatever muscles bend over her generous bosom in well-directed toil; whatever honest brow thinks and sweats to put her in right relation with sunshine and shower, is owned as a worthy son of her bounty, and she crowns

EXTRA NUMBERS OF THE JOURNAL, for specimens, will cheerfully be furnished (of such as we have to spare) with which to obtain new subscribers. The reading of a single number will usually be sufficient to incline every intelligent MAN OR WOMAN to subscribe.

We will furnish journals, our friends will furnish subscribers, and if our opinions and principles take root, the world will be the better.

SPECIFY.—When ordering Phrenological or Water-Cure Journals, please specify which is wanted, and be careful to give the *Post-office, County, and State*; also the name of the writer.

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him with her own green laurels, and rewards him with the richest of her treasures.

The reasons we would offer to our young friends in the country for being farmers, are briefly these:—It is a healthy business. There is less chance for loss, and more certainty of a "good living," than in any other business. It is more independent. The farmer is his own master; he works for God and Nature, and they never repudiate their just debts nor defraud the worthy worker. Nor must he give all the profits of his labor to the employers. The farmer can have his meals and his evenings with his family, and thus, more than most men, can cultivate his social and intellectual faculties. If he will, he can be well informed; he has the means and the time, if he will but use them. It is a sphere in which there is less temptation to immorality, avarice, and meanness, than that of most other pursuits, and we hazard nothing in saying that the morals of farmers will bear comparison with any other class.

For many years to come, our wide domain of virgin soil will be open for the hand of new cultivators. Who shall possess the domain? Who will become the rightful princes of the soil? Shall it be the sons of those who made the Atlantic coast to smile like a garden?—or will they, in an overcrowded population, be content to act as "hewers of wood and drawers of water," or follow trades in cities, which, from foreign rivalry, barely yield a support, while hordes of foreigners swarm to the mighty West, and become proprietors of that vast domain?

Let the sons of those who have fought the battles of civilization and of freedom, on these shores, be not few among those, who, with the symbols of wealth and rural happiness, shall soon dot our broad Savannas toward the setting sun.

It pains us to see bright, promising, and healthy young men crowd into our cities and enter upon subservient occupations, calculated to dwarf their muscles and their manliness, not one in fifty of whom can ever rise to a post of independence in mind or in purse, while they turn their backs upon our immense territories of new land on which, in this age of progress and improvement, they might, in ten years, be sturdy and independent citizens.

To be a successful farmer it requires good sense, steadiness of purpose, energy, hopefulness, patience, and a love of nature and of home; or, in Phrenological language, good perceptive and reflective intellect,

Firmness, Combateness, and Destructiveness, Hope, Continuity, and Inhabitiveness. Constructiveness is also very convenient to the farmer, as many little repairs are constantly required to keep buildings, fences, and tools, in order; beyond this, people seldom think mechanical talent necessary to the farmer; but Phrenology says, that the skilful use of the scythe, the axe, the cradle, and all other tools, to say nothing of keeping them sharp and in good working order, requires good Constructiveness, and he who has the best general mechanical talent, will, other things being equal, make the best practical farmer. The idea that the farmer has nothing to do with machinery and the exercise of mechanical talent, either in the line of invention or in the exercise of skill in the use of tools, is in keeping with the clumsy contrivances for agricultural implements, and the tedious hand-labor process of their use, as exemplified in "old-fashioned" farming, say thirty or forty years ago. Then the old wooden plough was in vogue, which required a strong man to keep it in the ground, and make it tear its way through the soil, and it was, indeed, labor for the team to draw it—then, the fork of a tree answered for a harrow—then there were no corn planters, cultivators, light harrows, with joints to adapt them to undulating surfaces, corn shellers, threshing machines, or straw-cutters. These, the implements of modern farming, have resulted from the exercise of the mechanical faculties among farmers. Men who were educated as practical mechanics, and those who have received at the universities an education in Mathematics, Chemistry, Natural Philosophy, and Mechanics, have adopted agriculture as a pursuit, and enriched it with their skill and learning, so that the implements of agriculture, from an ox-cart to a pair of sheep-shears, have a neatness, skill in construction, and adaptation to their uses, such as to challenge admiration, and invite the hand to their use as a matter of pleasure instead of fatiguing drudgery.

To the young men of our country, then, we say, BE FARMERS. We want tens of thousands more of them to-day than we have—and the persons who ought to become such, may be found, hanging around the overcrowded professions, and the commercial and mercantile interests, barely eking out an inglorious subsistence, when, if they would employ as much brain-work and half the drudgery and anxiety, in connection with agriculture in our old and new States, as they now employ to keep soul and body

together in ill-paid subordinate positions, they might rise to the dignity of men, and to the substantial platform of pecuniary independence. We say, then, to young men, *follow farming for a living.*

The consideration of other pursuits must be reserved for future numbers.

CHARACTER AND BIOGRAPHY OF AMELIA BLOOMER.

MRS. BLOOMER has a brain of average size, with a great predominance of the mental temperament, and a high order of activity. Her strength is not equal to her activity, hence she is very energetic and forcible in disposition, and liable at times to go beyond her strength, and to take upon herself too much. She is never idle, cannot take things easy, or move slowly. Her phrenological developments indicate an uncommon intensity of mind, hence she enjoys very vividly or suffers very acutely.

She is decidedly positive in feeling, and is characterized for the following predominant traits:—first, she is very adhesive and ardent in her attachments, is much interested in friends, and finds it difficult to break attachments once formed. She readily draws persons around her, and makes and enlists their friendship. She is fond of children, as a parent would be decidedly tender in her feelings towards them, but this feeling would require the parental condition to give it intense action. Her connubial love, though strong, is under her control. Her regards are more spiritual and moral than physical. Her local attachment is quite strong, her continuity of mind is not great; her feelings are more intense and vivid than protracted; she is too apt to bring her thoughts to a focus at once; does not sufficiently carry out and amplify an idea, and is never prolix in description. Her Combateness is large, which enables her to feel the full force of opposition, and she readily meets difficulties and dangers. In fact, the more obstacles there are in her way, the more courageous and spirited she becomes to remove them. Destructiveness is also large. She has not the feelings of hate and revenge, does not delight in cruelty, does not harbor very deep feelings of repugnance; still she is sharp, pointed and positive in her dislikes. Her desire for gain, as such, is ordinary. She values money not so much for its intrinsic worth as for its influences and uses. She prefers to live as she goes along, and use her means for her own good and that of others, rather than to hoard it up for the future.

She has a fair degree of Secretiveness and desire to conceal her own feelings, and exercise tact and management. She is not necessarily cunning; in fact among her friends she is quite open-hearted, frank and confiding, but when the occasion requires tact and skill, she will be quite successful. She is watchful, guarded, mindful of consequences; is apt to have too much solicitude, and take upon herself more care and trouble than really belongs to her. She is wide awake to the chances of that which is hazardous and dangerous. Ambition is one of the marked features of her mind. She is very sensitive in regard to whatever may affect

her character and reputation, is willing to do her best to merit the good opinion of others. She is naturally polite, affable and entertaining, and desirous of securing approbation. She is not proud, haughty, distant and repulsive, but loves herself as she is loved, and values herself as she is valued by society; indeed, she is too apt to regard the opinions of others, either favorable or unfavorable, and to govern herself too much by them. Larger Self-esteem would give her more dignity, self-possession, and power to exert an individual influence. Her great forte now consists in making friends, and rendering herself influential through the friendly channel. Her will is strong, and her desire to secure her purposes is such that she will make vigorous efforts to obtain them. She has a strong sense of justice, feeling of obligation, regard for right and duty; her hopes are bright, feelings sanguine and enthusiastic; she is not contented to glide along with the current, and take things as they come—were it not for large Cautionness she would rely too much on her anticipations. Veneration and Marvelousness are both fully developed, and have a fair influence on her mind; particularly when writing does she find herself aided by their inspiration. These give her a confidence in the cause in which she may be engaged. She is keenly alive to suffering humanity, readily renders service, and is anxious to promote general happiness. She will make sacrifices of her own convenience and comfort, for the sake of doing good. She has versatility of talent, can readily devise ways and means; is seldom at a loss for the best method to secure her ends. She is strongly imaginative, appreciates the beautiful and poetical, enjoys the sublime, is very fond of oratory, eloquence, and the grand in nature. She can imitate modes and conform to society very well, is rather mirthful and sprightly in conversation, and her jokes are off-hand. Her faculties for acquiring information from external sources are good. She is well qualified to see and know for herself, and has a "matter-of-fact" cast of mind. The perceptive faculties generally are fully developed; hence her mind is available. She can readily put her thoughts into practice, has a fair degree of order and system, is good in figures, ready as an accountant, remembers places well, and has a general memory of business transactions.

Language is fully developed. She is not particularly varied in conversation, has no more words than ideas, still, owing to the order of her mind, may exhibit considerable readiness and copiousness of speech. Her reasoning faculties are not as largely developed as the perceptive. She is therefore not as abstract, philosophical, and far-fetched in her ideas as she is disposed to base her theories on facts and experience. She has suavity of manner, is youthful in her feelings and disposition, can adapt herself to the various minds with whom she comes in contact; is generally successful in her efforts to please and entertain. She has too great intensity and vividness of feeling, is not sufficiently dignified and self-possessed, has not that stability and weight of character which would exert a commanding influence; hence she wins her way to respect and confidence by her practical sense, earnestness of disposition, frankness and honesty of character, sincerity of friend-

ship, and ambition to please others and make them happy. Her character is sometimes a puzzle to herself and others. She has two classes of faculties existing in nearly equal power, and when either class is acted on by such circumstances as are calculated to awaken one class without the other, she has one cast of character; when the other class is aroused, an almost entirely different character is evinced. One impels her forward to do and dare everything that she thinks is right; the other leads her to shrink from rough encounter with the world, to dread criticism and censure, and yield to the blasts of reproof; the one tells her she *can* do if she will, the other that she cannot, and effort is useless. And as these mental conditions alternately gain the mastery, her character is differently estimated. By one she is considered forward, heroic, and eager to lead; by another timid, sensitive, and exceedingly modest.

BIOGRAPHICAL SKETCH.

Mrs. Bloomer, of whom all the world has heard, in connection with the dress which bears her name, is the wife of a very respectable lawyer of Seneca Falls, Seneca County, New York. Contrary to the general opinion, she is *not* the originator of the new costume, but as she adopted it soon after its advent, and as she had become widely and favorably known as editor of "*The Lily*," her name, partly, perhaps, because of its euphony, and partly because of her popularity, was appended to the short dress, and sent forth to the world to "sink or swim, survive or perish" with it. So shocked were many at the dress-innovation, and estimating the woman whose name it bore by their opinion of the dress, supposed she must be an immodest, proud, masculine Amazonian. But nothing could be farther from the truth.

A very interesting sketch of our subject from the pen of the editor of the *Cayuga Chief* recently appeared in that paper, which we transfer to our columns. As the editor has enjoyed her acquaintance, he speaks from personal knowledge.

It is a difficult undertaking to sketch a living original unless you have "summered and wintered with them," and seen them in sunshine and in storm. Were we an artist with pencil and palette looking upon some landscape which we were about to transfer to canvas, a cultivated taste and a practiced eye would at once weave the beautiful imagery of earth's loveliness into form. The fields, the woodlands and cottages—the lakes, the streams, flecking sunshine and drifting clouds, would all be daguerreotyped in miniature. Or a human form which we wished to portray—the symmetrical form, the features, carriage, etc., would grow under the touch of the pencil, a faithful reflection of the original.

But how different to thread the devious web of mind—to sketch that upon paper, to faithfully delineate the delicate tracery of the feelings, hopes and aims which enter into the composition of human character!

But difficult as it is, and as far short as we may come of performing our task well, we have yet set down to a pleasant task; pleasant because we are to speak of one who is true of heart and noble in aim; whose kindly sympathies are only equalled by her integrity of purpose and her un-

wavering devotion to all the higher interests of Humanity; and whose well-directed talents and moral heroism are an honor to her sex, and to the fraternity of which she is so worthy a member.

The lady whose name stands at the head of this article has recently acquired a notoriety not confined to the limits of her own county. Like Byron, she went to rest all unconscious of greatness, and awoke one morning to find herself famous. Her name, her age, her history and her personal character have been canvassed by the public press, in public assemblies and in private circles, with a freedom having few precedents in the ordinary events of the day. And yet, the lady herself, with whom the writer is well acquainted, possesses a character of quiet, unobtrusive modesty little in harmony with the hubbub her name, connected with a change in the form of her apparel, has to her most unexpectedly created.

But a few years since, and Mrs. Bloomer was "unknown to fame." She was quietly pursuing her customary avocations in the beautiful village where she resides. True, in the circle where she moved, she had been known as a warm friend, and in her quiet way, a true-hearted advocate of the Temperance cause; and her more intimate friends had recognized her straightforward good sense and warmth of heart in a series of well-written articles for the *Water Bucket* and *Star of Temperance*. But she was to be forced from the quiet sphere where she moved. In 1849 her name was first brought before the public as a writer. In the winter of that year, she was selected by the Ladies' Temperance Society of Seneca Falls, as one of the editors of a new Ladies' Temperance paper which the society had determined to publish. This selection was made against her own expressed wish; but the post being urged upon her by those whose wishes she felt bound to respect, she entered into the work with all the enthusiasm of her nature. After the second No. the society abandoned the enterprise, and her associate editor also withdrew from the paper, and left the place. Thus was *The Lily* deserted by those instrumental in bringing it into existence, and for a short time it struggled between life and death. All looked upon it as an entire failure, as it was prophesied by many at the start that it would be. In this state of affairs Mrs. Bloomer's womanly pride came to her aid. As her name had gone before the public in connection with the paper, she felt a responsibility resting upon herself, and that she could not in honor abandon it till the time expired for which subscriptions had been received. It was a novel position for her to be placed in, without experience, without confidence in her own abilities for such an undertaking, and with only about half the sum pledged necessary to carry through the first volume, she resolved to save her own credit and that of her sex, by showing to the world that woman is capable of carrying through what she undertakes, however difficult or repugnant to the feelings the task may be. And so the paper passed into her hands, and the whole control and management of it, both editorial and financial, has since devolved upon her. At first she only thought to carry it through the first year, and then stop it; and with this end in view she refused subscriptions for a longer time. But at the



AMELIA BLOOMER.

urgent solicitation of friends she entered upon a second volume, and then a third, and a fourth, and on the first of January, 1853, it entered upon the fifth year of its existence with a circulation of two thousand. From its first commencement "The Lily," a name given the paper by the society with which it originated, has been a zealous advocate of the Temperance cause, and a bold and determined opponent of the liquor traffic in all its forms. With a heart of the kindest sympathies for the suffering, yet with a masculine energy, her plume, like that of Joan of Arc, has tossed in the thickest of the conflict. She has fearlessly denounced the soul-destroying, Heaven-cursed business at all times, and boldly appealed to the Legislature for the enactment of righteous laws to arrest its fearful havoc in the souls and bodies of men. Her appeals and warning have been extensively copied by her cotemporaries in the Reform.

For a year past, Mrs. Bloomer has extended the scope and purpose of her paper, and her writings have partaken of a more general reformatory character. She has boldly—may we not say, nobly—spoken out for the ENFRANCHISEMENT OF WOMEN; first from the terrible sufferings which the rum traffic has inflicted upon the sex, and secondly, from every obstacle or impediment which unjust or mistaken laws, customs, fashions or usages, have constructed to prevent her full, mental, moral and physical improvement. She takes the position, and earnestly and ably sustains it, that *woman should be the judge of her own sphere of usefulness*, and that man has no just right to decide this important matter for her. It is for woman, and woman alone, she affirms, to decide whether or not she shall enter the professions, engage in a wider range of employments, exercise the elective franchise, or fill public offices; and that there is nothing either in the capacity of her mind or the fitness of things, to exclude her, if she shall so decide, from either. Man is left to decide in these matters for himself; why should not woman enjoy the same privilege?

With the gentler sex, dress has ever been an im-

portant matter, more so, perhaps, than with man. But in nothing more than in the form and mode of apparel, has woman been a slave. Fashion has been to her the most cruel and exacting of masters. Health, comfort, convenience and propriety, have been all sacrificed at the shrine of this inexorable Divinity. Her own, and the interests of her children, have all been wickedly demanded for a worse than Heathen sacrifice. This tyranny, Mrs. Bloomer claims, should be shaken off; and every woman, and all women, should be left to wear such dress, and only such, as convenience, utility, decency and propriety shall dictate; and that it is no sufficient reason why an American woman should don a fashion, simply because it is worn in the licentious *salons* of Paris. Acting upon this principle, Mrs. Bloomer did not hesitate, when the new form of dress was brought to her notice, to at once give it a trial; and being pleased with it, she at once determined to adopt it, and accordingly for the last five months has worn no other. She does not fail to advocate it through the columns of her paper; and although she is not, and does not claim to be the originator of the new costume, yet her name has become so connected with it, that the "Bloomer" is the universal cognomen for the short dress.

Mrs. Bloomer has not invaded the sacred realm of Fashion without peril. Although the Press, with a unanimity seldom witnessed upon any question, has spoken in favor of the new costume; yet the tyranny of Fashion holds in chains those most interested. The fiat has not been spoken from the right quarter. The Priestess who laughs at the Slavery of woman, has not yet given a response from the Temple where a world bows in servile homage. Had the new costume been reported from Paris or London, and been adopted by gilded baubles and titled prostitutes, it would have found its eager converts and admirers even in the wilderness hamlets of America. But it comes unheralded and unannounced. An unassuming Lady in Western New York asserts her independence for her own health and comfort,

and lo! "la me!" exclaims the world of fashion. The world stands aghast at the presumption.

Propriety, health, comfort, utility and common sense pronounce for the change in female dress, but the mass hesitate. It is not popular enough! And thus *woman* acknowledges herself a slave to fashion, and without the moral heroism to stand forth in the dignity and strength of womanhood and of physical and intellectual disenthralment. Woman, with a perversity which is unaccountable, has joined in the cry against the innovation of the new heresy. The rowdiness of the male sex has exhausted its vocabulary of stale slang in derision of it. *Rouge*-cheeked modesty has thrown up its dear hands and attempted to blush at the impropriety, looking aghast at offending pants, and in the street, lifting the dragging skirt beyond the utmost extremes of decency. Pot-house loungers have tricked out wenches and street vagrants in the new dress, and the assumed guardians of correct taste have smiled at the low-bred insult, and pointed to such characters as an argument against the change. Strange that such nice people have so long worn the same costume as the low and vile! Old Hunkerdom has assumed the most ludicrous gravity, and, ever afraid that the world would run mad and slip from its moorings and tumble all the people out upon the same level, has yawned out its anathemas, and swept the new dress by the board by linking it with naught but the low and vulgar. Now and then a press has come to the rescue, ungallantly sneering at "Bloomerism." The subject of this sketch could do no less than to notice and repel such attacks. She has done so with signal ability. Woe betide the ungallant knight who rudely spurs upon the Editress of The Lily, for he is sure to get a sore head for his impudence. Her bearing in these encounters with some of her cotemporaries has excited our admiration. Always cool and self-poised, and with the deliberation of conscious power, she smiles at the onset, and with a sarcasm as keen as a Damascus blade proceeds to the cutting up her assailant with the most provoking *sang froid*. She does not seem to covet the onset—we know she does not; but aroused, there is a shadow of lurking mischief upon her quiet features as much as to say, "you impudent puppy! you would have it so," and turns aside as undisturbed by the encounter, as from carving a steak at the table. Conscious of the right, pure in motive, and firm in purpose, she repels every assault in a manner not to be forgotten by the assailant.

We have said that the personal history and appearance of Mrs. Bloomer has been made a matter of common discussion. She has no startling and strange history to present to the lovers of the wonderful. She is a native of Cortlandt Co., and is now about thirty-four years of age. She is small in person, has a good form, small feet, a fair development of forehead, and a plain but pleasant countenance. The warmth and truthfulness of youth beams in every feature—of a heart which vibrates quickly at a wrong, and floods freely at others' grief. She has dark brown hair and a mild eye. She has been well educated and has mingled in good society, is a member of the Episcopal church; and in all the relations of social and private life—as a daughter, wife and friend, is a

model woman and above reproach. She was married in 1840 to D. C. Bloomer, Esq., a respectable and able young lawyer of Seneca Falls, at which place she has continued to reside. Her husband is a prominent politician, an ardent Whig, and was appointed Postmaster at Seneca Falls, by Gen. Taylor's Administration, early in 1849, which office he now holds. Previous to that time, he edited the *Seneca Courier* with dignity and ability. On the reception of his present office, he at once appointed Mrs. B. his assistant, and with the exception of three months, has had no other. She is thoroughly acquainted with the details of the office, and often discharges alone its duties in the absence of her husband, thus in her own person proving that woman is fitted for some of the employments, at least, unreasonably monopolized by man.

We know Mrs. Bloomer, and have seen her in her favorite dress. She does not wear it to provoke notoriety, but because she believes it right. A Southern paper speaks sneeringly of the "antiquated Mrs. Bloomer." No such matter will ever drive her from her position. Success to her in every effort to ennoble and elevate her sex, and to the many noble and true-hearted women who are engaged with her in the good work.

That the new costume will triumph, we have an abiding faith, and the notoriety of Mrs. Bloomer to day, will deepen into the enduring fame of tomorrow. We love the woman [Mr. B. must not be jealous!] not more for her decision and independence of character and the ability with which she vindicates the rights of her sex and of humanity, than for the possession of every virtue which sheds a lustre upon the character of woman. She is in the meridian of life. May its sunset be afar off, and as brilliant as the promise of the noon.

JUNIUS SMITH.

HIS CHARACTER AND BIOGRAPHY.

A MAN OF CHARACTER, an organization capable of exerting great influence on men. He had a vigorous, dense and compact muscular system, with a capacious chest, ample lungs and fully developed vital apparatus, which gave strength and endurance. Coupled with those conditions, he possessed a large and active brain of the best quality of material for elaborating mind. Such a man cannot remain idle. He must work, and that, too, upon a comprehensive plan. No selling of "needles, pins, tapes, &c.," with such a "wholesale" organization as this. His portrait, which we copy by permission from the *New York Illustrated News*, is evidently truthful, and "speaks for itself." Besides the admirable development of brain and body, Mr. Smith was liberally and practically educated, which rendered him capable of succeeding in almost any calling.

HIS PHRENOLOGICAL DEVELOPMENTS were very strongly marked. The executive and propelling organs were large. His social feelings, moral sentiments, intellect, and sense of justice and honor were amply developed. He had a retentive memory, quick and correct mechanical conceptions. He was eminently qualified to take the lead in any great and important enterprise, having for its object the advancement and improvement of commerce, manufactures, agriculture, or



JUNIUS SMITH, LL.D.

the arts and sciences. His death, even at this advanced age, is a public loss. We conclude by quoting from the *New York Evening Post* of recent date.

"JUNIUS SMITH, LL.D., was born in Plymouth, Connecticut, on the 2d of October, 1780, graduated at Yale College in 1802, and was a messmate and law student at Litchfield with the late Hon. John C. Calhoun, under the instructions of the celebrated jurist, Judge Reeve. Finishing his studies he practised at the bar, with considerable success, in New Haven, until 1805, when he was called to pursue a claim against the British government, in the Admiralty Court of London, for a large amount, upon the successful termination of which, he determined upon continuing in London, where he entered upon commercial pursuits with this country, conducting a prosperous business for many years.

"In the year 1832 he engaged in the project of endeavoring to secure the navigation of the Atlantic Ocean with steamships. Against the opposition, abuse, and derision of the multitude (for almost every body believed it impracticable but himself), he published a prospectus, pressing the enterprise upon the public mind, but it was not until the year 1836 that he succeeded in establishing a company, with a board of directors, under the title of the British and American Steam Navigation Company. A contract was made for building a steamer of 2,000 tons, and after much difficulty, arising from the failure of the contracting engineers, by which the ship was delayed over eighteen months, the steamship *British Queen* was completed.

"During the delay and disappointment Dr. Smith was not inactive, but, impressed with the feasibility of his project and the necessity of giving assurance to the public mind, urged upon the

Board of Directors the great advantage of sending out a steamer, to be chartered for the purpose; this was done, and the small steamer *Sirius* crossed the ocean in the spring of 1838.

"The loss of the ill-fated steamship the *President*, owned by this company, with a combination of circumstances, caused a dissolution of the steam company, throwing Dr. Smith upon new resources; consequently, in the autumn of 1843 he embarked for the country of his birth. Here the restless energy of his enterprising spirit opened a new field, and he set about waking up the public interest of this city and country to the necessity of dividing the benefits of ocean steam navigation, in pursuance of which he waited in person upon our capitalists and merchants, but finding comparative listlessness, and that government patronage was all-powerful in sustaining the British steamships, he set to work to secure the aid of our government, and spent two whole sessions of Congress in securing the passage of an act by which the present steam companies secured their contracts for carrying the mails.

"Finding himself foiled in anticipated advantage from this project, he abandoned the commercial arena, and turned his attention to what had always been a source of pure enjoyment—agricultural pursuits; in pursuance of which he aimed to introduce the tea plant, which enterprise he was engaged in when he received an assault and fracture of the skull, from which he never recovered. At the age of 72, like a shock of corn fully ripe, he has been gathered home, and reaps the harvest of a Christian's life. The leading traits of his character were great energy of purpose, indomitable perseverance, with a remarkable regard for the feelings of others, a kind and generous manner, and an open-hearted hospitality."

TEACHING—THE PLAN.

BY F. W. E.

Quod est, et cui bono?—What is it, and what the use of it?—the science before the art—is our motto, from the alphabet, to studies the most abstruse and difficult. These are our first questions to every scholar. That he may be made to understand, and be able to answer them, is our first great object, in whatever he undertakes. What are you learning at school, Harvey?

"My letters, Sir."

And why do you learn your letters?

"That I may become a man by-and-bye."

Let a scholar be first made to know what he is about, and of what use his studies will be to him, and half the teacher's work is done—if he have the capacity, he will learn. To every noble-minded youth, the communication of this knowledge, the presentment of this motive, will do more—prove more efficient for his advancement, than a thousand stripes.

In connection with the common reading book of the class, the books studied, also, furnish lessons for reading, spelling and definition. Thus, for instance, to the student in arithmetic, after reading the first sentence, we propound the words *art, science, computing, numbers, &c., &c.* The meaning of art? "Something which may be done."—Of science? "Knowledge, or something which may be known."—Of computing? "Reckoning, calculating, or working."—Of numbers? "1, 2, 3," &c. What now is the difference between a science and an art? By putting together the synonymous words used for each, a scholar of any mind cannot but understand it. On all lessons memorized, we ask similar questions.

We require and help every scholar to understand his *rule*, before he begins to work under it. By this means, what would otherwise in practice be hard, becomes easy to him; and we save ourselves the trouble, and our school the time, of doing many *long sums*, which if done by us, would not make our scholars any the wiser. And so of every other study.

Why have you not learned this lesson, James?

"My *Pap* said I need n't get it—said it would n't be of any use to me, if I did."

Ah, well—we will see your *Pap*.

"Our method of instruction," said an eminent teacher in the city of New York, "is analysis, which teaches children and youth the art of thinking for themselves." And so say we, 'under a firm conviction, that every deviation from this course is calculated to retard the energies of the mind, and consequently, from exhibiting an interest in the philosophy of those important studies in which children may be engaged.'

We have had scholars, who, on entering our school, informed us that they had *ciphered* to the *Rule of Three*; who being asked what is arithmetic? What are its ground rules? could not tell. We have then asked, how do you spell arithmetic?

"A-reth-ma-tick."

Exactly so. Here we had the opportunity of correcting them, and of showing how badly such spelling would look in a letter to a friend. In cases like this we seldom blame the scholar: but we blame the *bark-mill* system, to which he has been subjected—the schools in which, like a draw-

horse, the boy or the girl has been whipped round and round the wheel—we blame the ignorance of his former instructors, who would have been better employed in a bark-mill, than in teaching anything more than the alphabet of their mother tongue.

But, say the parents, "They are *cheap* masters." How cheap?

"Two dollars a scholar per quarter, three calendar months, and take their pay in *trade*."

Very cheap!—George, How long have you been studying arithmetic?

"I don't know exactly"—

Three quarters?

"Yes, more than that."

Cheap—very cheap! $3 \div 2 = 6$.—*Six dollars* for tuition—three quarters of a year of time—the wear and tear of clothes, shoes, their board, &c. And yet, two weeks before this, George could not numerate the *nine digits*, nor tell why, in simple addition, he carried one for every *ten*, rather than for any other number!!!

Though we have had scholars thus ignorant, when they first came to our school, we never dismissed one thus ignorant, who had made arithmetic a principal study one quarter. We say *one quarter*; for once we had two lads, who came to us *half a quarter*, and then "*quit school*," who, after our most assiduous endeavors, could only be taught a little of the *art*. Ask them now, What is arithmetic? and *ten to one* their answer will be: "It is the cost of a science." And very true; but so we would not have the book memorized.

We care not about the exact words of the author being always given, provided we have his sense: we prefer, when they can do it, that scholars use their own words. It is one thing, however, for a scholar to have on any subject a set of confused ideas; and quite another, a set of clear ones, acquired by instruction and study. The former enter only the surface of the mind: the latter are deep rooted and abiding. We have often heard the old scholar, possessing the former, say "I know how or why, but cannot tell:" possessing the latter, the child of ten years old *can tell*. Here is the difference. Our last great object, therefore, is, at every step, to communicate and guide in the acquisition of these, the constituents of useful knowledge which will remain.

BOOKS.

THE BIBLE IS OUR FIRST CLASS BOOK. We accord with GRIMKE. "Whether we look to its truth and importance, to its universal and enduring character, or to the variety, sublimity, and beauty of its elements, all other books are vastly inferior to it." And any scholar who can read well anywhere in the Bible, can read well anywhere in any other book. We would not have it understood, however, that the Bible, from Genesis to Revelation, will all be read in our school by course, but selections from it; nor that we propose teaching from the Bible any sectarian peculiarity. But the existence of "*ONE GOD*"—the *great truth* revealed in the Old Testament; and that "God so loved the world, as to give His ONLY BEGOTTEN SON, that whosoever believes on him may not perish, but obtain eternal life,"—the *great fact* of the New Testament; as a Christian, we shall ever feel bound, on proper occasions, to inculcate upon all who are committed to our charge.

ANATOMY AND PHYSIOLOGY OF DIGESTION.

No. IV.—THE GASTRIC JUICE.

BY A. P. DUTCHER, M.D.

This fluid is secreted from the mucous membrane of the stomach. In appearance it is not unlike saliva; it is, however, distinctly acid to the taste; and chemical analysis shows that it contains a considerable proportion of free hydrochloric or muriatic acid, and also some acetic acid. It also contains muriates and phosphates, soda, magnesia, and lime. It possesses the power of coagulating albumen in an eminent degree; it is powerfully antiseptic, checking the putrefaction of meat; and it is effectually restorative of healthy action, when applied to old fetid sores and foul ulcerating surfaces. It will keep for many months, without becoming fetid, if excluded from the air.

Much light, has, within a few years past, been thrown upon the nature of this secretion, and the action of the stomach in digestion, by Dr. Beaumont, in his experiments upon Alexis St. Martin, and M. Bernard upon some of the inferior animals. Dr. Beaumont was a surgeon of the United States army, and St. Martin was a soldier in the army, who had his side so badly wounded in battle, as to leave, on recovery, an external fistulous aperture into the cavity of the stomach, through which Dr. B. performed many curious and important experiments.

We will now endeavor to give a condensed account of some of Dr. B.'s observations and experiments. "The inner coat of the stomach, in its natural and healthy state, is of a light or pale pink color, varying in its hues, according to its full or empty state. It is of a soft or velvet-like appearance, and is constantly covered with a very thin, transparent, viscid mucus, lining the whole interior of the organ. By applying aliment or other irritants to the internal coat of the stomach, and observing the effect through a magnifying-glass, innumerable lucid points, and very fine nervous or vascular papillae, can be seen arising from the villous membrane, and protruding through the mucous coat, from which distils a pure, limpid, colorless, slightly viscid fluid. The fluid thus excited is invariably distinctly acid. The mucus of the stomach is less fluid, more viscid or albuminous, semi-opaque, sometimes a little saltish, and does not possess the slightest character of acidity. The gastric fluid never appears to accumulate in the cavity of the stomach, while fasting; and is seldom, if ever, discharged from its proper secreting vessels, excepting when excited by its natural stimulus of aliment, mechanical irritation of tubes, or other excitants. When aliment is received, the juice is given out in exact proportion to its requirements for solution, except when more food has been taken than is necessary for the wants of the system."

From the experiments of Dr. Beaumont, it appears that the quantity of gastric juice secreted by the wall of the stomach depends rather upon the general requirements of the system than upon the quantity of food introduced into the digestive cavity, and is a principle of the highest practical importance. "When the juice has become saturated," he says, "it refuses to dissolve more; and if an excess of food has been taken, the residue

remains in the stomach, or passes into the bowels in a crude state, and becomes a source of nervous irritation, pain, and disease for a long time."

"In diseases or partial derangement of the healthy function, the mucous membrane presents various and essentially different appearances. In febrile conditions of the system, occasioned by whatever cause,—obstructed perspiration, undue excitement by stimulating liquors, overloading the stomach with food; fear, anger, or whatever depresses or disturbs the nervous system,—the villous coat becomes sometimes red and dry, at other times pale and moist, and loses its smooth and healthy appearance; the secretions become vitiated, greatly diminished, or even suppressed; the coat of mucus scarcely perceptible, the follicles flat and flaccid, with secretions insufficient to prevent the papillæ from irritation. There are sometimes found, on the internal coat of the stomach, eruptions of deep-red pimples, not numerous, but distributed here and there upon the villous membrane, rising above the surface of the mucous coat. These are at first sharp-pointed, and red, but frequently become filled with white purulent matter. At other times, irregular, circumscribed red patches, varying in size and extent from half an inch to an inch and a half in circumference, are found on the internal coat. These appear to be the effects of congestion in the minute blood-vessels of the stomach. There are also seen at times small aphthous crusts, in connection with these red patches. Abrasion of the lining membrane, like the rolling up of the mucous coat into small shreds or strings, leaving the papillæ bare for an indefinite space, is not an uncommon appearance. These diseased appearances, when very slight, do not always affect essentially the gastric apparatus. When considerable, and particularly when there are corresponding symptoms of disease,—as dryness of the mouth, thirst, accelerated pulse, &c.—no gastric juice can be extracted by the alimentary stimulus. Drinks are immediately absorbed or otherwise disposed of; but food taken in this condition of the stomach remains undigested for twenty-four or forty-eight hours, or more, increasing the derangement of the alimentary canal, and aggravating the general symptoms of disease. After excessive eating or drinking, chymification is retarded; and though the appetite be not always impaired at first, the fluids become acrid and sharp, excoriating the edges of the aperture, and almost invariably producing aphthous patches and the other indications of a diseased state of the internal membrane. Vitiated bile is also found in the stomach under these circumstances, and flocculi of mucus are more abundant than in health. Whenever this morbid condition of the stomach occurs, with the usual accompanying symptoms of disease, there is generally a corresponding appearance of the tongue. When a healthy state of the stomach is restored, the tongue invariably becomes clean."

The gastric fluid, when taken from the stomach, was found by Dr. Beaumont to possess the power of dissolving various kinds of alimentary substances, when they were submitted to its action at a constant temperature of 100° (which is about that of the stomach,) and were frequently agitated. The solution appeared to be in all respects as perfect as that which naturally takes place in the

stomach, but required a longer time. The following is one of many experiments recorded by Dr. B.

"At 11½, A.M., after having kept the lad fasting for seventeen hours, I introduced a gum-elastic tube, and drew off one ounce of pure gastric liquor, unmixed with any other matter, except a small proportion of mucus, into a three ounce vial; I then took a solid piece of boiled recently-salted beef, weighing three drachms, and put it into the liquor in the vial; corked the vial tight, and placed it in a saucepan filled with water, raised to the temperature of 100°, kept at that point on a nicely-regulated sand bath. In forty minutes, digestion had distinctly commenced over the surface of the meat. In fifty minutes, the fluid had become quite opaque and cloudy, the external texture began to separate, and became loose. In sixty minutes, chyme began to form. At 1 o'clock, P.M. (digestion having progressed with the same regularity as in the last half hour,) the cellular texture seemed to be entirely destroyed, leaving the muscular fibres loose and unconnected, floating about in fine, small shreds, very tender and soft. At 5 o'clock, the muscular fibres were nearly all digested, a few fibres only remaining. At 7 o'clock, the muscular texture was completely broken down, and only a few of the small fibres could be seen floating in the fluid. At 9 o'clock, every part of the meat was completely digested. The gastric juice, when taking from the stomach, was as clear and transparent as water. The mixture in the vial was now about the color of whey. After standing at rest a few minutes, a fine sediment, of the color of the meat, subsided to the bottom of the vial.—A piece of beef, exactly similar to that placed in the vial, was introduced into the stomach, through the aperture, at the same time. At 12 o'clock it was withdrawn, and found to be as little affected by digestion as that in the vial; there was little or no difference in their appearance. It was returned to the stomach; and, on the string being drawn out at 1 o'clock, P.M., the meat was found to be all completely digested and gone. The effect of the gastric juice on the piece of meat suspended in the stomach, was exactly similar to that in the vial, only more rapid after the first half hour, and sooner completed. Digestion commenced on, and was confined to, the surface entirely in both situations. Agitation accelerated the solution in the vial, by removing the coat that was digested on the surface, enveloping the remainder of the meat in the gastric fluid, and giving this fluid access to the undigested portions."* Many variations were made in other experiments; some of which strikingly displayed the effects of thorough mastication, in aiding both natural and artificial digestion.

The attempt was made by Dr. Beaumont to determine the relative digestibility of different articles of diet, by observing the length of time requisite for their solution. But, as he himself points out, the rapidity of digestion varies so greatly, according to the quantity eaten, the nature and amount of the previous exercise, the interval since the preceding meal, the state of health, the condition of the mind, and the nature of the weather, that a much more extended inquiry would be necessary to arrive at results to be depended on. Some important inferences of a general character

however, may be drawn from his inquiries.—It seems to be a general rule that the flesh of wild animals is more easy of digestion than that of the domesticated races which approach them most nearly. This may, perhaps, be partly attributed to the small quantity of fatty matter that is mixed up with the flesh of the former, whilst that of the latter is largely pervaded by it. For it appears from Dr. B.'s experiments, that the presence in the stomach of any substance which is difficult of digestion, intererues with the solution of food that would otherwise be soon reduced. It seems that, on the whole, Beef is more speedily reduced than Mutton, and Mutton sooner than either Veal or Pork. Fowls are far from possessing the digestibility that is ordinarily imputed to them; but Turkey is, of all kinds of flesh except Venison, the most soluble. Dr. B.'s experiments further show, that *bulk* is as necessary for healthy digestion, as the presence of the nutrient principle itself. This fact has been long known by experience to uncivilized nations. The Kamshatdales, for example, are in the habit of mixing earth or saw-dust with the train-oil, on which alone they are frequently reduced to live. The Veddahs or wild hunters of Ceylon, on the same principle, mingle the pounded fibres of soft and decayed wood with the honey, on which they feed when meat is not to be had; and one of them being asked the reason of the practice, he replied, "I cannot tell you, but I know that the belly must be filled." It is further shown by Dr. B., that soup and fluid diet are not more readily chymified than solid aliment, and are not alone fit for the support of the system; and this, also, is conformable to the well-known results of experience; for a dyspeptic patient will frequently reject chicken-broth, when he can retain solid food or a richer soup. Perhaps, as Dr. A. Combe remarks, the little support gained from fluid diet, is due to the rapid absorption of the watery part of it; so that the really nutritious portion is left in too soft and concentrated a state, to excite the healthy action of the stomach.—Dr. Beaumont also ascertained that moderate exercise facilitates digestion, though severe and fatiguing exercise retards it. If even moderate exercise be taken immediately after a full meal, however, it is probably rather injurious than beneficial; but if an hour be permitted to elapse, or if the quantity of food taken have been small, it is of decided benefit. The influence of temperature on the process of solution, is remarkably shown in some of Dr. B.'s experiments. He found that the gastric juice had scarcely any influence on the food submitted to it, when the bottle was exposed to the cold air, instead of being kept at a temperature of 100°. He observed on one occasion, that the injection of a single gill of water at 50° into the stomach, sufficed to lower its temperature upwards of 30°; and that its natural heat was not restored for more than half an hour. Hence the practice of eating ice after dinner, or even of drinking largely of cold fluids, is very prejudicial to digestion.

From the foregoing statements we may conclude, that the process by which the food is dissolved in the Gastric fluid is of a purely Chemical nature, since it takes place out of the living body as well as in it,—allowance being made for the difference in its physical condition. That the na-

* Carpenter's Human Physiology, p. 495.

tural process of digestion is imitated, when the food is submitted to the action of the gastric juice in a vial, not only in regard to the disintegration of its particles, but as to the change of character which they are made to undergo, is proved by the fact, that the artificial chyme thus formed exhibits the same changes as the real chyme, when submitted to the action of the bile. The process of digestion, however, may be freely conceded to be vital, in so far as it is dependent upon the agency of a secreted product, which vitality alone (so far at least as we at present know) can elaborate; and all for which it is here contended is, that, when this product is once formed, it has an agency upon the alimentary matter, which, though not yet fully understood, is conformable, in all that is known of its operation, to the ordinary laws of chemistry. Thus, Digestion is conformable to Chemical solution,—*first*, in the assistance which both derive from the minute division of the solids submitted to it;—*secondly*, in the assistance which both derive from the successive addition of small portions of the comminuted solid to the solvent fluid, and from the thorough intermixture of the two by continual agitation;—*thirdly*, in the limitation of the quantity of food on which a given amount of gastric juice can operate, which is pre-

tion, by its tendency to produce decomposition of the gastric fluid;—*fifthly*, in the different action of the same solvent upon the various solids submitted to it.

"It may be considered a well-established fact, that diluted acids alone have no power of chymifying alimentary substances, although capable of partially dissolving some of them; but that their presence in the gastric fluid is essential to its effectual action. The active agent in the process appears to be an Organic compound, to which the name of *pepsin* has been given. The properties of this have been investigated by Wasmann, who first succeeded in obtaining it in an isolated state; his observations were made upon the mucous membrane of the stomach of the Pig, which greatly resembles that of man."

THE MORNING AND EVENING OF LIFE.

OLD age, in the minds of nearly all, is associated with feebleness, decrepitude, deafness, blindness, childishness, exhaustion, and other like fatuities, which render life a burden, and death desirable, besides arraying before us perpetually that grim monster who is soon to extinguish life in the agonies of death, and usher us into an untried futurity. But is this so? Does this idea comport with the true philosophy of nature and of life? Has it not the lie direct from all nature's institutes? Are not these and other evils of old age incidental, not a necessity? What is nature's afternoon and evening of life? Are not afternoon, sunset, and evening twilight quite as desirable as day-dawn and sunrise? And shall not she have provided for as happy an afternoon of life as her meridian or adolescence? Let us hear nature's phrenological answer.

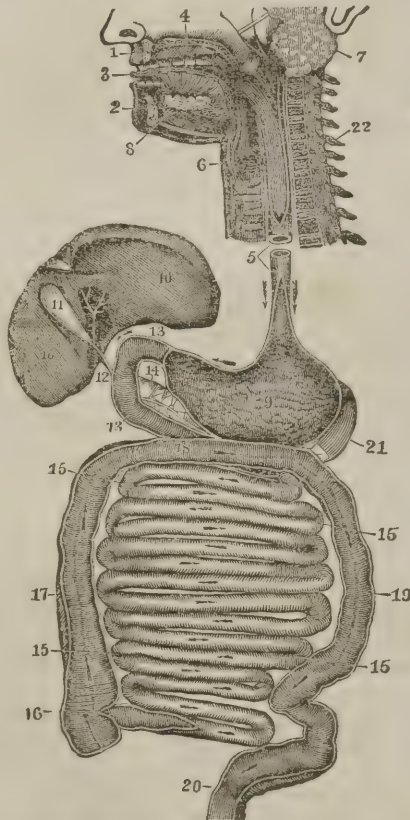
Cicero has written elegantly, *de senectute*, but is it not time to issue a new edition? A former article has treated childhood, adolescence, and the morning or forenoon of life; this would treat of its evening or afternoon. Our text is, EVERY HUMAN BEING CAN AND SHOULD GROW HAPPIER AND STILL HAPPIER as life progresses, even up to its very close, and that a natural death is the happiest event of life. And the thought of this article is to show *how* to secure an end so desirable; and by converse, to show that all the ills and evils of the evening of life are consequent on laws violated at some anterior period. Ho, giddy youth, and busy manhood, listen! Life's present, by a law of nature, bears a perfectly reciprocal relation to its past and future. What we are at any one point of life consists only in what we HAVE BEEN AND DONE BEFORE, just as every river, at every point, is but the confluence of every spring, rivulet, and stream above. As far as they are muddy or clear, hard or soft, sweet or bitter, good or bad, will it be a compound of all. So life's every action and feeling from very infancy, even from before birth, combines in the formation of our present character and entity. You, at twenty, were the embodiment of every action and feeling of your entire life up to that point. At forty, you retain all you were at twenty, item by item, and have *superadded* to it every action and emotion between twenty and forty; and if you reach eighty, your entity, your own self, will then be but the embod-

iment or combination of all you have been and done before, together with the consequences of all these actions. And pray, what is a man at death but what, and only what, he has been through life, all summed up in his then existent personality?

Behold yonder good old man! In what *consists* his goodness, but in the accumulated *confluence* of all his previous good actions and feelings? If he had omitted one he would have been less good, or added another, have been still better. If he had added one bad act it would have been like dropping a drop of bitterness into a goblet of nectar; or done five or fifty bad acts, like five or fifty bitter drops commingling with the sweet. Or if he had done more bad than good, then the bitter would prevail over the sweet. If in building a house you commit one important error, you are obliged to build to it, which renders it unalterable. Every additional stroke and fixture take shape in part from this error; whereas, suppose instead you had made some excellent addition, every other valuable addition would have been rendered more valuable by this. At twenty you had one happy season, one bright spot, like the spring sun shining through a fleecy cloud on yonder hill-side. That light spot now becomes fixed. From every subsequent hill and vale of life the light of that spot is still visible, and sheds its brightness and heat on all subsequent life. Memory often recalls it till you live it over and over again, ten thousand times, and every time renders your personality the happier, the better. Or it may be a dark cloud of sin and vice which darkens or taints every subsequent year, day, minute of life. Then let the ante-meridian of life be what it should be, and its post-meridian will embody all the enjoyments of all former years, superadded to the joys of the present. Suppose a right life should render you perfectly happy up to twenty, suppose this right life continued, should render you happy between twenty and thirty, you would be as much happier at thirty than twenty, as you had experienced happiness from twenty to thirty, so that your thirtieth year would be much more desirable than the twentieth, and by a like law the fortieth should be happier than the thirtieth, and eightieth than fortieth, so that let a human being but live his *present* in accordance with nature's ordinances, and that person will perpetually grow purer, brighter, happier and better, until the very last moment of life, and that moment but the happy rays of an entire life, brought to their focal centre in a still happier death.

Reader, are you miserable at thirty? It is only because you have violated nature's laws before thirty, and the quantity of your misery is but the measure of your violation, whilst your happiness at any given period of life is but the summing up and legitimate consequence of those life-laws previously obeyed. Are you a miserable dyspeptic at forty? It is because you have violated the diatetic laws before that time, whereas, just as far as you have obeyed them does your digestion *improve* instead of declining, and thus of every other physical function and mental capacity.

Are you miserable in wedlock at that age, it is because you have violated proportionally the conjugal laws and relations up to that time; whereas, just as far as you have obeyed them, will your



This is a representation of the organs of digestion, opened nearly the whole length. 1. Upper jaw. 2. Lower jaw. 3. Tongue. 4. Roof of the mouth. 5. Esophagus. 6. Trachea. 7 and 8. The parotid and sublingual glands, two of the salivary glands. 9. Stomach. 10, 10. Liver. 11. Gall-bladder. 12. The duct conveying the bile to the duodenum. 13, 13. The duodenum. 14. Pancreas. 15, 15, 15, 15. Small intestine. 16. Opening of the small into the large intestine. 17, 18, 19, 20. Large intestine. 21. Spleen. 22. Upper part of the spinal column.

cisely the case with chemical solvents;—*fourthly*, in the assistance which both derive from an elevation of temperature,—the beneficial influence of heat being only limited, in the case of diges-

conjugal state become more and still more happy. Are you a scholar at forty? That scholarship consists in the accumulated stores of knowledge, gathered one by one, hour by hour, day by day, up to that age. And thus of every animal, intellectual or moral quality and capability. Are you rich at forty? Is it not because you made money from day to day, up to that period? Suppose at twenty a circumstance occurred which enabled you to make a dollar; the next day or week, this dollar enabled you to make an additional quarter or half, and the second day or week this accumulated capital enabled you to double itself; at thirty, you have doubled this dollar a thousand times, and at each doubling, have also redoubled all those dollars and fractions accumulated all the way along up from twenty to thirty, and your fortune at forty is but the result of these repeated redoublings of your youthful patrimony. But suppose you had lost instead of gaining a dollar, you would thereby have lost your second, and all your subsequent opportunities for redoubling it, and in the loss of that dollar, would have lost every subsequent opportunity of adding thereto. So of the loss, and equally of the improvement, of every opportunity for acquiring knowledge, or character, or moral tone, and every other conceivable object of life. Thus, the loss of an hour at twenty prevents your improving every other hour of life, as well as you would have improved it if that hour had been properly improved; so that the loss of this hour becomes a mere speck, when compared with its ultimate consequences. The loss of one hour at twenty, is tantamount to the loss of many thousand hours, at sixty; just as the loss of one dollar at twenty, will affect your fortune at sixty, to the amount of thousands, perhaps even tens of thousands. Hence, to live properly the first part of life, is but to render its last part proportionally good and happy; whereas, every ill and pain of advanced age is caused by some wrong during some previous part of life. In short, the consequences of every act continue through our existence. Obey the physical laws during the fore part of life, and you will have, not only no decline of life, but a perpetual reinvigoration of the life power, from the cradle to the grave.

"Then how is it that we die?" you ask. I answer, death is but the spiritualizing of our powers, not their decline. The strength of youth need not decline with age, but only become mentalized and spiritualized, or be transferred from muscle to brain, from body to mind, from the physical to the mental man. Nor will even physical weakness supervene this acquisition of mental and moral strength, but in its exalting exercise, the body will not even take cognizance of the transfer. If youth with an inheritance of health obeyed the physical laws, old age would never be gloomy or decrepit, but always sprightly, light of motion, until, approaching death, the increasing activity and even rapture of the mental man would induce that physical inertia consequent on the highest order of mental activity, so that physical inaction would be a mental gain, instead of physical loss, and only contribute to our happiness, not curtail it. And think you the old man's appetite is less keen in its relish of flavors, than that of his youth? Less ravenous, it may be, but

far more exquisite it certainly may become, provided it has not been abused, but has been properly trained through life. The octogenarian may eat less than the growing youth, but by properly training his appetite, up to eighty, might enjoy a day's eating then, more than a month's eating at fifteen, and when finally, physical appetite gives place to a mental relish for the fruits of paradise, it is appetite not lessened, but *transferred* from physical to mental food. Tell me not that warm blooded youth is more whole-souled in quantity, power or quality, than the afternoon of life. Love, properly cemented in youth, and its laws fulfilled up to maturity, is far deeper and broader in quantity, and more Platonic in quality, at forty, than twenty, and eighty than forty. Love, to be complete, must be based in a personal knowledge of the excellencies of the beloved object. Suppose, then, a bride to have truly lovely qualities, her young husband does not, cannot know those qualities until after long experience shall have not merely strengthened, but also *exhibited* them. He loves her good qualities, and if she lives in accordance with nature's laws, those qualities will improve with age; and hence, her loveliness will correspondingly improve, and as we naturally love that most to which we are most accustomed, the more he sees of her good qualities, the more he loves them, and the longer those qualities are beloved, the stronger will that love become. And thus of her love for him. Young lovers fall as far below the depth and tenderness of which they are capable in after life, as the boy at ten falls below the dexterity and strength of which he is capable at forty. Use tends to increase everything, and love of course is not an exception.

To apply this law to intellectual culture:—A boy at sixteen attempts to learn a new language: his grandfather at seventy-five makes a like attempt. If the old man has learned several languages before, he has of course learned the general *principles* of language, its grammatical construction, the meaning of a great variety of words nearly alike in various languages, the general rules of syntax—and, accordingly, can pursue his lingual studies to far greater advantage than the boy. But, it is argued, his memory is far less retentive. This is not necessarily so. Memory can and should strengthen with age. Even the memory of the old man could and should exceed that of the boy, besides all his other facilities for acquiring this language: and thus of mathematics, philosophy, and every other study. The old man has the advantage, in every respect, of the young man and boy.

This law applies equally to morals. But why enlarge? To present the general *law* of increase with age is our single purpose. Take yonder acorn as an illustration: Properly planted, it first swells, then sends down its root; next sends up its shaft. A second season sends out several side branches, besides pushing its main shaft a story higher; and the third, fourth, and fifth years these branches spread: and thus it goes on enlarging. At its twentieth year it sends out several new side branches, and these again spread; and thus, every year enlarges its original trunk, and every single limb but reinvests every limb, besides reincreasing in a vastly accumulating ratio.

So childhood consists principally in a single shaft, having very few side interests; but every year not merely enhances the size, and lifts still higher its main shaft, but reincreases each and all its *side* branches, and places branches on these branches, and new branches upon this tier, so that every year of life accumulates both the number and value of life's interests.

The child cares for sleep, food, and a few other physical pleasures, and relishes these only by their quantity, or *how much*, instead of how good. From seven to fourteen, new or side pleasures are added, besides enhancing all his former ones. From fourteen to twenty-one, new branches make their appearance; among others, the love branch. From twenty to forty these side branches, as before shown, become larger and stronger, besides sending out one after another of those side branches by every child whose being he originates; and each of these children is more precious to him at ten than one, and at twenty than ten; and their children becoming even more precious to him than his own, and become more and still more so as the number and years of his grandchildren increase; so that whereas at fifteen he had no pleasure in children, and experienced the merest moiety of pleasure in this faculty, at seventy-five he loves his children with inexpressible fondness, and loves their children all the more because the children of those he loves, besides having a far greater number to love; and thus of every other interest, and pleasure, and acquisition and aim of life. It is the order of nature—of progress, that every end, interest, and pleasure of life should accumulate as that life progresses. Progress is Nature's ever developing institute, applicable to every thing which appertains to man. In other words, life's instrumentalities or means of pleasure, by a law of nature, increase with age. Then, since all our *capabilities* and instrumentalities of pleasure increase as life advances, why not all our pleasures themselves?

By an ordinance of nature all our faculties deepen and strengthen with age; and since all our pleasures are the natural product of these powers, why should not the old man be as much happier than the young as his powers have been strengthened by use? Then dread not old age. Rather seek it. Regret not that you will never again be young, but rather rejoice that you are becoming older and still older from day to day. Or rather, let neither past nor future divert you from the all-important PRESENT. To live each minute, day, year AS IT PASSES, is life's true secret, and will render the afternoon and evening of life supremely and superlatively happy. Well might youth wish to pause till they had learned to live, but this is not possible, hardly desirable, for in and *by* living let us *learn* to live. By every error we commit let us learn to commit no more like it, and by every right action and feeling let us learn to repeat them. Let us study nature's philosophies and laws as life's great study, and practise them as life's great work. Let us *learn* and know all we can, and then *do* the very best we know. Let every action be put forth in view of that unending future of which the present forms a constituent part. But, youth, be wise, be good in the present, so shall increasing goodness and happiness be yours for ever and ever.

One closing word about death and futurity. To suppose that it is necessarily painful, is to suppose that this part of nature's works violates all the laws and facts of her other operations. This cannot be. Death is just as complete a provision for good as life itself. Nor need it have any bitterness in order to secure this good. Death is a blessing—*always*—never a curse, and, come when it may to darling youth, growing adolescence, meridian, manhood, or declining age, it comes invariably as a blessing. No human being can possibly die until it is more desirable to die than live, nor until if he lived longer he would suffer more than enjoy. Even violent death is a blessing, whether caused by accident or sickness, acute or chronic, it is a deliverance from pain, never a cause or source of it. Nor will you ever die a premature death until you have so far broken the physical laws, that life, if longer continued, would be a burden and a curse rather than a blessing. It is as a deliverance from the curse of violated law that death comes. And whenever it comes anywhere from manhood up to the point when the life powers having perfectly completed their work, and fully developed an immortal principle, yield themselves to dissolution in order that this spirit principle may enter upon a higher state of existence, it comes *only* to bless. OBEY THESE LAWS and you will die a pure *inanimation*, not of pain, and that death will be more pleasurable than any feature or portion of life before, both in and of itself, and on account of that higher order of pleasure of which it is the vestibule. Tell me not that those quiverings of the flesh, contortions of countenance, rollings of eye, so often seen in the death struggles, are indices of pain. Are they not as likely to be caused by pleasurable as painful sensations? Are they not rather like those spontaneous twitchings of the flesh and limbs often experienced when just falling asleep? Is not the analogy between sleep and death complete? And since going to sleep at night is as pleasurable as any labor or enjoyment of the day, shall not going to our final rest after the labors of life be as pleasurable as any of life's other pleasures? Then fear not death, but simply learn to LIVE RIGHT.

One closing word about our unending future. The immortality of the soul phrenological science completely demonstrates. This point assumed, not discussed, please observe that this part bears to that exactly the same relation which the fore part of life bears to its latter part. As all our life up to our fortieth year influences our forty-first, so every feeling, action and nature of our lives, up to death, correspondingly influences our subsequent being. Our state and being immediately after death will be just what this life will make them, and why shall not every period of that life which is to come bear on its subsequent life just as every period of this bears on all subsequent ones? That is, as all our actions—our entire being—up to forty is a summary of and goes to constitute our forty-first, so shall not our entire being up to death go to constitute and be the embodiment of ourselves for ever after! Our unending future must have that same division of periodicity which appertains to this state. Shall not, then, every year or day of eternity bear on all our subsequent existence, just as our entire entity up

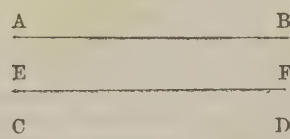
to fifty bears on all subsequent to fifty? This being thus, life becomes infinitely important down to its every moment. Let it then be duly improved. And if this article shall subserve the infinitely important end of prompting its readers to learn and obey life's laws, it will attain the end for which alone it was written.

A NEW THEOREM.

BY F. W. E.

That the following enunciations, viz.:—"Two parallel lines are throughout at the same distance from each other," and "Two lines, A B, C D, (fig. 38,) which are parallel to a third, are parallel to one another," are not theorems but axioms, or exemplifications of axioms, which amount to the same thing.

FIG. 38.



DEMONSTRATION.

Let us, in the first place, refresh our minds with the definitions of an axiom and of a theorem, that we may distinctly perceive their specific difference; and, secondly, present the received definition of parallel lines. If, then, upon a comparison of this definition with the above enunciations, it shall appear that nothing is comprised in the latter but what is expressed also in the former, or is easily deduced from it without an act of reasoning, our point is established.

"An axiom," says Legendre,* "is a proposition the truth of which is self-evident." Mr. Hodge† defines it by saying, "It forces our assent by irresistible evidence, as soon as we understand the terms by which it is expressed. It cannot be proved; because no principles more evident can be assumed, from which its truth could be deduced."

"A theorem is a truth which becomes evident by a process of reasoning called a demonstration."

Hence it appears that axioms and theorems are specifically distinguished from each other in this, that the latter *require* a process of reasoning, in order that their truth may become manifest; while the former are plain and self-evident without it.

"Two lines are said to be parallel," says our geometer, "when, being situated in the same plane, and produced ever so far both ways, they do not meet."

"Parallel," says Walker, when an adjective, means "extended in the same direction and preserving always the same distance;" and when a substantive, "Lines continuing their course and still remaining at the same distance from each other."

It remains, now, that we compare this last definition with the above enunciations, viz.:—"Two parallel lines are throughout at the same distance from each other," and "Two lines, A B, C D, (fig. 38,) which are parallel to a third, are parallel to one another."

Let E express the sense of the first enunciation and D the definition of Walker. If we apply the one to the other, it will be seen that E falls upon D, fills the same space, and perfectly coincides with it throughout; therefore they are equal: for not only are two magnitudes, lines, surfaces or solids equal, when, being applied the one to the other, they coincide with each other entirely,—that is, when they exactly fill the same space; but two propositions, which mean the same thing, which, being analyzed and compared, are found to contain precisely the same simple ideas, are equal. But a knowledge of D being an indispensable prerequisite, in order to proceed to any demonstration concerning parallel lines; and the possession of this knowledge, on the enunciation of a theorem, always being presupposed, it follows that D is equal or equivalent to an axiom; but D and E being equivalent, E is separately equivalent to an axiom. Therefore, the first enunciation is not a *theorem*—something to be proved—but an *axiom*, or an exemplification of an axiom, which amounts to the same thing.

Let E' express the second enunciation and D' the definition of parallel lines in general. We shall find, upon comparison of the one with the other, that the announced relations of E' are necessarily implied in the definition D'.

In order to make this comparison take the three lines A B, C D, and E F contained in the enunciation E', two of which, A B and C D, are respectively parallel to the third, E F; from our presupposed knowledge of the definition D' we perceive immediately and intuitively, that the lines A B and C D must necessarily sustain towards each other the same relation of parallelism which they sustain to the third, E F; for parallelism is in relations what equality is in quantities. If, therefore, two quantities, each of which is equal to a third, are equal to one another, it is equally plain that "two lines, A B, C D, which are parallel to a third, E F," are parallel to one another. Indeed, it is impossible for us to conceive that there could exist three lines, any two of which are parallel, and not at the same time perceive that this mutual relationship exists between them all; for so soon as we admit, for the sake of trial, that one of these lines is in the least inclined towards the others, we perceive the inconsistency of the admission with our assumed hypothesis. No measurement can be so soon performed—nor, when performed, can the conclusion appear any more certain. But that "two quantities, each of which is equal to a third, are equal to one another," is an *axiom*; therefore, that "two lines, which are parallel to a third, are parallel to one another," is an *axiom*.

It is therefore manifest that the following enunciations, viz.:—"Two parallel lines are, throughout, at the same distance from each other," and "Two lines, A B and C D, (fig. 38,) which are parallel to a third, are parallel to one another," are not theorems but axioms, or exemplifications of axioms, which amount to the same thing.

* Elements of Geometry, p. 3.

† Logic p. 69.

CHARACTER AND BIOGRAPHY

OF

LYMAN BEECHER, D. D.

LYMAN BEECHER was born at New Haven, Connecticut, October 12, 1775. He was the son of David Beecher, who was the son of Nathaniel, who was the son of Joseph, who was the son of John; who was born over the water, in Kent Co., England, and came to New Haven with his mother, not with the very first, but among the earliest settlers of New Haven colony. His mother lost her husband after they had embarked, but before the ship had left the harbor. She was a physician and midwife. The Company promised if she would still go with them and afford them professional services, that they would make her support their care. Thus she and her son John, the ancestor of all the New England Beechers, came to America. Widow Beecher pursued her vocation in the town of New Haven, apparently to the satisfaction of all concerned; for the Town gave her a piece of ground for her services in giving the rising generation a fair start in life. The field lay on what was then Sodom Hill, but is now called Mount Pleasant, lying on the old road to Milford. One part of it was sold, and on that now stands the State Hospital. The other portion remained in the family until after the birth of Dr. Beecher, and was then sold. Lyman was born in a dwelling which is still standing in New Haven, on the corner of George and College streets. Some ancestral traits will be of interest, at least to those curious in physiological heraldry. The Beecher blood was dashed with hypochondria. Dr. Beecher himself, his father, and his grandfather, were, in early life, great sufferers from that cause. But in each case, it was confined principally to early life, and wore out with years, leaving a serene and cheerful old age. All his ancestors were devout and professedly religious men. Dr. Beecher's great-grandmother was the daughter of a full-blood Welsh woman—a Roberts. Thus the blood of the Beechers received a happy mixture of Welsh blood, with its poetry and music, and its insatiable and intolerable love of genealogy; for no Welshman ever lived who had not a clear genealogical turnpike opened up to Adam's very front door-yard.

The wife of the second colonial Beecher, viz.—of Joseph Beecher, was a woman of great piety, and of eminent *faith*. She had a large troop of children. She used to say: "All my children *will* be converted; I may not live to see it, but they will surely be brought in." This was fulfilled. The last child was seventy years old before he was gathered into the church, and that after her death.

Dr. Beecher's own mother was a *Lyman*, a family whose blood was made of champagne—joyous, sparkling, hopeful, and against all rebuff and disappointments, hoping still. He was a seven months child, and extremely feeble. His mother died four days after his birth. Her sister, Mrs. Lot Benton, of North Guilford, having no children of her own, took Lyman, at about three months of age, and kept him in her family until he began to "fit for college," which was about his seventeenth year.

Lot Benton was a thorough original; a great, kind heart, hedged about with scolding, ill-natured

manners. Whoever asked a kindness of him surely got it, and a good deal more besides. If one came to borrow a hoe, "why don't you have hoes of your own—what do you hang on to your neighbors for? Here, come back—take the hoe, will ye? I suppose you never will return it—will brake it, I guess." On one occasion Lyman Beecher was driving an ox team so as nearly to graze a plough which lay upon the ground. "There, there, Lyman, you have run over that plough and broke it all to pieces." "Why, uncle Lot, I haven't touched the plough." "Well—I'd a great deal rather you had, than to have gone so near it." Those who wish to see the character drawn out will find it in Mrs. Stowe's *May-Flower*, in the person of *Uncle Tim*.

The manner of Lyman's studying was in this wise: One day while gathering apples in an orchard, Uncle Lot says: "Lyman, how should you like to study, and go to college?" No reply was made, and the work went on. The next day as they were busy at the same work, Lyman says, "Uncle Lot, I think I should like to go to college." Nothing more was said on either side. But the lad was forthwith prepared for studying. One year of preparation in these days sufficed for entering college. He entered Yale College, under the presidency of Dr. Dwight, in September, 1793, at the age of eighteen.

The class of 1797, of which Dr. Beecher was a member, was distinguished for very uniform good scholarship. Near the close of his life Dr. Dwight declared that, "though several classes had afforded some greater men, yet he had never instructed more than one other class which as a *whole* possessed an equal amount of talent." They were remarkable for longevity. Twenty-four of the thirty-seven were alive in 1848.

One night, Mr. Beecher was awakened by a sound at his window, as if some one were drawing cloth through a broken pane of glass; springing up, he dimly saw his clothes disappearing through the broken window—a thief having taken a fancy to them. Waiting for no ceremonies of toilet, he dashed out through the door after him. The rascal dropped the clothes at once, and put himself to his best speed. But Lyman was not a man to be easily out-run, especially when thus stripped to the race. After dodging a few times, and turning several corners, the catiff was seized and marched back by the eager student. He ushered him into his room, compelled him to lie down on the floor by the side of his bed while he more comfortably ensconced in the bed, lay the night long watching him;—the silence being broken only by an occasional "*lie still, sir.*"

In the morning the culprit was taken before a magistrate, who was evidently a lineal descendant of Justice Shallow. The magistrate, after hearing the particulars, asked Mr. Beecher, "whether in turning the corners he lost sight of the man at all." He replied, that he was out of sight but a second, for he was close upon him. "Ah, well, if you lost sight of him *at all*, then you cannot swear to his identity," and so the man was discharged. Mr. B. met the fellow several times afterward, but could never catch his eye.

Mr. Beecher studied theology with Dr. Dwight for a year, and then, according to the custom of the time, was ready to preach on probation for

settlement. We have heard him say that he had great fear that there would be no place left for him, the only vacancy that he knew of being filled about the time. It is reported of him, that when asked to preach on Long Island, he replied, that he had but one sermon in the world, and did not know as he should ever have another.

Of his settlement at East Hampton, L. I., the following is his own account, contributed to a volume of memoirs of the class of 1797, edited by Dr. Murdoch, of New Haven:

"I pursued my theological studies at Yale College, under the instruction of President Dwight; and in September, 1798, was licensed to preach the Gospel by the New Haven West Association. In November of the same year, I commenced preaching on probation at East Hampton, Long Island, where I was ordained in September, 1799. My church and people were of Puritan origin, and had from the beginning enjoyed evangelical instruction, and under my predecessor (Dr. Buel) had been blessed with repeated and glorious revivals of religion. In the latter part of his life, however, numbers of young men of his congregation had become unsettled in their confidence in the Bible and its doctrines, and held revivals of religion in light estimation. I was favored with three seasons of special divine influence, in which almost three hundred were added to the church, and before which the epidemic skepticism passed away. In the third year of my ministry, my labors were suspended for three-fourths of a year by fever and subsequent debility, from which I arose by rural exercise and manual labor. During my residence at East Hampton, I published four sermons,—the History of East Hampton,—on Duelling,—on the Government of God desirable,—and a funeral discourse."

During intervals of his labors, Mr. Beecher was remarkably fond of both fishing and hunting, and the sea-shore gave abundant opportunity for both pursuits, and the inlets, bays, and streams, which had fish or wild fowl, were familiar to him. His first six children were born at East Hampton. His wife was Roxana Foote, of Guilford, Ct., a woman of rare natural disposition and endowments, whose name, at this distance of time from her early death, Dr. Beecher cannot mention without emotion. He was settled upon a salary of \$300 per annum. After the birth of six children, he informed his people that he could not live upon so small a sum; but offered, if his salary were raised to \$500, to *remain with them for life*. They refused to increase the salary, and lost their pastor. We give again, in his own language, the brief account of his next settlement:

"In 1810, I received and accepted a call from the 1st Congregational church in Litchfield, Conn., over which I was installed in June of the same year, and with which I continued my connection till March, 1826,—the most laborious part of my life. In this period I published sermons on the Reformation of Morals;—Building up of waste places;—the death of Oboliah;—the Bible a code of Laws;—the Faith once delivered to the Saints;—the Design, Rights and Duties of local Churches;—and the means of National Prosperity. I also assisted in the establishment of the Connecticut Domestic Missionary Society, the Litchfield County Foreign Missionary Society, the Connecticut Edu-



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cation Society, the American Bible Society, and the Christian Spectator and Connecticut Observer. These various efforts, with protracted labors at home and abroad in revivals of religion, again interrupted my health, and suspended my pastoral labors for six months, and sent me again to rural exercise and manual labor for more than a year.—The results of my labors in Litchfield in souls renewed, was about the same as at East Hampton.”

It was while at Litchfield, that Dr. Beecher recommended *total abstinence*, as a remedy for intemperance earlier, it is supposed, than any other one. As early as 1811, the association of which he was a member, had appointed a committee to report what could be done to stay the progress of intemperance. That report was made, and after lamenting the wide-spread danger, discouragingly said, that there seemed no feasible remedy. Dr. Beecher immediately moved that the committee be discharged, and that another committee be appointed to report *instantly*, a remedy for intemperance. He was made chairman, and reported resolutions at once, recommending to all Christians and good men, the immediate and entire abandonment of intoxicating drinks. The resolution was carried, and this, it is believed, was the first step taken in the great history of Total Abstinence.

The famous six sermons upon Intemperance were first written and preached in Litchfield. A very dear friend of Dr. Beecher, living about four miles from the church, became intemperate. This fact moved all his affection and zeal. The six sermons were born of a heart full of love and grief, and although this did not save the man whose case inspired them, they have, doubtless, saved millions of others; and are still read in almost every language of the civilized world.

We add again the Doctor's account of his removal to Boston and to Cincinnati:

“In 1826, I received and accepted a call from the Hanover Church in Boston, where I continued six and a half years. This, though not the most

exhausting, was the most active and intensely interesting period of my Pastoral life. These years were employed almost constantly, at home and abroad, in promoting revivals of religion, in which many of the orthodox churches were quickened and their numbers and moral power greatly augmented. In this time the “Spirit of the Pilgrims” was established for the elucidation and vindication of the truth; and it performed successfully the work of its day. My publications while in Boston were, a Review of the Review of my Sermon on the faith once delivered to the saints;—a Reply to Johnson's Report on the Sabbath;—the Groton Report, establishing the rights of the Congregational Churches of the State, in opposition to sundry legal decisions against them;—Infant Damnation not a doctrine of the Calvinistic system, in reply to sundry anonymous writers;—the Resources of the Adversary, preached before the Board of Foreign Missions;—the Memory of our Puritan Fathers, preached at Plymouth at the anniversary of the landing of the Pilgrims;—Dependence and Free Agency;—Six Sermons on Intemperance, preached in Litchfield, and delivered again and published in Boston.

“In 1832, I received a call to the Presidency of Lane Seminary near Cincinnati, Ohio, where pledged endowments of sixty thousand dollars depended upon my acceptance; and considering the immense importance of an early educated, evangelical ministry at the West, I accepted the call, and for ten years performed the official duties of the Institution, and the duties of the Pastoral relation in the 2nd Presbyterian Church of Cincinnati. Since that time, though released from Pastoral care, I have, till within a few Sabbaths, been habitually employed in preaching the Gospel as before. The trials attendant on rearing such an institution in a new country, and the agitation of the vexed question, and the rendings of the church, and the loss of funds by the pressure of the times, have not been small; but they have

been lightened by the tokens of Divine favor, in the addition to my church of many who will I trust be saved, and in enabling us to send from the Institution, three hundred young men to preach the Gospel to the West and East, and North and South, and to the Pagan and Papal lands, and the islands of the sea.—Before my arrival at Cincinnati, an active opposition commenced—a part of the general movement which tried Duffield and suspended Barnes, and eventuated in regular charges against me, and a trial and acquittal before Presbytery and Synod. The case was then carried by appeal to the General Assembly, and by the prosecutor withdrawn at his own request, and, as he said, by advice of the friends he had been accustomed to consult, and with, I believe, the unanimous consent of the General Assembly, certainly by a very large majority.—My publications in Cincinnati have been, a small volume on Political Atheism; another, entitled a Plea for the West; also a Plea for Colleges; and Lectures to Artisans, published only in the newspapers.

“In my domestic relations, my cup of mercy, though not unmingled with bitterness in the death of two beloved wives, two infants, and an adult son in the ministry, has nevertheless been filled with pure, copious, and habitual enjoyment, especially in the early conversion of my children, and their blessed affection for me and usefulness in the Church of God.”

Dr. Beecher is very compactly built, with a broad and deep chest; head, large, and evenly developed; hair, black and erect, receding from his forehead; eye, light blue, inclining to gray; nose, large, long, and broad; large mouth; forehead, wide and square, rather than high, but much higher, in fact, than at first appears. From early life he has been quick, restless, energetic, persevering, and bold. These traits have so strong a development in public, that an impression exists that he is of a hard and severe character,—than which nothing can be more untrue. He is, in social life, deeply affectionate, tender, and simple; in hours of relaxation fond of amusement, of music, of field sports, and inclined to mirthfulness. His mind is logical, rather than metaphysical. His reasoning is that of strong common sense. His most powerful efforts have been those in which his social and moral emotions have received embodiment and expression. It was his *heart*, translated into *intellect*, that constituted his power. It was not Intellect, narrowly defining and coldly arranging objective truths, that gave him success. Though, after the manner of New England, he studied a logical method, and we believe valued highly his power of definition and statement, and not without good reason either, yet other men, his inferiors, have surpassed him in this. But, when he had marked out the framework of his discourse, and, with no inconsiderable ability, had gone through with the process of construction and proof, he then began to develop his peculiar characteristics,—those in which the secret of his power lay. On one occasion he defined his ideas of eloquence by saying, “*Eloquence is logic set on fire.*”

Propositions must be proved. But great moral truths have no proof except in the experience of the speaker and the consciousness of the hearer. When his own emotions were thoroughly aroused,

when he *took truth for granted*, when his thoughts were transfused with the most fervid moral and social emotion, and with vigorous tongue, in original phrase, interlaced with short and glowing illustrations, which glowed and ripened into the boldest metaphors, then his power was electrical, and the audience was swayed to his sonorous voice as trees in a forest to the rush of autumnal winds.

There was, in his prime, an admirable mingling of reasoning, fact, emotion, wit, and pathos. These qualities were not pre-arranged, but spontaneous; they were not in the sermon as prepared, but in his heart who prepared it.

Dr. Beecher was never a student, but always a laborious thinker. He studied with his pen, not with books.

From early in his career, he was afflicted with an irritable stomach, which, at some periods, threatened to lay him aside from the ministry. And nothing but the most skilful care of his own health enabled him, through a long life, to go through labors which seem almost incredible. At East Hampton, on Long Island, he was familiar with every bay and fishing-ground, and with every cove where wild fowl resorted. At Litchfield, Ct., he resorted to the soil, without forsaking the rod and the gun, for exercise and health. In Boston he rowed in the harbor; sawed his own wood; brought home his marketing, for the sake of the exercise of carrying a basket. Dr. Beecher became quite an adept in filing and setting saws. Much of his studying was done over his saw, or with file in hand. On one such occasion he said, "The way to write easily is to get all your thinking done first, and then let the hot metal out into the mould of your plan," having in his mind the idea of metal casting. When the weather was bad, the Doctor resorted to his cellar, where several loads of sand were stored, which were lustily shovelled from one side of the cellar to the other—like many metaphysical disputes and casuistries—sand at best, and by discussion only changed in place. He walked quick, worked quick, thought quick, and rode quick. His absorption in thought gave rise to absent-mindedness and to forgetfulness, frequently to ludicrous stories. On several occasions he entered his neighbors' houses in Boston, for his own, and was only awakened to the truth by the appearance of the kind mistress, who saluted him with—"Good morning, Doctor; we are happy to see you in our house." But, in one case, in another mansion, where the good woman had a sweet heart, but a sour tongue, the salutation was more piquant:—"Doctor, if you can't find your own house, I wish you would hire a man to go and show you." Well, it was not very comfortable to have a neighbor walk into your parlor, with two or three clergymen in train, appropriate your chairs, call for the servants, and even stand at the foot of the stairs, calling out, "My dear—my dear—will you come down!" Hundreds of stories related of the Doctor are mere fictions, or ascriptions to him of things belonging to other men. He once said, if I should write my own life, the first volume should contain the things which I did *not do* and did *not say*. Nevertheless, not a few are authentic.

In a trip along the coast of Connecticut, in a small craft, for his health, being detained by baffling winds, it was in the midst of church service,

on a Sabbath morning, that he landed at a village where only the clergyman knew him. He was in full sea-rig. His entrance to the audience-room attracted no attention. But, when, during the prayer, after sermon, he walked up the aisle, and began to ascend the pulpit steps, all eyes were on him. The young people tittered, and the *tithing men* began to look authoritative, as if business was on hand. The officiating clergyman, at the close of his prayer, cordially shook him by the hand, to the growing surprise of spectators,—not lessened by the Doctor's rising to make some "additional remarks." "When I began," we once heard the Doctor say, "I could see all the good and sober people looking rather grave at such an appearance, while all the young people winked at each other as if they expected some sport. But it was not long before I saw the old folks begin to look up and smile, and the young folks to look sober." If any one has heard Dr. Beecher, in one of his best moods, in an extemporaneous outburst, they can well imagine with what power an application would come from him, and how the sudden transitions of feeling, and the strange contrasts between his weather-beaten appearance and seaman's garb, and his impassioned eloquence, would heighten the effect. When he concluded, he turned to the pastor and said, "How could you have such a grand sermon without any application?" "I wrote out the body of the sermon, meaning to extemporize the application, but after you came in it scared it out of my head."

The finest effects of his mind are not in his writings, but were unexpectedly thrown out in the inspiration of speech, or in conversation. Many apothegms and condensed sentiments, if recorded, would become popular proverbs.

Dr. Beecher is now nearly eighty years old, and is still vigorous and laborious, and his simple habits, his temperance, his buoyancy and cheerfulness, and his habits of physical exercise, have prolonged a life to this degree, which began feebly, and which has always been threatened by dyspeptic ailments. In closing, we may put together several characteristic incidents of various kinds, the authenticity of which we believe unquestionable.

He once received from several ladies of his church a sum of money for his wife, to be used in the purchase of a carpet. It was put into his vest-pocket, and of course forgotten. There was about this time an effort on foot to build an orthodox church in a neighboring village, in which the doctor took great interest. Meeting a gentleman engaged in the enterprise, the doctor expressed a wish to give something towards it himself. Ransacking his pockets, he discovered this carpet money, and expressed great surprise at its unexpected presence. "Why—when did I get this? I am sure I don't remember this money! Well, it is plain Providence provided it for this cause." Accordingly it was given. Not many weeks after, the lady donors called, expecting to see a new carpet on the pastor's parlor. Nothing was known about it by the good wife. The doctor was summoned, and the case stated. "There, that was it! I remember now. It must have been the money I gave for that church!"

When he was about sixty-eight or seventy years of age, he visited a son in the interior of Indiana. One of the young men in the village kindly vol-

unteered to go out with the doctor to hunt. After some success, they took a little circuit each of his own. Hearing the doctor's gun, Mr. V. made toward him, and to his surprise, saw the doctor, boots and coat off, about twenty feet up a tree, and making his way nimbly. "Doctor, doctor, what are you doing?" "I shot a squirrel, and he ran into that hole, and I'm determined to have him out." It was only on the promise of his young friend that he would go up and eject him, that he consented to give over this perilous climbing.

When about seventy-five years of age, he spent a fortnight in the eastern part of Maine. A party of gentlemen, at Calais, went with him, upon a little expedition into the Indian territories, spending several days there hunting and fishing. When about to embark upon a chain of lakes in birch canoes, the Indian guide, Etienne, rather objected to so old a man attempting the adventure, fearing that he would give out. He did not know his man. The doctor rowed with the best of the youngsters; caught more trout than all the party together, and returned each day from the various tramps, in the lead; eat his fish on a rock, with a sea-biscuit for a trencher, and fingers for knives and forks; slept on the ground upon hemlock branches under the tent, and, at length, the Indian guide went from the extreme of deprecation to the highest expression of admiration in his power,—saying, "Ah! old man, all Indian!"

While residing on Long Island, in early life, he was returning home just at evening from a visit to old Dr. Woolworth. Seeing what he thought, in the dark, to be a rabbit by the road-side, a little ahead, he reasoned with himself—"They are rather tender animals—if the fellow sits still till I come up, I think I could hit him with these books," a goodly bundle of which he had in his handkerchief. Hit him he surely did; only it proved to be not a rabbit, but a skunk. The logical sequences followed, and he returned to his family in anything but the *odor* of sanctity. In after life, being asked why he did not reply to a scurrilous attack which had been made upon him, the doctor answered, "I discharged a quarto, once, at a skunk; and I then made up my mind never to try it again."

During the prevalence of a revival in his church, in Boston, the number of persons desiring religious conversation was so great, sometimes amounting to several hundred, that he was accustomed to employ younger clergymen to assist him. On one occasion, a young Andoverian was conversing with a person who believed herself to be converted, within the doctor's hearing. The young man was probing the grounds of her evidence, and among other questions, was overheard asking the lady, if she "thought that she was willing to be damned for the glory of God." Instantly starting up, the doctor said to him, "What was that you were asking?" "I was asking her if she should be willing to be damned for the glory of God." "Well, sir, would *you* be willing?" "Yes, sir, I humbly hope I should be." "Well, then, sir, you *ought* to be damned." And, afterwards, he took occasion to enlighten him to a better theology.

The position which Dr. Beecher has held in the great moral movements of the day remain to be stated. Long may it be before his removal to a better land shall give any pen occasion to write this honorable portion of his history.

THE NATURAL HISTORY OF MAN.

BY WILLIAM C. ROGERS.

PREFACE.

I PROPOSE to furnish to the readers of the AMERICAN PHRENOLOGICAL JOURNAL a series of articles upon the Natural History of Man, in which I shall endeavor to bring the researches of the most profound Anatomists, Physiologists, and Naturalists, within the reach and comprehension of all, divesting the subject of the formalities of a strictly scientific investigation, and yet adhering closely to all the facts and arguments which such an investigation sets forth. In a word, I shall endeavor to popularize the study of the Natural History of Man.

My reasons for doing this are many. I hope thereby to call the attention of the young to a subject which opens a vast field for the exercise of all their intellectual powers, the study of which shall divert them from the perusal of the poisonous emanations of a corrupt press, and the pursuit of which shall enrich, ennoble and adorn their intellects, upon whose cultivation and power the future of our nation depends.

I do not write so much for the middle-aged and the old. With them the twig has long since bent, and the tree has become irreparably inclined. I write for those who, like myself, are just stepping upon the stage of action, and who shall soon possess all that is to be possessed on this earth, who shall flourish for a season, and who shall, departing hence, leave the impress of their intellect upon the destinies of a race—a nation—a world.

The class for which I write are most of them poor in this world's goods: consequently the elaborate works of Pritchard, Carpenter, Lolly, and a host of others, are beyond their reach. I shall therefore seek to present to them a synopsis of their labors, not confining myself, however, strictly to the subject announced in the caption of this article, but bringing in so many of the collaterals as shall further the ends for which this journal is published, and in this manner throw light upon the science of which it is the exponent in America.

CHAPTER I.

The Physical Characteristics of Man which distinguish him from those Lower Animals which present the nearest approach to him in general Structure and Aspect.

THERE are not wanting many, even at the present day, who affect to believe that man was originally an ape, and that he learned from long experience to walk erect and to employ his hands for the purposes for which he now uses them.

It is true that there are many points of resemblance between this order of animals and man, but when we have collected all the distinctive peculiarities of man as distinguishing him from this class of Mammalia, we will find the difference to be greater between these two than that existing between any other two species which rank next to each other in the whole animal kingdom.

The first and most striking characteristic of man is his *erect attitude*.

For this he is fitted by the structure and peculiar arrangement of his whole osseous system, and in comparing him in this respect with the Orang and Chimpanzee, which of all other animals most nearly resemble him in structure and aspect, it will be necessary for us to present only the more general

differences between the two, in order that we may, by avoiding scientific technicalities and minutiae, arrive at a more satisfactory and comprehensible conclusion.

The heads of all animals are attached to the vertebral column or back bone, by articular surfaces called condyles. In man these condyles are so placed that a perpendicular, dropped from the centre of gravity of the head, would fall between them, and as they have a horizontal direction when the body is upright, the weight of the skull is laid vertically upon them, and there almost perfectly balanced. But as the posterior part of the head is entirely composed of solid matter, while the anterior part contains many cavities, the foramen magnum, (whose office it is to transmit the spinal cord as it issues from the skull, and whose position is directly between the condyles), is not placed in the centre of the base of the skull, but just behind it, thus compensating for the greater specific gravity of the posterior part of the head. There is, however, a little over compensation, by which the head is inclined to droop forward and downward when all the muscles are relaxed. This difficulty is obviated by the larger size and greater number of the muscles attached to the head posterior to the condyles, which are evidently intended to counteract this over compensation, and which enable us to preserve the head in equipoise for a whole day without fatigue.

In the Chimpanzee and Orang, however, we find this same foramen magnum situated in the middle of the posterior third of the base of the skull; and, as we descend the scale of mammalia, we find that it approaches nearer to the back of the skull, and at last comes out nearly in a line with its longest diameter, as we see in the horse.

"The obliquity of the condyles differs in a similar degree. In all mammalia except man, their plane is oblique, so that if the head were equally balanced upon them, the force of gravity would tend to carry it forwards and downwards. In man the angle which they make is very small; in the orang it is as much as 37° , and in the horse their plane is verticle, making the angle 90° ." The conclusions to be deduced from these facts are the following:—If the horizontal were man's natural position, his head, instead of being nearly balanced as in the erect posture, would hang at the end of the neck, so that its whole weight would have to be supported by some external and constantly acting power. But for this, nature has made no adequate provision either in his osseous or muscular system. In other mammalia a strong, thick ligament, called the *ligamentum nuchæ*, or *ligament of the neck*, arising from the dorsal and cervical vertebrae, and inserted into the most prominent part of the occiput, maintains the head in this position; but of this there is scarcely any trace in man. "In the horizontal position, therefore, he would have the heaviest head, and the least power of supporting it."

It is unnecessary to prove that the erect position is unnatural to the highest order of apes, since the converse of the above and the following facts in regard to man are true of them. It is true they may be taught to assume and maintain it, but it is so foreign to their whole physical structure that it violates every law of that structure, and, if persisted in, produces serious constitutional disturbance, disease, and probably death.

Another result of the erect attitude of man is the position of the face immediately beneath the brain, so that its front is nearly on the same plane as the forehead. The muzzle of man has little if any projection; he is therefore unfitted for the horizontal position, since, in that position, he would be unable to seize his food from the ground without bringing his forehead and chin, as well as his mouth, in contact with it; he would be unable to perceive any other odors than those emanating from the ground or his own body, and he would have to make as painful an effort to examine with his eyes any object directly in front of him while on all fours, as he would now have to keep his eyes fixed upon the zenith. The reverse of all this is true in regard to the quadrumana, or four-handed animals. Their natural position is unquestionably that in which the body is thrown forward upon the anterior extremities. In this position the head is directed forward without an effort, and, from the peculiar manner in which the head is articulated with the spine, and from the obliquity of their condyles, they are enabled to assume the erect position without difficulty and to maintain it for a considerable length of time.

Another result of the erect attitude of man is the peculiarly curved arrangement of the vertebral column, its shape, its size, and its developments.

In considering the first of these vertebral characteristics we find that a perpendicular, dropped from the summit of the spine, would fall exactly on the centre of its base, though from its curve no such a result would at first be expected. Thus we find the head balanced upon a column so arranged that its curves shall diminish the effects of jars, jolts and concussions, at the same time that its centre of gravity shall be that of the head also.

From the consideration of the second vertebral peculiarity, we find the *shape* of the spinal column to be pyramidal, the apex supporting the head, and the base resting upon the centre bone of the pelvic arch, the sacrum. In considering, also, the *size*, (the third of the above-mentioned peculiarities), we find the base of this pyramid to be very broad, and to rest upon a broad foundation, thus giving strength and security to the whole superimposed weight.

In examining the *developments* of the vertebral column of all mammalia, we find an exact proportion existing between the bony processes and the muscles thereunto attached. As the head and trunk of man is so evenly balanced upon his pelvis, he has no occasion for strong muscles to be attached to his dorsal and cervical vertebrae; but, since his whole weight is to rest upon a narrow foundation, and there be balanced during violent action, strong muscles are necessary to perform these functions, and strong processes needed to give these muscles firm attachment, and we find both in the lumbar region of the vertebral column.

The reverse of all this is true of the Orang and Chimpanzee. In them the vertebral column is almost a straight line, its shape is much less pyramidal, its size more uniform throughout its whole length, and its developments far different from those of the human species. In other animals the more powerful muscles are situated above their loins, and consequently the processes of their dorsal and cervical vertebrae are more largely devel-

oped than their lumbar. A moment's reflection will show that this state of things can only exist in animals whose natural position is horizontal—whose vertebral columns are parallel with the surface of the earth.

The vertebral column of man rests upon a pelvis of greater proportional width than that of any other animal. The contents of the abdomen thus have a broad support; while the articulations of the thigh bones are thrown very far apart, so as to give a wide basis of support; and by the oblique direction of the whole pelvis, the weight of the body is transmitted almost vertically from the articulation of the back bone and the sacrum, to the upper part of the thigh bones.

The lower extremities of man have a greater proportionate length than those of any other of the mammalia, except the kangaroo tribe. It is therefore evident that if man's natural position was the horizontal, he would either be compelled to travel on his hands and knees, thus dragging his legs and feet behind him as useless burdens, or to elevate himself upon his toes, with his head down, and exert himself violently at every attempt to rotate his thighs in order to bring them forward. But nature never commits such blunders as these. That which she does she does well, and if we study her works closely we find that she has adapted all living beings for their particular elements, by a delicacy of structure and simplicity of mechanism which is altogether unrivalled in perfection by any of the works of man.

The thigh bones of the human species are of great length, and, by their obliquity, approximate each other quite closely at the knees, thus giving to man, in his upright position, a graceful and firm carriage, which he could not otherwise possess. The articular surfaces forming the knee-joint in man are very broad, and the whole weight of the body rests upon the expanded condyles of the tibia, or large bone of the leg; thence it is transmitted to the foot, whose bones, twenty-six in number, form an arch, upon the summit of which the whole weight of the body rests. This arched form of the foot, and the natural contact of the heel with the ground, are peculiar to man alone.

It is merely necessary to remark that the legs and feet of the Orang and Chimpanzee differ materially from those of man, and are so evidently intended for horizontal progression, for grasping and for climbing, that we wonder at their attainment of even a weak and imperfect carriage in the upright position.

"The other parts of the human body concerned in locomotion are exactly adapted to the peculiar construction of the skeleton. The tibia is kept erect upon the foot by very powerful muscles forming the calf of the leg—a prominence observed in no other animal in nearly the same degree. The extensors of the leg upon the thigh are much more powerful than the flexors, an arrangement seen in no other animal. The muscles by which the body is kept erect upon the thigh are of far greater size than is elsewhere seen. In the peculiar form of his trunk man differs from most other mammalia. His chest is large, flattened in front and expanded laterally; his breast bone is short and broad; the space between the lower ribs and the pelvis is very considerable;

and the contents of the abdomen are almost entirely supported by the broad and expanded bones of the pelvic arch.

"From all these facts," and many more which our limits have compelled us to omit, "it is an indisputable conclusion that the erect attitude and biped progression alone are natural to man: and we must regard as in a great degree fabulous, all those histories of supposed wild men, who, it has been said, were found in woods, dumb, hairy, and crawling on all fours." On the other hand, a like investigation into the structure, nature and habits of the anthropoid, or man-like apes, "would prove that their movements are not easy or agile, unless they employ all their limbs for the support of their bodies;" and consequently it follows, that the horizontal is the only natural position for them to assume during progression.

But there is one peculiarity which is the characteristic of man alone, and that is, the possession of two hands, for he only is *two-handed*. "That," says Cuvier, "which constitutes the *hand*, properly so called, is the faculty of opposing the thumb to the other fingers, so as to seize the most minute objects,—a faculty which is carried to its highest degree of perfection in man, in whom the whole anterior extremity is free, and can be employed in prehension." "The faculty is chiefly dependent on the size and power of the thumb; which is more developed in man than it is even in the highest apes. The thumb of the human hand can be brought into exact opposition to the extremities of all the fingers, whether singly or in combination: whilst in those quadrumana (or four-handed animals) which most nearly approach to man, the thumb is so short and weak, and the fingers so long and slender, that their tips can scarcely be brought into opposition, and can never be opposed in near contact with each other with any degree of force. Hence, although admirably adapted for clinging around bodies of a certain size, such as the small branches of trees, &c., the extremities of the quadrumana can neither seize very minute objects with such precision, nor support large ones with such firmness, as are essential to the dexterous performance of operations for which the hand of man is admirably adapted. Hence the possession of *four hands* is not, as might be supposed, a character which raises the animals that exhibit it above two-handed man; for none of these four hands are adapted to the same variety of actions of prehension of which he is capable. There is much truth, then, in Sir Charles Bell's remark, that "we ought to define the hand as belonging exclusively to man. There is in him what we observe in none of the mammalia that approach him in other respects, a complete distinction in the functional character of the anterior and posterior extremities; the former being adapted for prehension alone, and the latter for support alone. Thus each function is performed with a much higher degree of perfection than it can be where two such opposite purposes have to be united. But it cannot be said with truth (as some have maintained) that man owes his superiority to his hand alone; for without the directing mind, the hand would be comparatively valueless. His elevated position is due to his mind and its instruments conjointly; for, if destitute of either, mankind would be speedily ex-

tinguished altogether, or reduced to a very subordinate grade of existence."

From the above facts and arguments we perceive that those who consider themselves as overgrown apes are, as far as physical characteristics are concerned, wrong in their premises, and have neither nature nor truth to substantiate their position. But if, after a careful perusal of the above, they still continue of the same mind, the conclusion is irresistible that, however much they may differ *physically* from their reputed forefathers, the apes, *mentally*, at least, they have made no advance since the creation, and may reasonably hope, in the course of time, to arrive at such a condition of mental apeshood, as to be admitted by the apes themselves as one of their own number, whose ancestors accidentally or criminally strayed out of the good old paths of their more remote forefathers.

We have considered those physical characteristics which most obviously distinguish the order Bimana from the order Quadrumana; but there are still minuter, but not less important modifications and peculiarities, which it may not be uninteresting to examine in a cursory manner.

Man is distinguished from all other tribes of living animals by the evenness and equality in length of his teeth, and by their close approximation in each jaw. Their position is also vertical—thus giving to the human face its most characteristic feature—the prominent chin. He has no occasion for a prominent muzzle, since he divides his food and raises it to his mouth by the agency of his hands. Unlike other animals, he is naturally destitute of weapons of offence or defence, and he cannot be regarded as their superior in muscular power, since he is inferior in swiftness or agility to animals of his own, or even inferior size. He is so slow of growth, that during his minority most other animals acquire their greatest degree of strength, gradually sink into decay, and finally die of old age. And the length of his life is proportioned to the length of his minority, and is greater than that of all other mammalia. At birth he is the most helpless of all animals; and is utterly unable to seek his own food for many years after that event. He is inferior to most other animals in the acuteness of his special senses, but has the ability to educate and improve them, as well as his muscular strength also. He possesses the power of adaptation to varieties in external conditions, and is capable of sustaining the highest as well as the lowest extremes of temperature and of atmospheric pressure. His diet is naturally of a mixed kind, but he can support himself on either animal or vegetable food exclusively. He is further characterized by a brain of greater size and more complexity of structure than any other animal, and his superiority in intellect is exactly proportioned to this great size and complexity; for we find, that those animals which present these human characteristics in the greatest degree, also give indications of mind, so to speak, in the ratio of this degree.

Man has been enabled, by his superior reason, to overcome all apparent defects in his organization, and to subdue all other animals and reduce them to subjection unto himself. "His intellect can scarcely suggest the mechanism which his hands cannot frame; and he has devised and con-

structed arms more powerful than those which any other creature wields, and defences so secure as to defy the assaults of all but his fellow-men."

For more particular information in regard to the subjects treated in this chapter, the reader is referred to Dr. Carpenter's *Principles of Human Physiology*, division 12 of chapter 1st, on the "Characteristics of Man," from which the un-ascrbed quotations above contained are taken.

CHAPTER II.

The Mental Characteristics of Man.

THE mind has occupied itself upon its earthly tabernacle, the body, for ages after ages, and yet its knowledge of that body's structure, development, and essence is so imperfect, that when another thousand years shall have rolled six times away, its task will be incompleated—there will be mysteries which it cannot fathom, and unsolved questions which eternity and God alone can answer.

If this be true of the body, whose every property comes within the reach of our finite senses, how much more must it be true of the mind, whose presence sanctifies, ennobles, and preserves the body, and whose existence is known only by the mighty acts which it accomplishes?

From a comparison of the mind of man with that of the lower animals, we find his characterized by the possession of, 1st, Reason; 2d, Insatiable desires for knowledge and power; 3d, Articulate language; 4th, Moral sentiments; 5th, Belief in a Deity; and, 6th, Hope of immortality.

Instinct is common to both man and brute, but is found to be inversely proportioned to reason; hence we say that man is governed by reason and the brute by instinct. This leads us to a definition of the two terms.

Reason, the first attribute of the mind of man, may be defined to be the intentional adaptation of means to ends, with a knowledge or belief, on the part of the actor, that the means employed will produce the ends desired.

Abercrombie defines reason as "the exercise of mind, by which we compare facts with each other, and mental impressions with external things."—*Intellectual Philosophy*, sec. 10.

"An instinct," says Paley, "is a propensity prior to experience and independent of instruction."—*Nat. Theol.*, p. 170.

"By pure instincts are meant those which, independent of all instruction and experience, instantaneously produce certain actions when peculiar objects are presented to animals, or when they are influenced by peculiar feelings."—*Smellie's Phil. of Nat. Hist.*, p. 111.

From the above, we perceive that reason, in the highest sense of the term, is a faculty which, in man, is superadded to the instincts, and, to a limited extent, governs and controls them. We say, "to a limited extent," for man, in common with other animals, is swayed by instincts which do not acknowledge the supremacy of reason. We may therefore safely infer, "that the reasoning powers of man differ rather in degree than in kind from those of the inferior animals."

The second mental characteristic of man we have laid down as "An insatiable desire for knowledge and power." It is this desire, "peculiar to him alone, which urges him to attempt and perse-

vere, through long successive ages, in the effort to obtain a conquest over the physical agencies of the elements, and to render the properties of surrounding bodies subservient to his uses and wants. While the lower tribes of animals are sports of destiny and of external condition, and make no efforts to rise in the scale, man, on the other hand, gains victories over the elements, and turns their most powerful and formidable agencies to the promotion of his own pleasures and advantages. Hence it comes to pass that man is a cosmopolite; that while each tribe among the wild inhabitants of the forest can exist in only a comparatively small tract of the earth's surface, man, with those creatures which he has chosen for his companions from time immemorial, and has with him in all his wanderings, is capable of living under every clime, from the pole to the equator."—*and Nat. Hist. of Man*.

When the sensual desires of the brute are pacified, and he is unthreatened by danger, he commonly falls asleep, or at least remains at rest. "But such is not true of man—at least of civilized man. With his appetites satisfied—with ample provision for every physical necessity, and exempt from even the remotest apprehension of harm—still, actuated by a class of wants above those of his mere animal nature, does he remain awake,—observing the objects and phenomena around him, reflecting, perhaps, on his own mysterious nature—its complicated relations—its inscrutable destiny. Or, unsatisfied with the present, is stretching his view far into the dim and misty future, and judging, or trying to judge, of its fast coming events. Nor yet can his expanding mind be bounded by the world in which he dwells, but grasps at the universe and eternity, and space and time are too limited to contain it.

"This curiosity, this insatiable appetite for knowledge, or the discovery of new truths, seems an attribute especially of our own nature, and is the stimulus ever urging us forward in the path of intellectual advancement. Scarcely has the infant become familiar with the light of heaven; hardly does expression begin to brighten its vacant eye, ere it evinces its incipient curiosity in touching, tasting, smelling, hearkening—and is thus treasuring up ideas of sensation, which are afterwards to be compared, abstracted, combined, or, in other words, to be worked up into various new forms, constituting new and inexhaustible sources of mental progress."—*Sweetzer's Mental Hygiene*, 2d ed., pp. 88, 89.

Associated with this insatiable desire for advancement in knowledge and power, is a capability of improvement which, we have reason to believe, is as unlimited as this desire is insatiable. "To this do we owe all the arts, refinements, and comforts of modern life. Intellect is indeed power: no bounds can be fixed to it. The laws of nature, the force of the elements, the swift lightning—are all turned and rendered subservient to its mighty purposes."—*Op. Cit.*, p. 43.

"One of the most important aids to the use and development of the human mind is the power of producing articulate sounds or language, of which, as far as we know, man is the only animal in possession. There is no doubt that many other species have certain powers of communication between individuals, but they are probably very

limited, and of a kind very different from a verbal language."—*Carpenter's Phys.*, sec. 60.

It is perfectly obvious to the reflecting mind, that the language of reason must be more extensive than that of instinct, and more complicated and comprehensive as reason is superior to instinct; and, further, as man is swayed by both, his language must be doubly intelligible and doubly intricate. Weeping and laughter may be regarded as a part of the language of instinct, since at times no power of reason can control them, and they, as expressive of certain mental conditions, appear to be peculiar to man alone.

Closely allied to spoken language, and the result of it, and a high endowment of intellect, do we find written language, which is so peculiarly a production of human reason, as to be often cited as a distinctive evidence of its superiority to brute instinct.

But there remain other characteristics of the human mind, which, in one view of the subject, are as superior to reason as reason is superior to instinct. We refer, in the fourth place, to the moral sentiments, which sanctify and ennoble the workings of intellect, and open to it a vast field of knowledge and power which is wholly unknown to minds of an inferior grade.

And, closely allied with the moral sentiments, do we find, 5th, a belief in a Deity, and 6th, a hope of immortality, as so peculiarly characteristic of man, as to have won for him the title of "The only religious animal."

On the 5th of these characteristic attributes of man says Carpenter (*op. cit.* § 61):—"This may take various forms, but is never entirely absent from any race or nation, although (like other innate tendencies) it may be wanting in individuals. Attempts have been made by travellers to prove that particular nations are destitute of it; but such assertions have been based only upon a limited acquaintance with their habits of thought, and with their outward observances. For there are probably none that do not possess the idea of some invisible power external to themselves; whose favor they seek, and whose anger they deprecate by sacrifice and other religious observances. Closely connected with this belief in an unseen existence, is the hope of immortality, which has been implanted by the Creator in the mind of man; and which, developed as it is by the mental cultivation that is almost necessary for the formation of the idea, has been regarded by the philosophers in all ages as one of the chief natural arguments for the immortality of the soul. By this Immortal Soul, the existence of which is thus guessed by man, but of whose presence within him he derives the strongest assurance from Revelation, man is connected with beings of a higher order, among whom intelligence exists, unrestrained in its exercise by the imperfections of that corporeal mechanism through which it here operates; and to this state,—a state of more intimate communion of mind with mind, and of creatures with their Creator,—he is encouraged to aspire, as the reward of his improvement of the talents here committed to his charge."—*Carpenter, op. cit.* § 61.

Many of my readers may be ready to inquire, why I have not considered the possession of a soul as the first and most important characteristic of man; and to them I can make no better answer

than to cite the following from Pritchard's *Natural History of Man* :—

"By some it may be said that man is distinguished from the lower tribes by the possession of an immaterial soul, a principle capable of conscious feeling, of intellect and thought. To many it may appear a paradox to ascribe a soul to the inferior tribes of creation, yet it is difficult to discover a valid argument limiting its possession to man. The phenomena of feeling, of desire and aversion, of love and hatred, of fear and revenge, and the perception of external relations as manifested in the life of the brute, imply, not only through the analogy which they display to the human faculties, but likewise from all that we can learn or conjecture of their particular nature, the superadded existence of a principle distinct from the mere mechanism of material bodies. That such a principle must exist in all beings capable of sensation, or of anything analogous to human passions or feelings, will hardly be denied by those who perceive the force of arguments which metaphysically demonstrate the immaterial nature of the mind. Though we may doubt that beasts have imperishable souls like men, we may venture to conjecture that there may be immaterial essences of divers kinds, and endowed with various attributes and capabilities."—*Pritchard, op. cit.* p. 2.

There are many who, from the consideration of the mere physical characteristics of man, might conclude that, since "he is a being composed of the same materials and framed on the same principles as the creatures he has trained for his service, and slays for food,"—since "the points of resemblance are innumerable, and extend into the arrangements of that mechanism which maintains the physical life of the body, admits of its decay, brings forward its development and prepares a succession of similar beings to perpetuate the race,"—the savage was man's only natural and happy condition. They contend, further, that, in the early days of his creation, he inhabited a warm and genial climate, abounding in all the productions necessary for his support and preservation, that he lived solitary, naked and savage, roamed without care or thought over the face of the earth which he held in common with the brute, and fed at will on the roots and fruits which the teeming soil spontaneously brought forth. "Then, say they, he was pure and innocent, exempt from all those multiform and painful maladies which now afflict and shorten his career; his life glided on in a smooth and happy current, and when death at last overtook him, it came, not as at present, fraught with pains and terrors, but like the tranquil sleep which steals over the wearied senses of innocent childhood. Here, free from all those lights and shadows of the soul which spring from cultivated intellect, like the brutes, he was happy in the bare consciousness of existence—in exercising his limbs—in basking in the sunshine, or cooling himself in the shade,—and in the gratification of his mere animal propensities."—*Sweetzer, op. cit.* pp. 41-2.

But those, on the other hand, who have not only studied the physical characteristics of man by themselves, but also considered their relations to his mental characteristics, perceive that, though man may be corporeally a brute, yet intellectually he is almost a god. Perceiving the intimate connection between mind and body, they have studied

into the functions of each separate organ of the latter, knowing that, as mind itself is immaterial, our only means of studying its nature and essence with success, is to inform ourselves correctly on all subjects connected with its material organs. They have studied into the structure and functions of every organ in the human mechanism, and, by the assistance of comparative anatomy, have, with two or three minor exceptions, ascertained the exquisite adaptation of each separate part to the performance of its particular function. And that which is true of other portions of the body is equally true of the brain. "To many who have studied the functions of its different parts, there appears the same admirable adaptation of THEM to the external world, and to the order of Providence embodied in the constitution of that world, as is recognized in the case of the other organs previously considered. We discover organs and faculties of observation directly related to the qualities of external objects and beings; organs and faculties relating to their phenomena; organs and faculties relating to their agencies, and the consequences which they produce; and organs and faculties relating to man as an individual, and as a social, a moral, and a religious being. On contemplating these endowments and relations, and the order of God's providence administered through them, the intelligent mind thrills with vivid emotions of love, gratitude, and admiration for their Great Author. A 'present Deity' is felt to be no longer a figure of speech, or a flight of poetry, but a positive and operating reality. We not only feel that 'we live, and move, and have our being' in God, but become acquainted with the means through which his power, wisdom and goodness affect us, and discover that we are invited, as his moral and intelligent creatures, to co-operate in the fulfilment of his designs. The beautiful exclamations of King David, 'If I climb up into heaven, Thou art there; if I go down to hell, Thou art there also; if I take the wings of the morning and remain in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me,' become positive, scientific truths; and man takes his true station as the interpreter and administrator of nature under the guidance of nature's God."—*Combe on Secular Education. (Moral and Intellectual Science),* p. 370.

Such investigations show us the relative value of our two natures—show us that the body is but the temporary abiding-place of the soul—the reception-room through which that soul must pass before it can be ushered into the presence of its great Creator. Then let us away with the specious sophistry that would elevate the body and deprave the soul, by making man, who was created "a little lower than the angels," a very brute indeed. Let us study the influence of the body upon the mind, ascertain the mutual relations existing beneath the two, learn the common laws which affect them both, and then so use our knowledge that the whole strength and energy of the one shall be devoted to the perfecting and ennobling the other. Then shall we learn that

"It is not all of life to live,
Nor all of death to die."

"Intellect is indeed power—no bounds can be affixed to it." And when we consider what that intellect has done and what it is still continuing to

do, we may reasonably expect that a power so vast, so boundless, so sublime, is yet in the infancy of its vastness, its immensity, its sublimity. Its future is so dazzlingly glorious that, like the sun, none but the eagle-like in spirit can gaze upon it unblinded an unappalled.

No! Ignorance is not bliss, and it cannot be folly to be wise!!

Mechanical Department.

MANUFACTURE OF GLASS:

ITS HISTORY AND MYSTERY.

NUMBER TWO.

THE elasticity and fragility of glass are amongst its most extraordinary phenomena. Its elasticity exceeds that of almost all other bodies. If two glass balls are made to strike each other at a given force, they recoil, by virtue of their elasticity, will be nearly equal to the original impetus. Connected with its brittleness are some very singular facts. Take a hollow sphere, with a hole, and stop the hole with your finger, so as to prevent the external and internal air from communicating, and the sphere will fly to pieces by the mere heat of the hand. Vessels made of glass that have been suddenly cooled possess the curious property of being able to resist hard blows given to them from without, but will be instantly shattered by a small particle of flint dropped into their cavities. This property seems to depend upon the comparative thickness of the bottom. The thicker the bottom is, the more certainty of breakage by this experiment. Some of these vessels, it is stated, have resisted the strokes of a mallet, given with sufficient force to drive a nail into wood; and heavy bodies, such as musket balls, pieces of iron, bits of wood, jasper, bone, &c., have been cast into them from a height of two or three feet without any effect; yet a fragment of flint, not larger than a pea, let fall from the fingers at a height of only three inches, has made them fly. Nor is it the least wonderful of these phenomena that the glass does not always break at the instant of collision, as might be supposed. A bit of flint, literally the size of a grain, has been dropped into several glasses successively, and none of them broke; but, being set apart and watched, it was found that they all flew in less than three quarters of an hour. This singular agency is not confined to flint. The same effect will be produced by diamond, sapphire, porcelain, highly-tempered steel, pearls, and the marbles that boys play with.

Several theories have been hazarded in explanation of the mystery; but none of them are satisfactory. Euler attempted to account for it on the principle of percussion; but if it were produced by percussion the fracture would necessarily be instantaneous. The best solution that can be offered, although it is by no means free from difficulties, refers the cause of the disruption to electricity. There is no doubt that glass, which has been suddenly cooled, is more electric than glass that has been carefully annealed—a process which we will presently explain; and such glass has been known to crack and shiver from a change of temperament, or from the slightest scratch. The reason is obvious enough. When glass is suddenly cooled

from the hands of the artificer, the particles on the outer side are rapidly contracted, while those on the inner side, not being equally exposed to the influence of the atmosphere, yet remain in a state of expansion. The consequence is that the two portions are established on conflicting relations with each other, and a strain is kept up between them which would not exist if the whole mass had undergone a gradual and equal contraction, so that when a force is applied which sets in motion the electric fluid glass is known to contain, the motion goes on propagating itself till it accumulates a power which the irregular cohesion of the particles is too weak to resist. This action of the electric fluid will be better understood from an experiment which was exhibited before the Royal Society upon glass vessels with very thick bottoms, which, being slightly rubbed with the finger, broke after an interval of half an hour. The action of the electric fluid in this instance is sufficiently clear; but why the contact with fragments of certain bodies should produce the same result, or why that result is not produced by contact with other bodies of even greater size and specific gravity, is by no means obvious.

Amongst the strangest phenomena observed in glass are those which are peculiar to tubes. A glass tube placed in a horizontal position before a fire, with its extremities supported, will acquire a rotary motion round its axis, moving at the same time towards the fire, notwithstanding that the supports on which it rests may form an inclined plane the contrary way. If it be placed on a glass plane—such as a piece of window glass—it will move from the fire, although the plane may incline in an opposite direction. If it be placed standing nearly upright, leaning to the right hand, it will move from east to west; if leaning to the left hand, it will move from west to east; and if it be placed perfectly upright, it will not move at all. The causes of these phenomena are unknown, although there has been no lack of hypotheses in explanation of them.*

It is not surprising that marvels and paradoxes should be related of glass, considering the almost incredible properties it really possesses. Seeing that it emits musical sounds when water is placed in it, and it is gently rubbed on the edges; that these sounds can be regulated according to the quantity of water, and that the water itself leaps, frisks, and dances, as if it were inspired by the music; seeing its extraordinary power of condensing vapor, which may be tested by simply breathing upon it; and knowing that, slight and frail as it is, it expands less under the influence of heat than metallic substances, while its expansions are always equable and proportioned to the heat, a quality not found in any other substance, we cannot be much astonished at any wonders which are superstitiously or ignorantly attributed to it, or expected to be elicited from it. One of the most remarkable is the feat ascribed to Archimedes, who is said to have set fire to the Roman fleet at the siege of Syracuse by the help of burning

glasses. The fact is attested by most respectable authorities, [Diodorus Siculus, Tzetzes, Galen, Lucian, Anthemius, and others] but it is only right to add that it is treated as pure fable. Kepler and Descartes, than whom no men were more competent to judge of the possibility of such an achievement. Tzetzes relates the matter very circumstantially; he says that Archimedes set fire to Marcellus's navy by means of a burning glass composed of small square mirrors, moving every way upon hinges; which, when placed in the sun's rays, directed them upon the Roman fleet so as to reduce it to ashes at the distance of a bow shot. Kircher made an experiment founded upon this minute description, by which he satisfied himself of the practicability of at least obtaining an extraordinary condensed power of this kind. Having collected the sun's rays into a focus, by a number of plain mirrors, he went on increasing the number of mirrors until at last he produced an intense degree of solar heat; but it does not appear whether he was able to employ it effectively as a destructive agent at a long reach. Buffon gave a more satisfactory demonstration to the world of the capability of these little mirrors to do mischief on a small scale. By the aid of his famous burning-glass, which consisted of one hundred and sixty-eight little plain mirrors, he produced so great a heat as to set wood on fire at a distance of two hundred and nine feet, and to melt lead at a distance of one hundred and twenty, and silver at fifty; but there is a wide disparity between the longest of these distances and the length of a bowshot, so that the Archimedean feat still remains a matter of scientific speculation.

In the region of glass, we have a puzzle as confounding as the philosopher's stone (which, oddly enough, is the name given to that color in glass which is known as Venetian brown sprinkled with gold spangles), the elixir vitae, or the squaring of the circle, and which has occasioned quite as much waste of hopeless ingenuity. Aristotle, one of the wisest of men, is said, we know not on what authority, to have originated this vitreous perplexity by asking the question, "Why is not glass malleable?" The answer to the question would seem to be easy enough, since the quality of malleability is so opposed to the quality of vitrification, that, in the present state of our knowledge (to say nothing about the state of knowledge in the time of Aristotle) their co-existence would appear to be impossible. But, looking at the progress of science in these latter days, it would be presumptuous to assume that anything is impossible. Until, however, some new law of nature, or some hitherto unknown quality shall have been discovered by which antagonist forces can be exhibited in combination, the solution of this problem may be regarded as at least in the last degree improbable.

Yet, in spite of its apparent irreconcilability with all known laws, individuals have been known to devote themselves assiduously to its attainment, and on more than one occasion to declare that they had actually succeeded, although the world has never been made the wiser by the disclosure of the secret. A man who is possessed with one idea, and who works at it incessantly, generally ends by believing against the evidence of facts. It is in the nature of a strong faith to

endure discouragement and defeat with an air of martyrdom, as if every fresh failure was a sort of suffering for truth's sake. And the faith in the malleability of glass has had its martyrology as well as faith in graver things. So far back as the time of Tiberius, a certain artificer, who is represented to have been an architect by profession, believing that he had succeeded in making vessels of glass as strong and ductile as gold or silver, presented himself with his discovery before the Emperor, naturally expecting to be rewarded for his skill. He carried a handsome vase with him, which was so much admired by Tiberius that, in a fit of enthusiasm, he dashed it upon the ground with great force to prove its solidity, and finding, upon taking it up again, that it had been indented by the blow, he immediately repaired it with a hammer. The Emperor, much struck with so curious an exhibition, inquired whether anybody else was acquainted with the discovery, and being assured that the man had strictly preserved his secret, the tyrant instantly ordered him to be beheaded, from an apprehension that if this new production should go forth to the world it would lower the value of the precious metals.*

The secret, consequently, perished. A chance, however, arose for its recovery during the reign of Louis XIII., a period that might be considered more favorable to such undertakings; but unfortunately with no better result. The inventor on this occasion submitted a bust formed of malleable glass to Cardinal Richelieu, who, instead of rewarding him for his ingenuity, sentenced him to perpetual imprisonment, on the plea that the invention interfered with the vested interests of the French glass manufacturers.† We should have more reliance on these anecdotes of the martyrs of glass if they had bequeathed to mankind some clue to the secret that is supposed to have gone to the grave with them. To die for a truth, and at the same time to conceal it, is not the usual course of heroic enthusiasts.

Many attempts have been made to produce a material resembling glass that should possess the quality of malleability, and respectable evidence is not wanting of authorities who believed in its possibility, and who are said to have gone very near to its accomplishment. An Arabian writer‡ tells us that malleable glass was known to the Egyptians; but we must come closer to our own times for more explicit and satisfactory testimony. Descartes thought it was possible to impart malleability to glass, and Boyle is reported to have held the same opinion. But these are only speculative notions, of no further value than to justify the prosecution of experiments. Borrichius, a Danish physician of the seventeenth century, details an experiment by which he obtained a malleable salt, which led him to conclude that as glass is for the most part only a mixture of salt and sand, he saw no reason why it should not be rendered pliant. The defect of his logic is obvious; but, setting that aside, the fallacy is practically demonstrated by his inability to get beyond the salt. Borrichius also thought that the Roman

* The most plausible reason assigned is that of the expansion of the tube towards the fire by the influence of the heat. The fallacy of this theory is at once shown by the fact that, although heat does expand bodies, it does not increase their weight; therefore, notwithstanding that one side of the tube may be expanded, its equilibrium will remain unimpaired.

† This story is attested, with slight variations, by several writers—Petronius, Dion Cassius, Pliny, and Isidorus. Pliny says that the populace, imagining that their interests would be injured by the discovery, destroyed the workshop, tools, and dwelling of the artificer.

‡ Blancourt.

§ Ibn Abd Alhakim.

who made the vase for Tiberius may have successfully used antimony as his principal ingredient. Such suppositions, however, are idle in experimental science which furnishes you at once with the means of putting their truth or falsehood to the test. There is a substance known to modern chemistry, *luna cornea*, a solution of silver, which resembles horn or glass, is transparent, easily put into fusion, and is capable of bearing the hammer. Kunkel thought it was possible to produce a composition with a glassy exterior that should possess the ductile quality; but neither of these helps us towards an answer to Aristotle's question. Upon a review of the whole problem, and of everything that has been said and done in the way of experiment and conjecture, we are afraid we must leave it where we found it. The malleability of glass is still a secret.

Dismissing history and theory, we will now step into the Glass House itself where the practical work of converting sand into goblets, vases, mirrors and window-panes is going forward with a celerity and accuracy of hand and head that cannot fail to excite wonder and admiration. As the whole agency employed is that of heat, the interior of the manufactory consists of furnaces specially constructed for the progressive processes to which the material is subjected before it is sent out perfected for use. Look round this extensive area, where you see numbers of men in their shirt sleeves, with aprons before them, and various implements in their hands, which they exercise with extraordinary rapidity, and you will soon understand how the glittering wonders of glass are produced. Of these furnaces there are three kinds, the first called the *calcar*, the second the working furnace, and the third the annealing oven, or *lier*.

The *calcar*, built in the form of an oven, is used for the calcination of the materials preliminary to their fusion and vitrification. This process is of the utmost importance:—it expels all moisture and carbonic acid gas, the presence of which would hazard the destruction of the glass pots in the subsequent stages of manufacture, while it effects a chemical union between the salt, sand and metallic oxides, which is to prevent the alkali from fusing and volatilizing, and to ensure the vitrification of the sand in the heat of the working furnace to which the whole of the materials are to be afterwards submitted.

The working furnace, which is round and generally built in the proportion of three yards in diameter to two in height, is divided into three parts, each of which is vaulted. The lower part, made in the form of a crown, contains the fire, which is never put out. Ranged round the circumference inside are the glass-pots or crucibles, in which the *frit*, or calcined *matériel*, is placed to be melted; and from several holes in the arch of the crown below issues a constant flame which, enveloping the crucibles, accomplishes the process of melting. Round the exterior of the furnace you perceive a series of holes or mouths; these are called *boccas* from the Italian, and it is through them the *frit* is served into the crucibles and taken out when melted. The volume of heat is here so intense, that the *boccas* are provided with movable collars or covers, generally composed of lute and brick, to screen the eyes of the

workmen, who stand outside in recesses formed for the purpose in the projections of the masonry. The severest part of the work arises when any of the pots, or crucibles, happen to become cracked or worn out, in which case the *bocca* must be entirely uncovered, the defective pot taken out with iron hooks and forks, and a new one substituted in its place through the flames by the hands of the workman. In order to enable him thus literally to work in the fire, he is protected by a garment made of skins in the shape of a pantaloons, and heavily saturated with water. This strange garment completely covers him from head to foot, all except his eyes, which are defended by glasses.

The material being now melted, is fashioned into the desired forms by the hands of the workmen while it is yet hot, and then placed to cool gradually in the third furnace, or annealing oven, called the *lier*. This oven is a long, low chamber heated at one end, and furnished with movable iron trays or pans, called *fraiches*, from the French, upon which the various articles are set down, and finally removed, when they are sufficiently cold, through an opening which communicates with the *sarrosel*, or room where the finished articles are kept.

The intensity of the fire requires that the furnaces and crucibles should be constructed of materials the least fusible in their nature, and the best calculated to resist the violent and incessant action of heat; or the manufacturer will incur the most serious losses and delays from casualties which, even after the most careful and costly outlay, cannot be always averted. The crucibles especially demand attention in this respect, in consequence of the solvent property of some of the materials which are melted in them. These crucibles are deep pots, varying in size according to the extent or objects of the manufacture; and some notion may be formed of the importance attached to them from the fact that they are not unfrequently made large enough to contain individually no less than a ton weight of glass.

Great skill and care are requisite in their structure so as to adapt them to the temperature in which their qualities are to be tested; and even with the utmost attention that can be bestowed upon them they are often found to break soon after they are exposed to the furnace, by which heavy losses are entailed upon the manufacturer. Nor is this the only point which must be considered. The size of the crucible should bear a proportionate relation to that of the furnace, or one of two consequences, equally to be avoided, will ensue: either that there will be a waste of fuel if the crucibles are too small, or an inadequate heat, if they are too large.

The initial movement of the glass-blower is to dip a hollow iron rod or tube, about five feet long, through the *bocca*, into one of the crucibles containing the melted glass. Having collected at the end of the tube a sufficient quantity of material for the article he is about to fashion—a drinking glass, finger glass, jug, or whatever it may be (which requires, perhaps, two or three dips, according to the quantity he wants), he withdraws the tube and holds it perpendicularly for a few seconds with the heated mass downwards, till the fluid drops and lengthens by its own momentum beyond the end of the tube. He then quickly raises it, and rolls it

on a smooth horizontal plate till it acquires a cylindrical form. When he has got it into this shape, he applies his mouth to the opposite end of the tube, and blows it into the heated mass, which swiftly becomes distended into a sphere. But as the globe thus obtained is not rendered sufficiently thin for his purpose by a single blowing, he reheats it by holding it within the furnace, and then blows again, repeating the operation till he brings it to the desiderated size and consistency. Thus prepared, he swings it in the air like a pendulum, or twirls it round and round rapidly, according to the elongated or circular form he requires, the molten particles obeying the tendency of the force and motion employed.

Having advanced to this stage, and the mass being ready for fashioning, new instrument is brought to bear upon it. This is a small solid round iron rod, called the pontil, upon one end of which a lesser portion of material is collected by another workman, and this portion being applied to the extremity of the globe already formed rapidly adheres to it. The whole is now detached from the tube, or blow-pipe, by simply damping the point of contact which causes the glass to crack, so that a stroke upon the tube separates it safely, leaving a small hole in the globe where the tube had originally entered.

By this time the temperature of the mass has cooled down, and it becomes necessary to reheat it, which is done as before. The artificer next seats himself on a stool with elevated arms, upon which he rests the pontil, which he grasps and twirls with his left hand, having thus a command over the red-hot glass with his right hand, in which he holds a small iron instrument called a *procello*, consisting of two blades with an elastic bow, similar to a sugar tongs. With this little instrument the whole work of fashioning is performed, and as it must be completed while the glass is yet ductile, having always, however, the power of re-heating it when necessary, the process is effected with wondrous celerity. By the aid of the *procello* he enlarges or contracts the mass, which he adapts to its motions with his left hand, and where any shapeless excrescences appear, he instantly cuts them off with a pair of scissors, as easily as if they were so much lace or cotton. And thus, almost in less time than it has occupied us in the description, articles of the most exquisite form and delicacy are created by the art-magic of those Vulcans of the glass-furnace.

That which chiefly excites astonishment and admiration in the spectator is the ease and security with which a material so fragile is cut, joined, twirled, pressed out, and contracted, by the hands of the workman. Long practice alone can ensure the requisite certainty and quickness of manipulation, and the eye must be highly educated to its work before it can achieve off-hand, and, by a sort of accomplished instinct, the beautiful shapes which are thus rapidly produced.

The moment the article is finished, it is detached from the pontil and dropped into a bed of ashes, from whence it is removed while it is yet hot, by a pronged stick or wooden shovel, to the tray, to be deposited in the annealing oven, where it is gradually cooled.

In making crown-glass, which is used for windows, a slight alteration in the process is observed.

When the globe is prepared as before at the end of the tube, it is flattened at its extremity by pressure against a plain surface—the new material at the end of the pontil is then attached to the flattened side, and the whole mass detached from the tube, leaving a circular hole at the point of separation. The mass is now twirled round and round, at first slowly, then more quickly, till its diameter, obeying the centrifugal force, becomes wider and wider, the whole expanding in proportion. At last, as the motion increases in velocity, the doubled portion suddenly bursts open, the whole forming a plain disk of uniform density throughout, except at the spot in the centre where the pontil is attached to it, and where there is accumulated that small lump which is vulgarly called a *bull's eye*. The most surprising incident in this process is the bursting open of the flattened globe, a circumstance which would shiver the entire mass if it were not kept up at a certain heat.

Events of the Month.

DOMESTIC.

THE principal topic of interest in the Congressional proceedings during the past month, has been the discussion in the Senate, of a set of resolutions offered by Gen. Cass, reaffirming the Monroe doctrine, on the question of European occupancy of American soil. In this debate, the principal speakers have been Messrs. Cass, Hale, Soule, Seward, Mason and Clemens. Senator Rusk, as Chairman of the Special Committee on the Emigrant Route to the Pacific, has brought in a bill authorizing the President to cause to be constructed a railroad from the Valley of the Mississippi to the Pacific, from such points as he may designate. The bill grants the right of way 300 feet through the public lands, and appropriates alternate sections of land for its construction—6 miles on each side of the road through the States, and 12 miles through the Territories, and \$20,000,000 to be raised on 5 per cent. bonds, payable in 50 years. The subject was debated with great interest, a majority of the speakers favoring the construction of a railroad to the Pacific, though opposed to this bill as putting too much power into the hands of the President. The discussion is not yet completed.

The Legislature of New Jersey met on the 12th of January. The Message of Gov. Fort gives a favorable view of the general prosperity of the State. Among the improvements in legislation within the last two years, he notices the establishment of the district system for the election of members of the Legislature, the Homestead exemption to the amount of \$1,000, and the acts in relation to Insurance and Plank Roads. He recommends the enactment of measures for increasing the benefits of the Free School System, and the improvement of education in general. The Message also contains a review of the Banking operations of New Jersey, and suggests various measures to protect the community from monetary fluctuations and bankruptcies.

The Governor recommends to the Legislature the assertion of essential, just and well-founded views of international policy, and that the attention of our co-States be invited to a renewed consideration of the subject.

The Legislature of Michigan assembled at Lansing, on the 5th of January. In the message of Governor McClelland, the affairs of the State are discussed at length and with much ability. The financial condition of the State is in a most flourishing condition, and with economy and judicious government. Gov. McC. trusts that in a few years the public debt of Michigan will be liquidated and the people be relieved entirely from State taxation.

Solitary confinement has been substituted in place of capital punishment, and Gov. McC. desires to see the principle carried out and fully tested. To this end, he concurs with the Prison Inspectors in recommending the construction of suitable cells.

The educational system of the State, it is thought, is sufficient to carry into effect the provisions of the Constitu-

tion. A Normal School has been established at Ypsilanti, which has been placed under the charge of an able and competent Superintendent. The building for the school having been finished, was dedicated with appropriate ceremonies, and a Teachers' Institute established on the 5th of October last. Two hundred and fifty teachers enrolled their names as members of the institute, which was held for three subsequent weeks. More than one hundred lectures, familiar or written, were delivered before the institute on subjects connected with the teacher's vocation. The plan pursued was unanimously approved by the teachers. It has been decided by the Board of Education, that the school shall be opened in April next, for those who may wish to prepare themselves to take charge of the primary and union schools, and a thorough English and scientific course for all pupils.

The Constitution required the election by the people of Regents of the State University at Ann Arbor, the reduction of their number, and a reconstruction and reorganization of the Board, making the President of the University their presiding officer. This requirement has been fulfilled, and it is believed the change will prove advantageous. The academic department has also been reorganized, and at the present time consists of a President and six Professors. There are now sixty students in the under graduate class. The Library is small and deficient. The medical department is flourishing, and it numbers one hundred and sixty students. The University labors under financial difficulties which should be relieved.

The message of Gov. Wright, of Indiana, takes strong ground in favor of the multiplication and improvement of Common Schools.

"We must," says he, "have a general, uniform and universal Common School system. We must make education free to every child in the State. We must, by wise legislation, provide such facilities for thorough yet free instruction in our public schools as to render unnecessary and ultimately to break down those select schools in which classes of society are educated. We must place the children of every class of society upon the same level, using the same books, having the same system of instruction, and enjoying the same facilities for acquiring the first rudiments of thought, knowledge and information. We cannot preserve our free institutions short of a universal system of education. We must, in the language of our new Constitution, encourage by all suitable means moral, intellectual, scientific and agricultural improvement, and provide by law a general system of Common Schools, wherein tuition shall be without charge, and equally free to all."

Gov. Wright is decidedly for the plan of colonizing our free negroes in Africa, and says:

"In pursuance of an act of last session, a correspondence has been opened with President Roberts, of Liberia, on the subject of acquiring territory for the settlement of the free blacks who may desire to emigrate from Indiana. Sufficient time has not elapsed to receive an answer, but a favorable one is expected. No perfect organization of the State Board has yet been made under the law, as it is not yet in force.

It is gratifying to know that Indiana is the first State in the Union that has authorized a State organization for the purposes of colonization, and in that capacity has opened a correspondence with that Republic, and thereby recognized it as one of the independent nations of the earth. While the principal nations of Europe have recognized the independence of Liberia, it is a matter of astonishment that, up to the present time, our Government, that should have been the first to welcome her into the family of nations, has remained silent.

Whatever opinions may be entertained by others, it is my firm conviction that the cause of African colonization is the only hope that promises anything substantial for the colored man. It is the only door open for the regeneration of his race. It is here alone that the black man must look for the freedom and independence of his people.

The question of Temperance is touched upon, and as the present laws of Indiana have not proved successful, he suggests that drunkenness be made an offence punishable by law, a disqualification for the making of contracts, or the management of property. By that means the vice might be rendered more odious, and the examples set, by those addicted to it, less pernicious in the community, while the drunkard would be prevented from dissipating his property and leaving his family destitute—thereby defeating the designs of the cunning and cruel."

The Message of Gov. Farwell, of Wisconsin, states that during the past year, there has been much to be thankful

for: the population has greatly increased, the health of the people has been good, as demonstrated by the returns of the last general census. The large area of territory also offers superior inducements to the agriculturist, and will make Wisconsin eventually one of the richest States in the Union, in the productions of the soil. The Western portion of the State contains exhaustless beds of mineral, as is sufficiently attested by successful experiments already made, and the report of Hon. David D. Owen, U. S. Geologist.

FROM CALIFORNIA.—Accounts from California to Jan. 15, state that the winter so far had been the most severe experienced since the settlement of the country by Americans. Snow or rain had been incessant for the last two weeks. The waters were very high, and communication with the mining counties cut off, in consequence of which, there was great scarcity and suffering, some of the miners subsisting on acorns. In portions of Yuba and Sierra counties the snow was already ten feet deep and still falling, and the miners actually reduced to absolute want. In some places cabins are entirely covered with snow, and the roofs of many have been crushed in, thus cutting off the last chance of protection. The land commissioners had decided in favor of Col. Fremont's claim, which covers ten square leagues in Mariposa county, including the county seat, many ranches, and a large tract of mineral lands, now being worked. It is thought he will find it difficult to get possession.

AN EXPERIMENT.—The Chicago Tribune discourses a profound question in Science. Hear it: Not many days ago a very interesting experiment was tried in this city to ascertain the amount of oxygen necessary to support life. Six hundred persons were placed in a hall in one of the hotels, all the doors and windows were closed, and the experiment began. During the first half hour nothing special was observed, except an universal drowsiness, which was warded off as long as possible by an ingenious device of the experimenter, in the shape of an eloquent lecture. During the second half hour several sank into a deep sleep, from which it was impossible to rouse them, and a few fainted. At the end of the third half hour it was deemed unsafe to continue the experiment longer, and the fact was considered and established, that, under those circumstances, life would not become extinct within the space of 95 minutes.

THE LIQUOR LAW IN MASSACHUSETTS.—A letter from Cummington, in a New York paper, says:—"In this town I am not aware that a glass of liquor is sold contrary to the letter or spirit of the law; nor have we had a single prosecution. The same may be said of many other towns; I think of most of the retired towns. In the largest towns, and those of much public resort, some liquor is sold and cases of prosecution occasionally occur. Out of Boston and vicinity, and a few villages such as Great Barrington and Pittsfield, in Berkshire county, Greenfield, in Franklin county, and a few others scattered through the State, very little is sold without detection and forfeiture. Because this works so well a strenuous effort will be made to repeal it by those whose gain will be promoted by the sale."

THE CALORIC ENGINE.—The Evening Post says: "We have contracted with Captain Ericsson to furnish us with a caloric engine as soon as it can be made, and it is already in a state of considerable forwardness. The patterns are prepared by Captain Ericsson, and the machinery is making by Messrs. Hogg & Delamater. It is to have sufficient power to drive one of Hoe's rotary presses at the rate of 10,000 impressions an hour, and four job-office presses, with a reserve force of two or three horse-power, and yet is to occupy only the space enclosed in a cast-iron box six feet square, and between five and six feet high. It is to be furnished and in operation by the middle of April."

THE ASTOR LIBRARY.—The Trustees of the Astor Library in their Annual Report state, that the edifice in Lafayette Place has been completed during the past year, with its shelving and other appurtenances, and is a solid structure. It is deemed advisable not to put in the books until April next, so that they will not be injured by any dampness from the walls. The new building will be ready for use with the books in by the 1st of May. The amount expended on the building, besides the cost of the site, up to January 1st, 1853, was \$70,000. The total expenditure to that date for books was \$75,364 40. The total number of volumes now acquired is between 60,000 and 65,000. The Superintendent

ent, Dr. Joseph G. Cogswell, has gone again to Europe to make purchases, which he expects to complete by the 1st of April next. The sum which he is authorized to expend on this trip is \$25,000. This will probably add 15,000 or 20,000 volumes to the works already collected; and the Library will be opened with about 80,000 volumes, carefully selected, and many of them very rare and costly; all at an outlay of \$100,000. The average cost of books lately destroyed by fire in the Library of Congress exceeded \$4 per volume. Those in the Astor Library are really no less valuable, but cost only \$1.25 per volume on the average. Mr. Astor's will prescribes that \$120,000 shall be expended at first in procuring books, and afterwards the net income of \$180,000, after defraying current expenses, in continuing the collection. The residue of the \$120,000 (being about \$20,000) will be expended in supplying deficiencies in the various departments of science and letters. The Trustees hope to furnish an alphabetical index or catalogue of the works in the Library at its opening.

GOLD.—It appears probable that the precious metal will be found nearer home than the fields of California. Professor Hubbard has received a letter from a gentleman in Canada employed in geological surveys, making inquiries concerning the gold found on the Queechee river, in view of the connection it may have with the gold region on the Chaudiere, the region of his exploration. He states that the Chaudiere and its tributaries bid fair to be productive in gold; that he has traced three parallel veins on that river; that it exists in the bed of the River de Loup, and that he has traced the formation into Orleans County, Vt. The streams that flow down the eastern slope of the Troy Mountains, whose waters run into the Missisquoi river, he says are "rich" in gold. He states also that a gentleman of his acquaintance has found recently, upon the bank of the Memphremagog river, near Sherbrook, a lump of gold weighing fourteen ounces, (some \$250). He states further that he himself has found gold in Franconia, in the bed of the stream near the furnace.

LECTURES.—The abundance and the ability of lectures constitute a marked feature in city life this present season. We notice a few weeks since the following as delivered, several others having escaped our notice: Mr. Greeley at the Tabernacle, on Henry Clay; Rev. John Little at St. Luke's Hall, on the abuses of Fiction; Park Benjamin at the Brooklyn Institute, on Matrimony; Theodore Parker, the seventh of the People's course, at the Tabernacle, on the Progress of Mankind; Dr. Antisell, at the Stuyvesant Institute, on the Origin and Distribution of Coal; Prof. Hows, on Macbeth; Thomas D'Arcy McGee, in the Catholic course, on the Reformation; S. R. Sweetman, Esq., on the City Government; Mr. Thackeray lectured for the Society for the Relief of the Poor; Rev. H. V. Hudson lectured in Brooklyn; Prof. Silliman lectured on the Influence of Science and Art upon the Condition of Man, especially in this country, before the Mechanics' Institute; Prof. Youmans gave an experimental lecture on Chemistry, at the Tabernacle; Prof. Davis gave the first of his lectures on New Amsterdam, at the Hope Chapel; Miss Bacon's morning course of lectures on History was commenced at Stuyvesant Institute.

EUROPEAN EMIGRATION TO THE WEST.—The report of the agent of the German Society, at St. Louis, shows an increase in the arrival of German emigrants there, for the months of September, October and November, 1852, over the same months in 1851, of 6147. During the months of June, July and August, 1852, 6645 German emigrants arrived at St. Louis. The emigrants last arrived prefer the State of Iowa for a settlement, and at least one third of those arrived during the last year at St. Louis made their way to that State, which, it appears, enjoys an excellent reputation in Europe. Judging from the statistics, we should say that about one third more of the German emigrants go to the West by the way of New Orleans than by New York. During the last fall, 56,000 left the port of Bremen for the United States, the larger number of whom were destined for the Western States.

A LARGE gathering took place at Metropolitan Hall, on Monday evening, February 7th, on occasion of the Woman's Grand Temperance Demonstration. At half-past 7 o'clock, the time appointed for the commencement of the exercises, the hall was well filled—the seats on the main floor and in the gallery being generally occupied. The ladies, to the

number of six, including Mrs. Amelia Bloomer, of Seneca Falls, N. Y.; Rev. Antoinette L. Brown, of Henrietta, N. Y.; Miss Susan B. Anthony, of Rochester, N. Y.; Mrs. L. N. Fowler, of this city, and two other ladies, appeared upon the stage. Messrs. S. P. Townsend, Horace Greeley, Dr. Parmlly, Richard Reed, Col. E. L. Snow, L. S. Beck and others, were also seated upon the platform. When they appeared, they were greeted with much applause. Mrs. Bloomer and Miss Anthony were the only ones of the party attired in the Bloomer costume. Dr. S. P. Townsend called the meeting to order, and upon his nomination, Mrs. L. N. Fowler was called to the Chair. Upon the nomination of Dr. Parmlly, Miss Mary S. Rich was chosen Secretary. Mrs. Fowler, on being chosen President of the meeting, said that she did not expect to participate in the proceedings this evening; and therefore she had prepared no speech for the occasion. She said she believed it was customary upon Presidents taking the chair to express their sense of the honor conferred upon them, and their sense of unworthiness to fulfil the station assigned to them. She would this night repeat this oft-repeated assertion, did she not consider it quite superfluous. She trusted that the friends who had here assembled this evening, whatever might be their convictions with regard to the position of woman, would yet concede to her the right to labor in the temperance cause with earnestness, and her whole soul. After prayer had been offered, Rev. Antoinette L. Brown, of Henrietta, Monroe county, Mrs. Amelia Bloomer, of Seneca Falls, was introduced to the audience, and proceeded to read an address, which occupied nearly an hour. Mrs. Bloomer was succeeded by Rev. Antoinette L. Brown and Miss S. B. Anthony, who presented eloquent and impressive exhibitions of the evils of intemperance. The meeting was one of peculiar interest.

THE report of the New York Free Academy shows that the aggregate cost of the ground, building, fixtures, books, apparatus, &c. was \$90,049 71, and that the expenditure for the support of the institution for the past year has been \$19,898 81. The institution now employs twenty-one instructors, and numbers 571 pupils. Its library contains 11,164 volumes, of which 8,204 are used as text-books, and books of reference. The Academy also possesses a mineralogical and geological cabinet, consisting of about 2,000 specimens, a cabinet of shells numbering about 500 specimens, valuable scientific apparatus, casts of celebrated statuary, &c.—Washington Market, it is computed, gives employment to eight thousand persons, besides an army of farmers too numerous for counting.—Thirteen hundred tickets, at a dollar each, were sold for Mr. Thackeray's lecture, upon "Charity and Humor."—About one hundred clerks are constantly employed in the New York Post Office, and for the sake of greater expedition,—to economize time and space,—labor is continued day and night. On Saturday, January 29, the United States Mail taken out by the Baltic, for Europe, contained 30,834 letters and 18,000 newspapers. The U. S. Mail Steamship Georgia, which sailed at the same time, took out the California mail, comprising 50,496 letters and 85,248 newspapers. They filled 177 bags, and weighed 12,000 pounds, or nearly five tons and a half. On Sunday, the 30th ult., there were received by the Africa, 36,400 letters, by the Hermann, 20,000, and by the Georgia, 36,000 letters, besides newspapers.—The notorious Abby Folsom has been arrested in Boston, for creating a disturbance by haranguing the crowd in State street. She refused to desist; the officers then attempted to take her off, when she sat down and refused to move. Finally a sled was sent for, into which she was hoisted, and, with two officers on board to hold her, moved off amidst the hurrahs, jeering, and hooting of the assembled multitude. She gave bail in \$50 for examination.

SEARS C. WALKER, Esq., the eminent astronomer and mathematician, died at the house of his brother, Judge Walker, near Cincinnati, on the 30th of January. The health of Mr. Walker had been impaired for eighteen months past, though recently he had been able to resume in a degree his labors as a computer. His great and continued mental exertions, from which the science of the country has derived so much advantage and honor, had undermined his constitution, and rendered him an easy prey to disease while yet only in middle age. For several years he has been connected with the Coast Survey of the United States, and in charge of the operations for determining distances of longitude by telegraph, and of the discussion of astronomical observations for longitude. He has contributed to the Smithsonian contributions, and to the American Nautical

Almanac, an ephemeris of the newly discovered planet Neptune, which has been received with admiration by astronomers, both at home and abroad. While in connection with the National Observatory, he took a leading part in the discussions which followed the discovery of that planet, and he was thus induced to grapple early with the difficulties of the entire problem, and led to complete success. His place among our scientific men is one which must long remain vacant, won by the untiring devotions of a well-trained intellect, of higher order, to the highest pursuits of practical and theoretical astronomy.

—MR. P. J. TEERMON, a book-keeper in a store in Cincinnati, has just received intelligence that an estate and a title has been bequeathed to him in Ireland, in the will of a relative, valued at £50,000. He will, when he is put in possession of his rights, be known as Lord McGilligan.

—OLE Bull's Norwegian settlement, in Pennsylvania, is going on well. Since the snow fell they have been as active as before, and they are now busily engaged in making roads, building houses, mills, and other works. Several new houses have been entirely completed already since winter set in, and the prospect now is that preparations will be made by spring for receiving a large addition to the settlement. At Cartee Camp a new school-house has been erected, and school opened in it. A steam saw mill and two water mills are already under way, and everything about the settlement indicates energy and prosperity.

—DR. AMBROSE MANAHAN, a Catholic priest of this city, in a lecture lately delivered, had the charity to speak of Charles Fourier, as "a kind-hearted man, who ought to have been a saint, and not a socialist, and undertaken a religious order instead of planning phalanxes." This is better than blind denunciation.

—SEVENTEEN States, at least, have passed Homestead Laws. Of the Southern States, Georgia exempts forty acres, not exceeding in value \$350; Florida exempts forty acres, not exceeding in value \$400; Alabama forty acres, or house and lot in town, \$300; Texas two hundred acres, \$500; California, the land of gold, \$500; South Carolina forty acres, \$500.

—THE catalogue of the Andover Theological Institute states the number of its present pupils as follows: Residents, 19; Seniors, 23; Middle Class, 35; Juniors, 27—total 109, and nearly all graduates of Colleges. Prof. Barrows is permanently connected with the department of Sacred Literature. In the three libraries of the Institution are 22,000 volumes.

—WASHINGTON IRVING, while at Mount Vernon the other day, remarked that he remembered seeing General Washington in New York, when he was a child five years of age. While the General was passing through the street, accompanied by a crowd, young Irving was attended by his nurse, an honest Scotchwoman. The woman forced her way up to the General, leading her child by the hand, and approaching, addressed him: "Yer Honor, here is a bairn that is called after you." The General paused, and, placing his hand upon the boy's head, gave him his blessing. Mr. Irving states that he has a distinct recollection of the whole scene, which occurred in the year 1787.

—A Washington correspondent attributes the loss of the New York Mint Bill to a woman. It seems that Mr. Price, of New Jersey, who was in favor of the bill, was stopped in the lobby by a lady, who held him by the button until after his name had been called and the vote declared. The result was 87 to 88. The vote of Mr. Price would have made a tie, and the Speaker was in favor of the bill. It is not stated whether the detention was a cunning ruse, or merely an act of thoughtlessness on the part of the lady; but the fact proves that women have some influence in the legislation of the country.

FOREIGN.

THE French news, which forms the topic of universal interest, is the Emperor's marriage to Mlle Montijo, which has taken Paris by surprise, and was unfavorably received by the Bourse. Senorita Eugenia De Teba, or, as she is more usually known, Mlle de Montijo, is the daughter of a nobleman who belonged to one of the most eminent families of the Spanish aristocracy, that of Palafox, and who distinguished himself in the civil war of 1823, under the

title of the Count de Teba. At that time he became acquainted with Miss Maria Kirkpatrick, the dashing and handsome daughter of a Scotch gentleman who held the post of Consul of the United States at Malaga. A love-affair, and a romantic marriage, was the consequence. The new-made Empress is the daughter of this Spanish grandee and Maria Kirkpatrick, who is still living, a widow, and who accompanies her daughter on her present visit to Paris, where she has appeared under the title of Countess de Teba. After the marriage, in 1823, the death of an elder brother conferred upon the Count, along with a score of other titles, that of Montijo, by which name, since her first appearance in fashionable life, the daughter has been generally distinguished. She also inherits a handsome fortune, her independent income being something like \$30,000 a year. The father died some years since, leaving two daughters; the elder now wears, by marriage, the title of Duchess of Alva and Berwick, than which the Spanish nobility can boast nothing more elevated. For three or four years past, M^{lle} de Montijo has been wont to spend the winter in Paris, where her conduct has been much more circumspect than at Madrid. Still, she has never gained an entry into the aristocratic circles of the Faubourg St. Germain. But she was compensated for this exclusion by the cordiality with which she was received at the Elysee, and by the profound impression she made upon its master. From the first she inspired Louis Napoleon with an ardent passion, which justified her resolution to become his wife, and share the glories that destiny had in reserve for him. In accordance with this determination, she steadily rejected other proposals without regard to their magnificence.

The Pope is resolved to visit France and perform the consecration required of him by the Emperor. This firm resolution has thrown the Sacred College into the greatest consternation, and a congregation of Cardinals has been held to consider the matter, in which Cardinal Antonelli announced to his eminent brethren that he had opposed the Pope's determination to the utmost, but that he saw very well that it would be in vain, and that his Holiness would write to the Emperor, *à propos pugno*, expressing his willingness to undertake the journey, in spite of the opposition of the whole Sacred College. It is urged by their eminences that a Pope having crowned the first sovereign of the Napoleonic dynasty, the whole race is sufficiently consecrated, without a Pope having to anoint each succeeding Emperor; and that were such a precedent to be established, no Catholic Potentate in Europe would be satisfied without obtaining, in his own person, the crowning work of the head of the Church. The fact is, that the Sacred College is thoroughly Austrian, following the example of Cardinal Antonelli, while the Pope is French in his tendencies, and obstinate when his mind is once made up. Add to this, that the French have the nine points of the law on their side, by having Rome in their possession, and it becomes more than probable that, despite of Austrian and Russian influence, and the struggles of the Cardinals, Pío Nono will repair to Paris, and pour the sacred oil on the head of Napoleon III.

A GENERAL subject of conversation at Rome is the recent conversion to the Catholic faith of Dr. Ives, the Anglican Bishop of Carolina, in the United States. Dr. Ives, when at Rome, had put himself in relation with Monsignor Gill, the Catholic Bishop of Virginia, United States, and addressed himself to Monsignor Talbot, the private cameriere of the Pope, in order to make his solemn abjuration, and publicly profess Catholicism. This ceremony took place on the 26th December, the Pope, in person, administering the sacrament to the convert. Dr. Ives, in abandoning the Episcopal Church of the United States, has to give up a very advantageous position. His wife at first warmly opposed his intention, but it is said that she now begins to defend him against the attacks of some Protestant ministers who accompanied the Bishop to Rome.

IT SPREADS.—Lord Palmerston concluded a late electioneering harangue in a manner quite unexpected. After thanking the people for their votes and support, he sat down, but immediately rose again, and spoke as follows:—"In America it is maintained that the ladies should have the right to vote. Our own progress has not reached that high point. Nevertheless, as I have returned thanks to those who are entitled to vote, I may, perhaps, be permitted to thank those who influence those who do vote—(laughter)—and tender my thanks to the ladies of Tiverton for

those kind offices which I am persuaded they have afforded me with their relations and friends." This is, perhaps, not the kind of recognition which the Woman's Rights Convention would prefer from a cabinet minister; still, it shows that the ideas promulgated by the Convention have made a certain impression upon the world. The ladies have had, at least, a hearing.

The following is a list of the salaries and retiring pensions of the English cabinet ministers:—First Lord of the Treasury, Foreign Secretary, Home Secretary, Colonial Secretary, and Chancellor of the Exchequer, salary, £5,000 each, pension, £2,000 each; First Lord of the Admiralty, salary, £4,500, pension, £2,000; President of the Board of Control, salary, £2,000, pension, £2,000; Irish Secretary, salary, £5,000, pension, £1,400; Secretary of War, salary, £2,580, pension, £1,400; Joint Secretary of the Treasury, salary, £2,000, pension, £1,200; First Secretary of the Admiralty, salary, (not known,) pension, £1,200; Vice-President of the Board of Trade, salary, £2,000, pension, £1,200.

"THE FRANCISCAN MONKS," writes Grace Greenwood from Rome, "are the ugliest, coarsest, most miserably animal-looking set of men I have ever encountered, in or out of the church. I declare to you, that in all that long procession, I saw not one whose countenance revealed that he had one high thought in his brain, one pure aspiration or gentle human affection in his heart."

Miscellany.

AMERICAN CHARACTER. BY AN ENGLISHMAN.—Mr. Casey, in his work, "Two Years on the Farm of Uncle Sam," just published in London, gives the following analysis of American character:

"Vieing with the Parisian in dress—the English in energy—cautious as a Dutchman—impulsive as an Irishman—patriotic as Tell—brave as Wallace and cool as Wellington—and royal as Alexander—there he goes—the American citizen! In answering your questions, or speaking commonly, his style is that of the ancient Spartan; but put him on a stump, with an audience of whigs, democrats, or barnburners, and he becomes a compound of Tom Cribb and Demosthenes—a fountain of eloquence, passion, sentiment, sarcasm, logic, and drollery, altogether different from any thing known or imagined in the Old World states. Say any thing (as public men) united with conventional phraseology, he swings his rhetorical mace with a vigorous arm, pushing the antagonistic principle or person into a most villanous compound. See him at dinner—he dispatches his meat with a speed which leads you to suppose him a ruminating animal; yet enjoying his cigar for an hour afterwards, with the gusto and *envie* of a Spaniard.

"Walking right on, as if it were life against time, with the glass at fever heat, yet taking it cool in the most serious and pressing manner—a compound of the Red Man, Brummel and Franklin, statesman and laborer—on he goes, divided and subdivided in politics and religion—professionally opposed with a keenness of competition in vain looked for even in England. Yet let but the national rights or liberty be threatened, and that vast nation stands, a pyramid of resolve, united as one man, with heart, head, hand, and purse, burning with a Roman's zeal to defend inviolate the cause of the commonwealth.

"To him who has lived among the Americans and looked largely at the theory and practice of their government and its executive, there remains no possible doubt that the greatest amount of personal security and freedom has been produced from the least amount of cost of any nation in the world. Culling its principles and wisdom from the history of all empire, it stands the nearest of all earthly systems to perfection; because it is built on and embodies those principles which God hath proclaimed in his attributes.

"I noticed that the American sets less value on life than Europeans; that is, he does not think the loss of life the greatest loss—the ultimatum. When a man dies you see none of that sentiment, (I use the best term I can think of,) which surrounds such an event in other countries. The American is silent in manner—embarrassingly so at first, extremely accurate in his observation of human nature, and any man that cannot bear to be scrutinized had better not come here. The American judges much by the eye, and has a most enviable power of estimation. Your temperament, speech, looks, and acts are all taken in by him; and if you can get a tablet of his judgment, you will find a

remarkable daguerreotype of your exact worth written thereon. They are all phrenologists and physiognomists, not merely as philosophers, but as practical applicers of those inductive sciences; and beneath a show of positive laziness or languor there is an amount of energy and action, mental and physical, perfectly surprising. They are not averse to the higher branches of science or literature; but they bend all to utility, and are, as a nation, the best arithmeticians in the world; and this science alone gives a terse matter-of-fact to their mental working; in fact, when a man wants to reflect on a proposition, he says, 'Wait till I figure up.'"

[That our people are capable of forming a remarkably correct estimate of the real worth of a stranger is evidently true. They have studied the subject, and are therefore "posted up."]

TO HOUSEWIVES.—["Washing day" has been a terror to husbands and dogs from time immemorial; and if the following be true, who shall compute the happiness, or the absence of Monday unhappiness, in reserve for the said bipeds and quadrupeds of the masculine gender? But who shall estimate the amount of relief that woman shall experience in the future exemptions from sore temptations and sore knuckles, which were contemporaries of "washing day?" The following is easy of trial, and worthy of practice if true:]—

"WASHING MADE EASY.—A laundress of eminence, of the city of New York, has given notice through a newspaper of that city, that for one dollar sent to her free of postage, she will send back printed directions for washing clothes without machines, washboards, or pounding barrels, by which method a great amount of labor will be saved and much time economized, and the washer will be enabled to do the washing of a large family before breakfast, and the house may be 'set in order' or 'put to rights,' before the time for morning calls from your acquaintances. By this method there will be no rubbing off the skin of hands—no loss of finger rings, nor tearing buttons from the clothes, all of which will pass the watery ordeal safer than the witches of past age did, uninjured, preserved, and much whiter than they would be in the old methods, and the fabric, however fine, come out unharmed. The expense is small.

"A gentleman of this city has discovered the secret of this mode of washing—but whether direct from the New York professor, or by 'any indirection,' or by the stirring up of his own chemical knowledge, or otherwise, we know not—and shows how he has practically applied his discovery by communicating to us the following

"DIRECTIONS.—Take one quart of soap and put therein two table spoonfuls of spirits of turpentine; incorporate the same fully by stirring well together; put the clothes into a tub; then take one half of the soap, put it into the tub, and put into the same boiling hot water; let them soak therein for thirty minutes. Then take them and put them into a boiler; add thereto the other half of the soap, and boil them thirty minutes; then wring out and rinse them well. Hang out and dry.

"This process requires no scrubbing or pounding, and the clothes are left whiter, and with less wear and tear to them or to the hands."—*Boston paper*.

PHRENOLOGY IN BANGOR, MAINE.—The *Daily Courier*, of recent date, contained the following testimonials:

"For a few weeks past a number of members of the Mechanic Association, with their wives and children, to the number of about forty, have been in a class, under the instruction of Mr. Charles Drew, for the purpose of acquiring a knowledge of the principles of Phrenology.

After the course had closed, at a special meeting of the class, Rufus Prince was called to the Chair, and Dr. L. W. Fletcher was chosen Secretary. The following resolutions were unanimously passed:

"Whereas, for the past few weeks having been under the instruction of Mr. Charles Drew, for the purpose of acquiring a knowledge of the principles of Phrenology: Therefore,

"Resolved, That in the course of lessons just closed, Mr. Drew has demonstrated clearly that Phrenology, as a system of mental philosophy, is true, being founded on facts and the immutable laws of nature; that its practical importance makes it worthy of careful study, since it gives a correct index to character, talent, and ability—making it of indispensable utility in the right training, mental and

moral education of children, and self-culture of every individual.

"Resolved, That the thanks of the class be tendered to Mr. Drew for the zealous, efficient, and gentlemanly manner in which he has sustained the office of teacher; and we cordially recommend him to all who may feel interested in, and desire to obtain a thorough knowledge of this science.

"Resolved, That a copy of these resolutions be presented to Mr. Drew, and also published in the *Bangor Daily Courier*.

RUFUS PRINCE, *Chairman*.
L. W. FLETCHER, *Sec.*"

SINGULARITIES OF OUR LANGUAGE.—Foreigners, on becoming partially acquainted with the English language, justly complain that it lacks uniformity—that there is no reliable philosophy on which they can depend for the correctness of an expression. Our own children, too, when a mode of expression comes up with which they are not familiar, find the same difficulty. We become familiar with contradictory modes of expression, and do not notice them as do children and foreigners. When we *sand* the floor we cast sand *upon* it, but when we *dust* the furniture we remove dust *from* it. When we *paint* the house we lay something *on*, but when we *skin* the ox we take something *off*. We *dress* a child by *overlaying* it, and *scale* a shad by *removing* that by which it is overlaid. If it be proper to say, "skin the ox," why is it not proper to speak of *woolting* the sheep instead of *shearing* it? What would we think of a farmer who should talk of *corning* or *grassing* his fields, or *appling* his orchard; or of his wife who should speak of *feathering* her geese, or *blacking* her knives, or *dirting* the clothes? But we do that which is equally ridiculous, when we speak of *dusting* the furniture, *skinning* the ox, and *scaling* the fish, although custom has sanctioned those modes of expression, and Noah Webster recorded them in his dictionary.

HEREDITARY POWER AND LONGEVITY.—In the month of February, a Mr. N., of Vermont, called at our office for an examination. We were forcibly struck with the compactness and excellent balance of his body, and our first remark to him was, "You are from a family particularly distinguished for their excellent health, long life, and for the number of their offspring." At the close of the examination he made the following statement, relative to his family, which our reporter took down in phonography, word for word as he uttered it:

"I am one of the seventh generation of a New England family, celebrated for longevity and number of their offspring. My grandfather, on my father's side, died at the age of 76; my grandmother, same side, died at 84. My grandfather, on my mother's side, died at 72 or 73, and my grandmother lived till 94. I am the tenth son and thirteenth child; mother still living, at the age of 80, smart and intelligent, with a brother and two sisters her seniors. I have ten aunts now living, whose united ages are 730 years, and the youngest is 67. My uncles have all lived to be upwards of 60 years of age. My oldest brother is a grandfather. My father was accidentally killed at the age of 67."

Ca Correspondents.

QUESTION.—How is it that many persons, in whom otherwise the cuticular indices of temperament are not decidedly vital, have a heavy red beard? Is it that, in passing puberty, the organization undergoes some change favorable to the ascendancy of the vital temperament? Let the Phrenological Journal say.

L. B. S.

ANSWER.—The appearance of the skin is not the only index of the temperament. A person may have a large chest arising from large vital organs, and have that temperament in strong predominance, even with dark hair and beard inherited from one parent, while their leading vital elements come from the other. Let it be remembered, that temperament is indicated full as much by form and texture, as by color of hair, eyes, and skin.

S. A. F.—The temporary loss of memory, in the case of the lady you mention, was probably caused by a congestion of the brain, and the severe pain in the head favors this conclusion. We do not regard it as a paralytic attack.

General Notices.

PROFESSOR GILLET (?).—We have before us a hand-bill which reads as follows: "Prof. Gillett, of New York, Agent for Fowlers & Wells, &c., will commence a course of lectures on Phrenology, Physiology, &c., Dec. 7th, at Concert Hall, Seneca Falls, N. Y.," &c.

From the face of this hand-bill it would appear that this Prof. Gillett, as he calls himself, is lecturing on our account, and that as a lecturer he is sent out by us, and is doing business under our special patronage. We wish to inform the public that this is not the case. We have no acquaintance with him, are not aware that we ever saw him, and although he "hails" from New York, we know not that he ever resided here. A year or two ago, a man of this name paraded on his hand-bill that he was agent for the "American Phrenological Society." We would inform the public, that the "American Phrenological Society" never authorized him to act in this capacity, nor was any man named Gillett ever a member of that society. We once wrote him that he was doing injustice to the society and the public, by advertising himself agent for it, and he replied in effect, that he claimed the agency for the society to give himself credit and influence among the people, and promised to refrain from it in future.

We are in receipt of letters and personal declarations from different parts of the country, giving unfavorable reports of this person. We have before us a copy of the *Livingston Union*, of Nov. 10, 1852, with an advertisement in which he claims to be agent for Fowlers and Wells, and proposing to give a course of lectures, &c. A person has sent us the paper and drawn a line around the notice, and written under it—"Gillett will be tarred and feathered this evening if he does not leave town."

Our opinion is, that men of correct character would not, at this day, be thus treated and talked about. There are many in the lecturing field whom we know to be men of good character, and for many years we have travelled over the same ground, and never heard a word to their disadvantage; and whenever unfavorable reports come every month from all quarters, relative to particular individuals, we think there must be "something wrong."

We are quite willing to aid, in all proper ways, every worthy man in the field; but we are quite unwilling to be responsible for the acts of unworthy characters, or to permit them, unrebuked, to claim to be our agents, and to be subjected to the disgrace of their acts, as we are doubtless considered to be, when repeatedly informed of their shortcomings, and questioned as to whether they really are lecturing on our account. We wish it distinctly understood, that we *employ no agents to lecture on our account*. No one acts in that capacity for us, except those immediately connected with our New York and Boston establishments. "In respect to agencies," we may say that we have probably one thousand agents, who are authorized to receive subscriptions for our Journals, and have certificates from us to that effect, which all persons subscribing to strangers would do well to see before they pay their money. This is the extent of our agency system.

We cannot afford to suffer for the sins and misdemeanors of wicked, selfish men, who take up Phrenology and claim to belong to our ship, and to sail under our colors; nor is it fair that the science should be made to suffer from their misconduct, especially when the public erroneously suppose they act for us and under our sanction.

PHRENOLOGY IN CANADA.—The very acceptable communications from our excellent friend and correspondent, W. M. WILSON, now lecturing in Toronto, have excited much interest. Those friendly to the cause, who have made the acquaintance of Mr. Wilson, speak very highly of him; nor have we heard of but one single fault-finder, and he a singularly "Odd Fellow" to be connected with the press. Were he in the States, he would be laughed at; but the good-natured Canadians probably look upon him as the ox upon the fly. This objector volunteers some advice both to Mr. Wilson and ourselves. We take it, "but consider where it came from," as did the man who got kicked by a "John Donkey," and of course would not return the compliment.

Hoping the friends of Phrenology every where will guard sacredly the principles of the science, as well as its advocates and apostles, we close the present notice by quoting a part of a private letter just received from a responsible citizen of Canada:—

GENTLEMEN:—In your last Phrenological Journal we saw a

very interesting and well-written article, from the pen of W. M. Wilson, on "Phrenology in Canada."

The article has been well received, (so far as I am able to learn,) by the readers of your Journal, with one exception, and that is D. J. Hughes, Esq., editor of the *Odd Fellow*, at London. He is known here by the appellation of lawyer, but would be called in the States no more than a pettifogger.

He is not a general reader of either of your Journals, and it was by mere accident that he happened to see the article above referred to. The only feature of the article that seems to disturb him, is where it speaks of the Canadas turning over their allegiance to the great Anglo-American Empire, and on the strength of which he has written an abusive article against Mr. Wilson.

It is quite useless for me to attempt to delineate the character of this would-be famed individual. You will easily discover his leaning propensities by once reading his talented effusion.

As respects Mr. Wilson, I am personally acquainted with him. I became acquainted with him when he was lecturing and giving charts in London. He was considered by all believers of the science to be as competent a phrenologist as ever visited London, excepting only yourselves.

Phrenology is at present progressing slowly here. There is much need of a lecturer. We have not been favored with one since Mr. Wilson left. I think he would be well received and liberally supported. I remain yours respectfully,

J. A.



THE PHRENOLOGICAL BUST.—After obtaining a familiar acquaintance with the general principles of the science, which every person may do by reading, the bust will become indispensable to the student. It gives the exact location and extent of each organ, and is to Phrenology what the map is to geography. Each organ is neatly labelled with the name it bears. The bust is varnished, and thus easily kept clean, and is decidedly ornamental. It may be sent to any part of the world, by express or as freight—not by mail. Price, including box for packing, \$1 25. Address FOWLERS AND WELLS, 131 Nassau street, New York.

PUBLIC DOCUMENTS.—Hon. THOMAS J. RUSK, United States Senator from Texas, will please accept our thanks for valuable public documents.

Book Notices.

SPEECHES ON THE LEGISLATIVE INDEPENDENCE OF IRELAND, with Introductory Notes. By THOMAS FRANCIS MEAGHER. New York: J. S. REDFIELD.

Poor Ireland sits shivering over her extinguished altars! Harp and voice are silent! She mourns her noblest sons in exile and in bondage! One of these, Thomas Francis Meagher, landed upon our shores a few months ago a penniless stranger and fugitive. He found a home and friends, and has won not only the applause and admiration of our people, but their esteem and love. He is an eloquent, earnest, true-hearted man, and deserves all the success which he has obtained. His numerous friends and admirers will gladly hail the appearance of this volume of his speeches. To his countrymen in America will it be particularly dear, as a memento of proud days, and of a noble but bootless struggle. The matter and style of these speeches need not our commendation. The work is handsomely got up, and is embellished with a portrait of the author.

TRANSACTIONS OF THE NORTH-WESTERN FRUIT GROWERS' ASSOCIATION, at their Second Annual Meeting, held at Dixon, Illinois, Sept., 1852. With an Appendix, containing the Proceedings of the Association in 1851. "Democratic Press" print, Chicago, Illinois. JOHN A. KENNICOTT, President. SAMUEL EDWARDS, Secretary.

A VERY creditable report, giving the best assurance of rapid growth and future success of the Association. This fruit interest is yet in its infancy in the great West, but we clearly foresee its future magnitude. Millions of fruit trees should at once be planted in Illinois. She may yet become as distinguished for the growing of fruit as for grain, wool, or pork. Lovers of good fruit throughout the State should co-operate with the Association. We shall look with interest for the succeeding reports.

LECTURES ON MENTAL SCIENCE,

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WHAT SHALL I DO FOR A LIVING?

NUMBER III.

THERE are two great industrial pursuits to which all others, the professional excepted, are subsidiary, viz. Agriculture and Manufactures. The first, to which our second article was devoted, lies at the foundation of industrial life. From our good mother-earth come, through this channel, the real elements of wealth. The supply of food, the first and most imperious want of man, is by no means the only result of agriculture. Wool, linen, silk, cotton and leather, from which the race of man is clad, and from which no small portion of the world's wealth is derived, come from agriculture. The farmer, then, produces the raw material for feeding and clothing mankind. Literature and science, also, look to agriculture for the material of which paper is made. Manufacture depends on agriculture for nearly all its "stock," except that which is of a mineral character, and that which the forest yields. Under the name of Manufactures, we include everything that is made, from the gorgeous Cathedral to the pin or the carpet-nail. It is difficult to say which department of necessary production is most important, since each part depends on the presence and perfection of all other parts; but with reference to manufactures, it may be said, that whatever answers the purpose of a positive necessity, should take rank and importance above that which is only convenient, luxurious and ornamental. For example, the primary idea of clothing is involved in warmth and decency. These can be obtained from coarse and substantial

woollen, cotton, linen and leather fabrics. All the qualities of fineness, color, elegance of pattern and finish, come not under the head of necessity, but of convenience, luxury and ornament. Or again, the object of a house is a covert from heat, cold and storms. To inclose space with durable material is the leading idea. Everything like elegance in architecture or furniture must be classed in the catalogue of luxury and ornament. Let not the charge of agrarianism be urged against this view of the subject. Let it not be supposed that we regard lightly all those adornments that beautify life in its highest and best phases of civilization: far from it. We would have the æsthetic faculties of the mind cultivated and gratified by all the gorgeous garniture of nature and art, but what are fine houses and clothing to a hungry man? And what are elegant palaces to the shivering sons of penury? Each is miserable until the positive necessities of his being are cared for. Four, square, naked walls, a cup of water and a crust, and these in abundance, answer the first wants of life, and fit the man, as his means increase, to desire a carpet, not only soft but beautiful, with all the corresponding appliances of convenience and luxury. There is something radically wrong in the institutions of society; something faulty in our political, social and educational customs, which produce wealth and luxury in such prolific abundance, that our cities and villages glitter with all that art and wealth can give, while more than half the race in our midst are glad to accept, in return for earnest toil, the plainest fare, the roughest habiliments, and to inhabit narrow, forbidding, cheerless

apartments; alike destitute of air, light, convenience and cleanliness. If the neglected poor had half the money expended on their education, which it costs to punish the crime arising from their ignorance and consequent destitution, we should soon see such a change, not only in the physical and moral condition of this unfortunate class, but also such a change in public sentiment, relative to the respectability of the several trades, as would impart to all useful pursuits such dignity that no man would feel the necessity of a blush when he speaks the name of his vocation.

As society and public sentiment are now constituted, all who follow industrial occupations and lay claim to respectable positions in society, must follow some trade bordering on *art*, whose office is to make articles of taste wherewith to foster the pride and gratify the taste of aristocratic wealth. Those occupations which are decidedly plebeian, according to the fashionable world's estimate, like making clothes, shoes and hats, continue to interpose between the artisan and the buyer, a genteel merchant. Hence the shoe store, hat store, clothing store, are all the rage, even where goods are made to the *measure*. It is not deemed at all disreputable for a genteel man to take the measure of feet, and have all the work done in 7 by 9 garrets by men at six dollars a week, with six and eight dollars rent a month to pay for the single room, that serves all the purposes of kitchen, nursery, bedroom, parlor and workshop, while the said genteel man pockets all the profit, and reaps all the respectability growing out of the business. This is life in one branch of trade in New York. This is making one man, without the necessity of great outlay of capital or brains, a respectable gentleman, while the excellent workmen who exercise nearly all the skill are the merest drudges in the world. Fifty journeymen could unite their exertions and their means, and rid themselves of this abject condition. This, and only this, or its equivalent, can ever raise this class of worthy workers to the pecuniary position and rank they should occupy. When the workman is thus debased, his trade sinks with him to his own level. Young men learn to despise trades thus degraded, and crowd into stores and channels of art and literature, to wait, in seedy coats, for occupation, or waste their lives in trying to rise above genteel, yet subordinate clerkships.

We regard any useful trade, any occupa-

tion which ministers to the wants, the happiness or the legitimate pleasure of man, as equally respectable. And why not? If to be a farmer and raise flax, or to be a manufacturer of linen, or a linen merchant, be respectable, why should not the office of making that linen into shirts and giving to them the last touch of the laundress preparatory to their use, be *equally* respectable? Each one, from the sowing of the flax seed to the "doing up" of the garment, is ministering to the production of the shirt for the noble or ignoble wearer, and why should the service of the one be more respected than that of the other? Certainly, those who give the *finishing touch*, ought not to be despised for their business. In some other trades this rule is reversed, and those who develop and work the raw material, are less esteemed than those who apply the last touches of tasteful labor to bring it to the service of the user. The iron miner and furnaceman, who bring the rude ore into proper condition for the cutler and the engineer, are less respected than those who build the machine or polish the chaste and beautiful sword. Why should not the same rule hold with those who combine their efforts in the production of shoes and shirts? The cotton grower, the cotton merchant and the lord of the loom point to their business with pride, and claim on its account, a warm corner in public estimation; but the spinner and weaver of that cotton, and those who make it up for the wearer, are not deemed fit society for the three classes who perform the rudimental offices in the production of cotton goods. Why there should be such a sudden falling off in respectability, among the agents who develop and prepare cotton for the back of the wearer, sets all our philosophy at defiance. We have therefore concluded, that, in the abstract, this difference is entirely factitious, and is the offspring of ignorance and false pride.

Let not young men despise any useful trade, but enter it with strong hands and a manly resolution, not only to be honorable and achieve a competency, but to give dignity and nobility to their calling. Roger Sherman was a shoemaker; Dr. Franklin a candle-maker and a journeyman printer, and St. Paul a sailmaker, yet we have never heard the character of either of those men derided on account of their calling. Some pursuits call into requisition the heroic and manly qualities more than others, and therefore furnish stimulus and gratifica-

tion to those who are robust in body and energetic in mind. Some men have so much of the driving spirit, arising from large Combactiveness, Destructiveness, Hope and Firmness, that they can hardly be moral in their conduct unless they have a rugged business on which they can legitimately work off their extra steam. Such make good quarrymen, stone masons, carpenters, ship builders, blacksmiths, heavy machinists and the like.

To be a quarryman, it requires rugged health, good practical sense, large Firmness, Destructiveness and Combactiveness, but not a high degree of Constructiveness. The stone mason requires the same qualities as the quarryman, with large Form, Size, Weight, and at least full Constructiveness. The carpenter requires the same talents, good force of character, with larger Constructiveness, Order and Ideality. The shipwright needs the developments appropriate to the carpenter, with great Form, which gives ability to work by the eye and take cognizance of irregular forms. The blacksmith requires all the elements of force and energy requisite for the quarryman, the mason, the carpenter, or the shipwright, and also Form, Size, Imitation and Constructiveness in the highest degree of development. He must hammer the rude bar or mass of iron into the requisite form and size of the article to be made, and this is to be done entirely by the eye. He cannot, like the carpenter or stone cutter, take a mass of material larger than the thing to be made, and mark out its dimensions and cut away what he does not want, leaving, as it were untouched, the article desired, but he must convert the entire mass from a rude form, into forms entirely different. The tailor and modeller, the portrait and ornamental painter, and also the founder's pattern-maker, and those who make gun stocks and shoe-lasts, require developments similar to those of the blacksmith, with the addition of larger Ideality. In 1850 we examined the head of a man then residing at Cuyahoga Falls, Ohio, and found Form, Size and Constructiveness very large. We told him that he would make an excellent blacksmith, or if he were a tailor he would be able, by the eye alone, to cut a coat and make a good fit without measuring the customer. He replied that he *was* a tailor, and had often cut a coat without measuring the person, but had no idea that his phrenological organs would show that ability. A few days since we made similar remarks, with

precisely the same results, on the head of a tailor in this city.

We would recommend to young men who have health, robust constitutions and force of character, and who have the requisite mechanical talents, to engage in house building, ship building, and in the various trades involving the manufacture and use of iron. When it is remembered that our country is very rapidly advancing in population, manufactures and commerce, requiring an immense amount of house building, ship building and machinery, and that we have the necessary wealth to make these improvements, and a population that stands ready to occupy the houses and use the machinery much faster than they can, at present, be built, the inducement to rush into the working of wood, stone, iron and copper, far transcends, in our opinion, any promises which the mercantile business can justly afford. Do not, as hitherto, hang around the mercantile business, and, as at present, overstock it. Indeed, if a merchant advertises in this city for a clerk, at a salary less by half than a bricklayer can earn, he is beset by a swarm of applicants, perhaps fifty in number, in less than six hours, each eager to enter the field and try his chance in the mercantile world. And we venture the assertion that there is not a more dependent or subservient set of men in this country than are the genteel, dry goods clerks in this and other large cities. They can wear patent leather boots, a standing dickey, and have white hands, it is true; but beyond this not one in a hundred ever realizes anything like a competency or business position, such as all desire and expect when they advertise for a situation, and state that "*salary is no object.*" They expect advancement and an ultimate partnership, but to nearly all the advancement is only sufficient for a very economical support, and gray hairs and decrepitude find them without the partnership. Thus with their fond and ill-founded hopes blasted, they plod on dependent and disheartened in the vale of respectable poverty to the grave. We have, then, double the merchants and merchants' clerks that trade and commerce demand, and only about half as many mechanics in the manly trades as could find profitable employment.

We would say also, to young men, do not be so very eager to learn some of the light, easy and ornamental trades. Many who feel that they can best support themselves with their mechanical skill, exhibit as much

folly in their desire to dress genteelly and have white hands in their hours of business, as do those who choose merchandising for a pursuit; hence we find them thronging engraving, ivory turning, comb making, watch making, tailoring, button making, and the ten thousand other light and genteel occupations, that women and children could just as well do, and for the want of an opportunity to do which, hundreds and thousands of them suffer, or in despair sell their virtue to avoid starvation or the poor-house. Be men, therefore, and with true courage and manliness dash into the wilderness with your axe and make an opening for the sunlight and for an independent home, or take the hammer, the currying knife, the trowel, the adze or the plane, and while you make yourself muscular in body and manly in mind, you leave the selling of tape and needles to those who can do it just as well as you, and who are perishing for the want of something by which they can honestly earn their bread! Girls, women, and slender or decrepit men, can retail goods, engrave, make women's and children's shoes, make men's clothing, set type, paint signs and other ornamental work, and many other kinds of business which is now mainly or exclusively done by men. These light pursuits tend to dwarf men, while women who are quite able and would be glad to follow them are denied the privilege.

Let no person charge us with a design to make woman a drudge by suggesting a wider field for the exercise of her talents and energies. Is it not drudgery to have no avenue but a menial one opened for her efforts? Is it not drudgery to stitch collars at thirty-one cents a dozen and pay rent and board, or to work sixteen hours a day on shirts and slop-shop clothing for twenty-five cents a day, or even less? If women can engrave wood cuts, and do other artistic work for which a man is paid two and three dollars a day, would it be drudgery for a woman to do that which is less laborious than book folding or housework, and in return get six hundred instead of sixty dollars a year? And those same men might be better employed for the good of the world, and at least as well for their pockets, and much better for their muscles and manliness. Then, as men are constitutionally stronger than women, and have more of the elements of energy and daring, let them go boldly forth into vigorous, manly pursuits, and thus open to the industry and skill of woman a thousand avenues of effort, hith-

erto improperly monopolized by men and unjustly denied to women.

We write not this for the wives and daughters of the millionaires of the *Fifth Avenue* and elsewhere. We suppose they will continue to think it "*extremely vulgar*" for them to do anything that can, by possibility, save or earn a cent, while their husbands, sons and brothers are toiling the live-long day among carts, cotton bales, molasses hogsheads and bars of iron, to earn for them a glittering panorama of fashionable folly. It is not for them we write, but for the toiling majority, to whom effort, right down earnest work, is necessary to bread and virtue.

PHRENOLOGICAL CHART OF LUCRETIA MOTT.

BY MR. COMBE, APRIL 8, 1839.

[The following Chart of Lucretia Mott, by Mr. Combe, and also the description by Mr. Fowler, were made many years ago, without any knowledge of the name or history of the subject on the part of either of those gentlemen.]

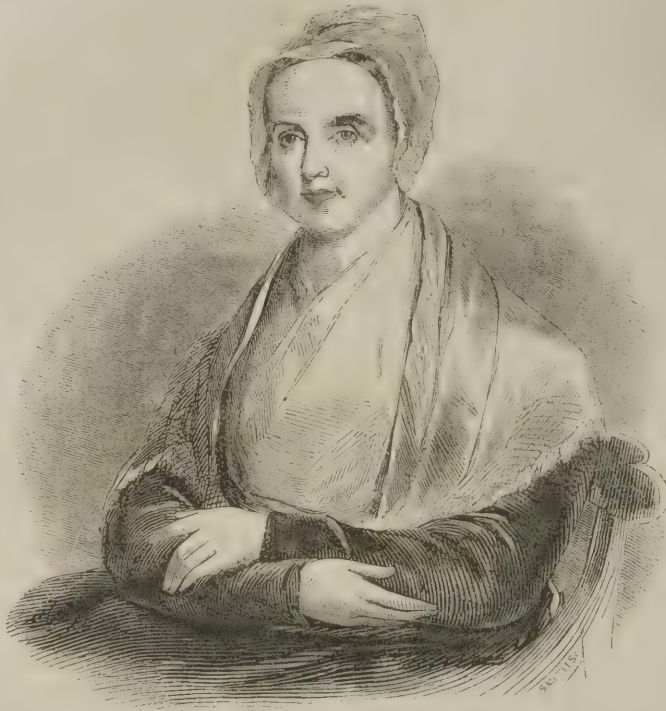
Temperament—Nervous-Bilious.	
From Individuality to occipital spine, . . .	74
" Ear to do.	34
" Ear to Individuality,	42
" Ear to Firmness,	58
" Destructiveness to Destructiveness, . .	58
" Secretiveness to Secretiveness, . . .	54
" Cautiousness to Cautiousness, . . .	58
" Ideality to Ideality,	42
" Constructiveness to Constructiveness, 4	1
Anterior Lobe—Large, upper predominating.	
Coronal Region—Large.	
Basilar Region—Rather large.	
Amativeness—Moderate.	Veneration—Full.
Philoprogenitiveness—Very large.	Firmness—Full.
Conscientiousness—Rather large.	Conscientiousness—Large.
Concentrativeness—Rather large.	Hope—Large.
Inhabitiveness—Full.	Wonder—Rather large.
Adhesiveness—Large.	Ideality—Rather large.
Combativeness—Large.	Sublimity—Large.
Destructiveness—Rather large.	Wit—Large.
Alimentiveness—Full.	Imitation—Large.
Secretiveness—Large.	Individuality—Small.
Acquisitiveness—Moderate.	Form—Full.
Constructiveness—Small.	Size—Moderate.
Self-Esteem—Moderate.	Weight—Full.
Love of Approbation—Very large.	Color—Full.
Cautiousness—Large.	Locality—Moderate.
Benevolence—Large.	Number—Full.
	Order—Large.

PHRENOLOGICAL CHARACTER OF LUCRETIA MOTT.

BY MR. FOWLER.

Size of head 5+ Activity 7. Nervous temperament predominant.

Your powers of observation are not so great as those of Mrs. Needles, (who had just been examined.) Mrs. N. will observe ten things to your one. Mrs. N. is also the best judge of property, will get things cheaper. You are rather censorious. This will arise from your very great Con-



LUCRETIA MOTT.

scientiousness combined with some of the other organs. You have very strong adhesiveness to moral principles. You know your own faults and notice the faults of others, and cannot keep still and see things go wrong. As a general thing, on other subjects you keep your feelings to yourself, but on moral questions and conduct you do not. You have the highest possible regard for moral character. You set a higher value upon moral character than upon learning, wealth, or *any* thing and *every* thing else combined. You have considerable temper, but it is well governed. Your moral indignation is strong, is irrepressible. As an Abolitionist, you would be staunch, rather disposed perhaps to go to extremes. You have large Causality, a disposition and ability to reason about causes abstractly—especially, great disposition and ability to investigate moral questions, your large Conscientiousness would lead to this. You are remarkable for this: you care nothing about narrative or fine style—you attend *only* to the argumentative part. Your mind is not what would be called a *brilliant* one, it does not catch a thing immediately, you study it over and over. Your mind is remarkable for strength, rather than brilliancy. You have a great deal of Caution—too much—and you have not sufficient Self-esteem. You are not proud, but have a little vanity. You suffer very much from a feeling of guilt and unworthiness; you are harassed by this daily. As a Christian, you look too much on the black side—you fear the worst. You could mimic. I can venture to say, that before you were twenty years old, you did mimic, and did it well. You have any quantity of moral courage, but afraid of fire, have that kind of fear, and this would lead you to be careful about the house—to have all bolted, fire well secured, &c.—you have strong love of life as

such, and, unless moral principle were at stake, you would be careful to preserve it; but, as I said before, you have any quantity of moral courage. [He was here informed that she was a Quaker preacher.] In preaching, you do not lay down facts, but propositions, and argue abstractly. You gesticulate considerably; your Imitation would show itself now in that way; your face would often express more than gestures or words. You have but little love of property; you only regard money for its uses, as a means of doing good. You have great intensity of religious feeling. You have also, although it may seem strange in a Quaker preacher, a quick perception of the ridiculous—the *reductio ad absurdum* faculty. You have great Concentrativeness; when interested in any subject, will dwell long upon it—will pore over a particular idea, and in an argument will be consecutive—in your speaking, every idea is one of a train—all going home upon a particular train of thought. You are peculiar for this: you have an excellent faculty for illustration. Your illustrations are multifarious and apt. You have a good deal of spiritual pride; but not much Self-esteem. You have large Ideality—love of what is fine and delicate in sentiment. There is considerable poetry in your expressions. You never let any thing that is coarse escape you. You have a good command of language, are rather precise in the choice of words—something of verbal criticism—in an argument will split on the meaning of a word. You are sensitive to almost every thing. You have rather more of the Marvellous in your character than Mrs. Needles has; therefore you are disposed to notice the direction of Divine Providence. I should think you would believe in a special Providence. You have a great deal of Cautiousness—some may reckon you im-

prudent from the high moral stand which your Conscientiousness would lead you to take, and the zeal with which you would push what you thought right; but you are very prudent. You drive like Jehu, yet cautiously. You have a great deal of forecast, of judgment in adapting means to ends. You plan well and execute well. You never talk without saying something, and something that is important. I presume you are a fluent public speaker, because you have good language, and also you have ideas. Your mind is rapid. Attachment to friends is very strong. I repeat (now that I know you are a preacher,) what I said at first about censoriousness. Your reproofs would be pointed and severe, though not malignant; this would arise from your strong moral indignation. You have large Order, a place for things and things in their place. You go the whole figure for men's accountability and responsibility. You lay stress upon life rather than doctrine—on liberal rather than sectarian—would not incline towards any system of theology that lowers down human responsibility. You would not place so much reliance on religious experience and sentiment, as practice. You would extort practice, close, particular practice. You would make an excellent debater—would make a better writer than speaker. Your style would be marked by thought and substance, rather than word or narrative—would write long sentences.

[The following biographical sketch of Mrs. Mott we copy from "Woman's Record." The editress, Mrs. Sarah J. Hale, acknowledges the decided talent and purity of life of the subject of her sketch, but "travels out of the record" to vent her spleen upon and indulge her intolerance and bigotry toward Mrs. Mott, because she happens to differ from herself in some points of theological belief, and in her views upon reforms. We do not copy the ungenerous remarks of Mrs. Hale, because we can occupy our columns to better advantage, and we do not believe in publishing an attack without giving the assailed party a chance to reply. Mrs. Mott may have errors of opinion, as who has not? but she will be gratefully remembered when the names of her conservative assailants are forgotten.]

LUCRETIA MOTT,

WIDELY known for her philanthropy, and distinguished as a preacher among her own sect of "Friends," or "Quakers," is a native of the island of Nantucket, Mass. Her parents were Thomas and Anna Coffin; the latter, born Folger, was related to Dr. Franklin. Lucretia was in childhood instructed to make herself useful to her mother, who, in the absence of her husband, had the charge of his mercantile affairs. In 1804, when Lucretia was about eleven years old, her parents removed to Boston, where she had the advantage of attending one of the public schools. At the age of thirteen, she was sent to a "Friends' boarding-school," in the State of New York, where she remained three years, during the last year being employed as an assistant teacher; which shows how great her proficiency and faithfulness must have been. Her parents had, meantime, removed to Philadelphia; there she joined them, and at the age of eighteen was married to James Mott, who also belonged to the "Society of Friends," and subsequently entered into mercan-

tile partnership with her father. Thus early was Mrs. Mott settled in life; and it is but justice to her to state, that she has been attentive to discharge well the womanly duties devolved on her—has been the mother of six children, five of whom are living, and do credit to their mother's forming care. She has also, in the chances and changes of an American merchant's life, been called to help her husband in the support of their family; and she did it, as a good wife does, willingly, with her whole heart. But these duties did not engross all her time; her active mind, directed and developed by the peculiar teachings of her sect, took a wider range than has yet been usual with her sex. We do not agree with her in religious sentiment; nor can we commend her manner of teaching as an example to be followed by American women. But we do believe she is conscientiously sincere and earnest in her endeavors to do good; and therefore we will give extracts from a letter of hers, embodying the views of faith and duty which have governed her life:

"I always loved the good, often in childhood desired to do the right, and prayed for strength to overcome or regulate a naturally quick or hasty temper. The religion of my education—that the obedience of faith to manifested duty ensured salvation—commended itself to my understanding and conscience. The doctrine of human depravity was not taught as an essential of the Christian's creed. The free agency of man was inculcated; and any departure from the right was ascribed to wilful disobedience of the teachings of the *light within us*.

"The numerous evils in the world were traced to this source. My sympathy was early enlisted for the poor slave, by the reading-books in our schools, depicting his wrongs and sufferings, and the pictures and representations by Thomas Clarkson, exhibiting the slave-ship, the middle passage, &c. The ministry of Elias Hicks and others on this subject, as well as their example in refusing the products of the unrequited bondman's labor, awakened a strong feeling in my heart.

"The unequal condition of woman with man also early impressed my mind. Learning, while at school, that the charge for the education of girls was the same as that for boys, and that, when they became teachers, women received only half as much as men for their services, the injustice of this distinction was so apparent, that I resolved to claim for my sex all that an impartial Creator had bestowed, which, by custom and a perverted application of the Scriptures, had been wrested from woman.

"At twenty-five years of age, surrounded with a little family and many cares, I still felt called to a more public life of devotion to duty, and engaged in the ministry in our Society. I received every encouragement from those in authority, until the event of a separation among us in 1827, when my convictions led me to adhere to the sufficiency of the *light within*, resting on 'truth as authority,' rather than 'taking authority for truth.' I searched the Scriptures daily, and often found the text would bear a wholly different construction from that which was pressed upon our acceptance.

"Being a non-conformist to the ordinances and



CLARK MILLS.

rituals of the professed Church, duty led me to hold up the insufficiency of all these, including Sabbath-day observance, as the proper test of the Christian character, and that only 'he that doeth righteousness is righteous.'

"The practical life, then, being the highest evidence of a sound faith, I have felt a far greater interest in the moral movements of our age, than in any theological discussion.

"I hailed the Temperance Reform in its infancy in Massachusetts, watched its progress with much interest, was delighted with the fidelity of its advocates, and for more than twenty years I have practised total abstinence from all intoxicating drinks.

"The cause of Peace has had a share of my efforts, taking the ultra non-resistance ground—that a Christian cannot consistently uphold, and actively support, a government based on the sword, or whose ultimate resort is to the destroying weapon.

"The oppression of the working classes by existing monopolies, and the lowness of wages, especially of women, has often engaged my attention; and I have held and attended meetings with this class of society, and heard their appeals with heartfelt compassion, and with heartfelt desire for a radical change—that systems by which the rich are made richer, and the poor poorer, should find no favor among people professing to 'fear God and hate covetousness.' Hence, the various associations and communities tending to greater equality of condition—'a home for all,' &c.—have had from me a hearty God speed."

In 1840, the "World's Anti-Slavery Convention" was held in London. Several of the American delegates were women, among whom was Lucretia Mott. No doubt she was the most able of all who were sent, and much was expected from her eloquence; but the English abolitionists

had not reformed their old views of the sexes; they would not admit American women, any more than their own, on the platform. This brought what is termed "the woman question"—that is, the inherent right of the female to an equal participation with the male sex in all social, political, and religious offices—more into view.

Mrs. Mott advocates the doctrine of perfect equality of rights, if not of duties. These views form the distinctive character in her discourses, though it is but just to her to add that her language is mild, and her manners gentle and unassuming. As a preacher among her own order—the Hicksite or Unitarian Quakers—she is more widely celebrated than any other, of either sex, in the United States.

CLARK MILLS AND THE EQUESTRIAN STATUE OF GENERAL JACKSON.

[A SOUTHERN subscriber, J. H. R., sends us from Greenville, S. C., the following singular account of this very distinguished artist; and we cheerfully place it on record.]

The most of our readers have seen some account of the inauguration of the Equestrian Statue of General Jackson, on the 8th day of January. This wonderful statue, the only one of the kind in the world which is self-poised, is the workmanship of Clark Mills. A few years ago he was a poor plasterer in Charleston, and now his fame extends over the wide world. Congress has just appropriated for him fifty thousand dollars to make an equestrian statue of General Washington. The statue of Jackson was paid for by an association of the friends of the old hero. They paid \$12,000 for it, and the cost to Clark Mills was \$19,000, and five years' labor. But the fame he has acquired is worth more than the loss sustained.

The history of Clark Mills is a most extraordinary one. He gave it to the senior editor of the *Patriot* himself six or seven years ago. He was at that time taking casts and executing busts in Columbia. We went to him to make an engagement for ourself, and the next day he called at our room in the hotel, prepared to take a mould of our head and face and shoulders. Whilst performing this operation he commenced his narrative in regard to his own life and talents. He told us he was a good house plasterer in Charleston, and did not know that he possessed any faculty whatever for sculpture or taking likenesses. One morning as he was going to his work he passed by a door where a Phrenologist had hung up his sign, with a notice that skeptics were not charged for the examination of their heads. This induced him to go in and have his head examined. The Phrenologist said to him, "You have the organ of sculpture in a very eminent degree, and if you were to cultivate your talent you would be a very distinguished artist." Mills replied to him, "You have confirmed me in my skepticism. I never had any confidence in your pretended science, but if I had, your account of my own head would utterly destroy it. I am, Sir, a house plasterer, and know nothing about sculpture whatever." The Phrenologist replied, "I don't care for that; you have the organ in a most wonderful degree, and should cultivate your talent." Mr. Mills said the idea that he possessed a rare and valuable talent which he was not conscious of, haunted him night and day. But still he never thought of trying his talent, for he did not know how to begin. One day he saw an Italian going through the streets of Charleston with a bust of Napoleon in plaster, and he asked him how it was moulded. The Italian promised to show him, and did so. He caught the idea instantly, and was enraptured with it. First he commenced a likeness in plaster of his father-in-law, who had very prominent features. It was the wonder of all who saw it. He then commenced taking busts, as he was doing when we formed his acquaintance. Next he chiselled in marble a beautiful bust of that distinguished statesman, Mr. Calhoun. His friends now declared their willingness to send him to Rome, where he might study sculpture, and cultivate his genius. For this purpose they provided him with funds, and as he was passing through Washington he was there engaged to make the Equestrian Statue of Jackson.

In his poverty and obscurity in Charleston, while working at his trade of house plasterer, he kept a bear and a dog, which he would make fight for a fourpence. Between this exhibition of his dog and bear, and with the assistance of his trowel, he made his living in a sort of way, and would, in all probability, have died in these humble pursuits, but for the Phrenologist. Who can laugh at Phrenology, after this, as a humbug, and not a science.

Immediately after Governor McDuffie had made his great speech in the Legislature, in favor of giving the election of Electors of President and Vice President to the people, some member assailed the South Carolina College as entailing on the State a very heavy expense to not much advantage. Judge Huger replied to the member, and said that if the College had never produced another graduate than Mr. McDuffie,

the State of South Carolina would be amply compensated by him alone, for all that she had spent on that Institution. So we say in regard to Phrenology, that if this science had never done any other good to the world than that of developing the genius of Clark Mills, it would be enough to endear it to the world.—*Southern Patriot*.

ANATOMY AND PHYSIOLOGY OF DIGESTION.

NO. V.—ABSORPTION AND SECRETION.

BY A. P. DUCHER, M.D.

Wonderful and extraordinary changes are continually going on in the bodies of all animals, by the removal of particles of worn-out matter, and the deposition of new ones in their place. These changes are effected by *absorption* and *secretion*, operations which are continually going on insensibly, and, at least in adult animals, are, in the state of health, so nicely balanced that no alteration in form or structure is observed. That these changes are going on, is proved by many facts. And in the first place, if portions of the body were not being carried off hourly, it is reasonable to infer that the quantity or supply of aliment taken, after the body has attained its maturity, would add to its bulk, and the increase in size would in many cases be enormous. And we observe further, in the second place, that when aliment is not supplied, as during starvation or diseases which impair the functions of nutrition, the body soon begins to waste away,—a result which can be due only to the removal of portions of its constituent elements.

The organs principally concerned in the function or agency of absorption, are the *lymphatic vessels*. They are found in the texture of nearly all the organs of the body. They very much resemble in anatomical structure, as they also do in function, the lacteals or milk-bearers described in the chapter on the functions of digestion, and they are both included by anatomists under the head of the *absorbent system*,—and they have this in common, that being traced from their extreme branches to their ultimate destination, are found to empty their contents into large veins near the heart, and thus mingle with the venous blood and furnish it with one of its most important elements. The chyle and lymph also differ but little in their chemical constituents.

The absorbent vessels have been divided into two great divisions, founded upon the functions which they perform: "1. *External absorption*, or the *absorption of composition*, which obtains from without the organs the materials intended for their composition; and, 2. *Internal absorption*, or the *absorption of decomposition*, which takes up from the organs the materials that have to be replaced by the exhalants.

"By external absorption is meant not only that which takes place at the external surface of the body, but also that of the mucous membranes of the digestive and respiratory passages. Hence again, the division of external absorption into *intestinal or digestive*, and *pulmonary or respiratory*.

"Internal absorption is also subdivided into—

1. *Molecular or interstitial, nutritive, organic, or decomposing*, which takes up from each organ the materials that constitute it, so that the decomposition is always in equilibrio with the deposition.
2. The *absorption of excrementitious secreted fluids*, such as the fluid of serous membranes, synovia, &c.
3. The *absorption of a part of the excrementitious fluids*, as they pass over the excretory passages.

"Absorption does not effect the decomposition of the body immediately. It merely prepares the fluid which is to be eliminated by the secretory organs."*

Lymph is a pale yellow, or colorless, clear fluid, which, under the microscope, appears to contain transparent globules. According to recent chemical analyses, it is found to be composed of the following constituents:

Water	95.536
Albumen	1.200
Fibrine	0.120
Animal matter, etc.	0.390
Salts	0.585

100.000

Its odor is spermatie; soluble in water,—the solution becoming turbid, when mixed with alcohol. When left to itself, it coagulates. It thus appears to be strictly analogous to the fluid part of the blood; and, indeed, some writers regard the blood as being nothing else than the lymph, with red disks suspended in it. Now, as we see that this lymph is again mingled with the blood in the circulation, it is obvious that it must be of some use to the system; and, in fact, it is quite reasonable to infer, that the lymph is nothing more than the fluid part of the blood, returning towards the heart, after having deposited its red disks and other constituents in the tissues of the body.

We thus see a wonderful process going on in our systems, by which a substance which is unessential to the perfection of the tissues of the body is removed from them; but being still applicable to useful purposes in the economy, it is retained within the body; and is again mingled with the blood, from which it appears originally to have been derived.

But we have another function to contemplate, which is no less important to the system than the one just reviewed. It is that of *secretion*, by which certain other matters, which are not only unessential but positively noxious to the tissues, are thrown off from them and expelled from the body by means of *excretion*. The literal meaning of the word secretion is *separation*; and this is nearly its true acceptation, as used by writers on physiology. The function of secretion is performed by certain bodies called *glands*, and frequently, also, it takes place from membranes; but whatever form the secreting organ may assume, it consists essentially of a free surface, on which a fine network of innumerable small capillaries can be observed. These vessels have no open mouths, but their coats are very thin, so that they probably permit fluids to transude through them. The fluids secreted by different organs vary remarkably in their nature and composition; and it is one of the great secrets of nature which has not yet

* Dunglison's Medical Dictionary, p. 38.

been solved, why it is that the particular substances which pass off with the secretions should be formed in certain organs only, and not by all indifferently. We will conclude this chapter by a brief description of some of the secretions.

We will notice first the *bile*. This is a secretion of the liver, which was noticed under the head of Digestion, and is a yellow, greenish, viscid, bitter, and nauseous fluid. There exists much discrepancy of opinion among chemists, in regard to the proximate principles of the biliary secretion; a large number of analyses having been made, amongst the results of which there is a great want of conformity. The following table, by Berzelius, approximates as near the truth as any I am acquainted with:

Water	90.44
Biliary matter	8.00
Mucus . . . . .	.30
Alkali (in combination with fatty acids) . . . . .	.41
Chloride of sodium . . . . .	.74
Phosphates and sulphates of soda and lime . . . . .	.11

100.00

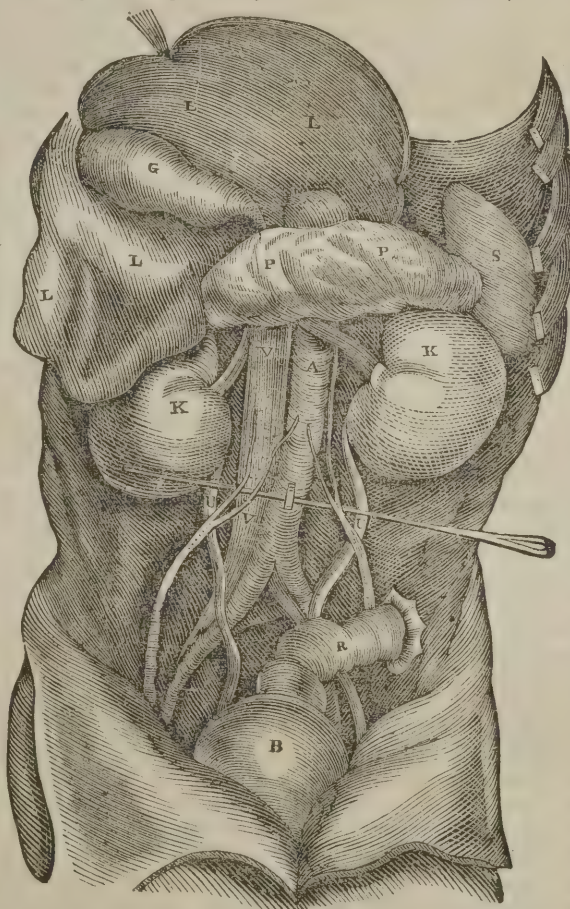
The bile undoubtedly plays an important part in digestion, but a large portion of it is excrementitious, destined to be at once carried out of the system, by the intestinal canal, although another portion is destined to be reabsorbed, for the purpose (it would seem) of being ultimately carried off by the respiratory process. The portion carried off by the intestines includes the whole of the coloring matter, the presence of which is readily detected in the feces. That by the lungs is the fatty portion, no distinct indications of which can be generally found in the feces, unless they have rapidly passed through the alimentary canal. But in some conditions of the system, the feces may contain a very large quantity of bile, the presence of which, almost unchanged, may be recognized in the evacuations in some forms of bowel complaint. Thus we see that the bile may be a completely excrementitious product; and the idea of the action of the liver, as one of the great purifiers of the body from the result of its rube matter, is not at all invalidated by the observation that a large part of the secretion is destined for immediate reabsorption. I think it is a clear indication that this secretion is especially intended to eliminate from the blood its superfluous hydro-carbon,—whether this have been absorbed from the aliment, or have been taken up by the blood as effete matter, during the course of its circulation.

The *second* secretion that we would notice is the *urine*. This function is performed by the *kidneys*. Urine is secreted by the cortical part of the kidney; filtered through the tubular portion, poured from the apices of the tubular papillae into the pelvis of the kidney; and transmitted by it to the ureters; which convey it slowly, but in a continuous manner, into the bladder, where it remains deposited, until its accumulation excites a desire to void it. Urine is transparent, of a citron-yellow color, of a peculiar odor, and of an acid, saline, and slightly bitter taste. The following table expresses its constituent parts, according to the analysis of Simon:

Urea,	33.80
Uric Acid,	1.40
Ammonia, Chloride of Sodium,	42.60
Alkaline Sulphates,	8.14
Alkaline Phosphates,	6.50
Phosphates of Lime and Magnesia,	1.59

100.00

The function performed by the kidneys is quite as important as that of the liver. Their function, however, only consists in separating from the blood certain effete substances, which are to be thrown off from it, and has no direct connection with any of the nutritive operations, concerned in the introduction of aliment into the system. That this secretion is injurious if retained in the system, is proved by the fact, that in ani-



L the liver turned up to show its under side; G gall-bladder; P the pancreas; K the kidneys; S the spleen; A the descending aorta; VV the ascending vena cava which carries venous blood to the liver; R the rectum; B the bladder; U U the ureter.

mals whose kidneys have been extirpated, or in case of disease, where the secreting function of these organs is arrested, death very soon ensues, preceded by a remarkable state of insensibility closely resembling poisoning by narcotic substances. But, besides separating this poison from the system, the urine is also a channel for getting rid of the watery parts of the fluids. In this respect it is vicarious with the perspiration, which we will now briefly notice.

The *perspiration* is secreted by the skin, and the object of this function seems to be chiefly to throw off superfluous watery particles from the system. The perspiration is continually passing

off from our bodies in the form of a fine invisible vapor, but when it is augmented in quantity, it collects in fluid drops on the surface. These two forms of perspiration do not differ essentially in quality, but they have received different names. The first is called *insensible*, and the second, *sensible perspiration*. One of the most important purposes of this secretion appears to be to keep the body cool by the constant evaporation from the surface. It is on this supposition, that we can explain the remarkable fact, that human beings can exist in dry air heated considerably beyond the boiling point of water, without having the temperature of their bodies raised more than four or five degrees of the thermometer.

"Many instances are on record," says Dr. Carpenter, "of a heat of from 250° to 280° being endured in a dry air for a considerable length of time, even by persons unaccustomed to a particular high temperature; and persons whose occupations are such as to require it, can sustain a much higher degree of heat, though not perhaps for any long period. The workmen of the late Sir F. Chantrey have been accustomed to enter a furnace in which his moulds were dried, whilst the floor was red-hot, and a thermometer in the air stood at 350°; and Chabert, the 'Fire-king,' was in the habit of entering an oven whose temperature was from 400° to 600°. It is possible that these feats may be easily matched by workmen who are habitually exposed to high temperatures. * * * In all these instances, the dryness of the air facilitates the rapidity of the vaporization of the fluid, of which the heat occasions the secretion by the cutaneous glands; and the large amount of heat which becomes latent in the process, is for the most part withdrawn from the body, the temperature of which is thus kept down."*

The quantity of perspiration secreted by the skin is sometimes very great, amounting to several pounds in the course of twenty-four hours. In the summer season, when the heat is high, the sensible perspiration goes on very rapidly. In winter, particularly in the North, the secretion is checked in a measure, and although it always exists in some quantity under the form of insensible perspiration, it is only just suf-

ficient to keep the skin moist, pliant, and elastic. There is also a great deal of morbid matter carried off by the skin, hence we see fever, rheumatism, pleurisy, and a great many other diseases, produced by a sudden suppression of this secretion.† And in treating fevers, how speedily is

* Human Physiology, page 671.

† The *perspiratory secretion* contains lactic acid and lactates of soda and ammonia, which probably proceed from the transformation or decay of the textures, particularly the muscular, which the recent researches of Liebig have shown to contain a preponderance of this acid. Hence, these products abound during great muscular exertion; and when perspiration is checked by external cold, they may be retained in the blood, causing rheumatism, urinary disorders,

the patient relieved, when the physician can produce a good action of the cutaneous surface! How important then that we attend to this function, by keeping the surface of the body free from all impurities, that the pores of the skin may be kept constantly open, and the perspiration be allowed at all times to have uninterrupted egress. A thorough ablution of the body, *every day*, is almost as necessary to uninterrupted health as food is to life.

PSYCHOLOGY,

AS ILLUSTRATED BY THE ANCIENT ORACLES.

THAT all substances, whether solid, fluid, aeriform, or imponderable, taken into the human system, and made to conjoin with its physical texture and life-principle, should have some perceptible effects corresponding to themselves, not only upon the body, but also upon the interior springs of affection, perception, and thought, is no more than what might be expected from the nature of things. The characteristic influence upon the soul as well as body, of particular kinds of food and drink, are familiar to every attentive observer of his own experiences; and upon these experiences physiology has founded some of her most wholesome admonitions. Our object in this article is to consider the more extraordinary effects of various physical substances, in developing psychical phenomena, and thus affording illustrations of the interior powers of the soul.

If the functions and developments of the soul may be in any degree affected by the gross substances constantly imbibed into the system in the form of food and drink, then it were but reasonable to expect far greater and more varied influences to ensue from an introduction into her physical habitation, of certain more subtle and potent essences existing in the form of drugs, medicines, gases, and imponderable elements.

Among the recorded facts which exemplify this remark, there are many which might be cited from the history of the ancient oracles, and other pagan mysteries. The aspirants for initiation into the sacred mysteries, and those who sought prophetic dreams (or what we would call clairvoyant visions), were in some instances required to prepare themselves by fasting, after which they were caused to eat of food, or drink of a beverage, expressly prepared for their purpose, by an admixture of soporific ingredients. The person who subjected himself to these preparations generally obtained a preternatural development of the senses, and was enabled to tell things unknown to others. The sacred mysteries of Ceres, as performed at Eleusis, included practices of this kind, and the oracles of Trophonius were generally rendered by persons prepared in this or some similar way.

A number of goats, on approaching the mouth of a cave on the southern declivity of Mount Parnassus, were observed to fall to the ground and go into convulsions; and those by whom the circumstance was noted, subsequently found that an approach to the cave, and an inhalation of the fumes

or various cutaneous diseases. The very serious effects sometimes resulting from sudden cold on the perspiring body may be partly owing to the same cause, as well as to the disorder produced in the circulation.—*Williams' Principles of Medicine*, page 128.

which issued from it, were attended by similar effects upon themselves. As the swoons thus caused were attended by a preternatural exaltation of the mental faculties, the cave was considered the seat of prophecy. A temple was accordingly built over it, and it became the seat of one of the most celebrated oracles of antiquity—the oracle of Delphi.

The manner of rendering the oracular responses from this place, with their preparatory processes, was as follows: The pythia, or priestess, who served as their mouthpiece, first fasted for several days, then bathed herself in the Castalian fountain at the foot of Parnassus, where poets used to wash and drink. She then shook the laurel-tree which grew near by, and sometimes ate of its leaves, which were supposed to conduce to inspiration. After this she was seated upon the tripod of Apollo, which was placed immediately over the orifice whence issued the prophetic vapor; and after inhaling this latter for some time, she was seized with convulsions, and fell into a violent furor of enthusiasm, and in this condition uttered her responses.

That the sayings of the Delphic pythia while under the inspiration of the sacred vapor, frequently rose above the capacities of the mind in its normal state, there is presumptive evidence in the fact that she was consulted on all important affairs, whether of nations or of individuals; and her word was considered as divine revelation. And whatever may be said (and truly said) of her being sometimes subject to bribery and corruption, and of the frequent ambiguities of her responses, which, by the different interpretations of which they were susceptible, secured her against the charge of being absolutely mistaken, there are on record, I think, a sufficient number of her *definite* and *verified* predictions to establish her claims to a remarkable degree of prescience and other species of supersensuous intelligence. We might illustrate this remark by reference to numerous cases, did space permit; but we have room only for the following, as specimens:

The Achæians had laid siege to an Ætolian city called Phana. Finding much difficulty in taking it, they sent messengers to obtain the advice of the Delphic oracle. The pythia returned this reply: "Inhabitants of the land of Pelops, and the Achæians: You are come hither in order to inquire by what means a city may be taken. Attend, therefore, to my words: Observe how much those that guard the walls drink every day; for by this means you shall take the turreted city of Phana." As the besiegers were unable to comprehend the meaning of this oracle, they determined to abandon the siege and return home. Before this resolution was carried into effect, however, a woman was observed to leave the walls of the city and draw water from a fountain near by. A band of Achæian soldiers took her prisoner, and brought her to their camp. From her they learned that the inhabitants of the city used to distribute every night to each other, the water of that fountain, and that this was all the water they had to drink. The besiegers, therefore, immediately proceeded to close up the fountain; and by that means they took the city. (See Pausanias, Phocics, xviii.)

The Delphic pythia's powers of prescience are also illustrated by the following interesting series

of occurrences, the account of which I condense from Pausanias: After the Lacedæmonians had experienced great misfortunes in their war with the Messenians, they consulted the Delphic Oracle as to the continuance of the war, and were answered as follows: "Phœbus persuades you not only to apply yourselves to the works of war, but, as the Messenian people obtained prey by fraud, they must be taken by the same arts as they employed in acquiring their present condition."

Aristodemus, the Messenian leader, subsequently applied to the same oracle for advice touching the conduct of the war with the Lacedæmonians; when the pythia gave the following: "The god gives thee the glory of the war! but take care lest the fraudulent and hostile troops of Sparta become superior. For Marshall possess their well-wrought arms, and the crowns of their choirs shall have severe inhabitants in consequence of two persons emerging from the battle of a secret troop. Nor shall the sacred light of day behold the consummation of the fight, till the destiny of these two shall be accomplished." Aristodemus and his prophets, however, found it impossible to detect the meaning of this oracle; but its meaning was unfolded in subsequent events, as we shall see.

In the twentieth year of the war, the Messenians thought it proper again to consult the oracle, and to inquire directly which party should be victorious; and the pythia made the following reply: "He who first places about the altar of Jupiter Ithomatas tripods twice five decads in number, shall with glory possess the Messenian land: for such is the will of Jupiter. But you must first employ stratagem, and revenge will follow, for you cannot deceive Divinity. Act agreeably to the intention of the fates. Now these, and then those, are oppressed by destiny."

The Messenians interpreted this as promising them victory; for as they had a temple of Jupiter Ithomatas within their walls, it did not seem probable that the Lacedæmonians could dedicate the tripods before them. In consequence of this they took care to make wooden tripods, as they had not money sufficient to make them of brass.

This oracle was told to the Spartans by a certain person of Delphi. The Spartans consulted together, but were unable to decide what course to pursue; but while they were in this quandary, a certain obscure but sagacious person, named Oebalus, made one hundred tripods of clay, and concealing them in a sack, took them, together with a net, as if he had been a hunter. This man, thus disguised, went with some rustic Messenians into their city, and, at night, secretly dedicated the tripods to Jupiter Ithomatas, and quickly returned again to Sparta.

It happened about the same time that a prophet named Ophioneus, who had been blind from his birth, recovered his sight with violent pains in his head. (The account implies that the recovery of this man's sight was in some way favorable to the Spartan cause, but in what way does not appear.)

After being forewarned by prodigies and most significant and impressive dreams, of his approaching fate, Aristodemus was told that the prophet Ophioneus had suddenly become blind again as before. "Upon this," says the narrator, "the meaning of the oracle became perfectly apparent,

and it was now evident that by the two emerging from a secret troop, and being afterward destroyed, Apollo signified the eyes of Ophioneus." Aristodemus, meeting with adverse fortune on every hand, afterward, in despondency, slew himself upon the tomb of his daughter, and the Messenians, having lost all their leaders, abandoned the war and left the Lacedæmonians triumphant.—*Pausan. Messenies*, xii., xiii.

As the Cumean Sibyl gave her oracles from a cave, it is probable that her prophetic furor was induced, like that of the Delphic pythia, by the inhalation of a vapor which issued from the crevices of the rocks. Concerning this Sibyl and her wonderful psychological powers, something may be learned from the sixth book of Virgil's *Æneid*.

But there were hundreds of those Pythias and Sibyls in those ancient times, scattered over different portions of the then known world. The prophetic trance of different ones was induced by different artificial means, and some of them probably were naturally clairvoyant. The Sibyl Herophile, being among the most ancient of these prophetesses of whom any account is preserved, and who appears to have travelled from place to place, delivering her oracles, predicted that Helen would be educated in Sparta, that she would be the destruction of Asia and Europe, and that Troy, through her means, would be taken by the Greeks. She died at Troy, and her sepulchre, with an appropriate inscription upon it, was to be seen in the grove of Smintheus, at the time Pausanias wrote.

We will illustrate the psychological powers of those ancient oracular maidens by one more fact: It appears that Cambyzes, the Persian king, had consulted an oracle in Media, which informed him that he should die at Ecbatane. Now Ecbatane was a city to which the Persian kings retired for repose and relaxation from the concerns of government. The prediction, therefore, that he should die at "Ecbatane" led Cambyzes to suppose that he possessed a kind of charmed life, and made him reckless and desperate in battle; for he regarded only the form of the words used by the oracle, not suspecting that there might be some secret meaning concealed under them. But on his return from the conquest of Egypt, he marched, with his army, northward along the shores of the Mediterranean, and entering the province of Galilee, came to a small town and encamped there. Of so little importance was the town that Cambyzes did not even know its name. While there, he received intelligence that Smerdis the magian, whom he had left in charge of his affairs at home, had usurped the Persian throne. While under the excitement of this intelligence, he bounded upon his horse in a rage, and at the same time accidentally and fatally wounded himself with the point of his own sword. While subsequently lying upon his couch, terrified at the prospect of death, he inquired what was the name of that place, and was told it was *Ecbatane*! The monarch soon afterwards died, and thus was the oracle fulfilled, though in a different way from what he expected.

These occurrences of the olden time, and the numerous similar ones of the present day, which have forced themselves upon an unwilling public attention, forcibly illustrate and corroborate each other, and, with other classes of fact, demonstrate

the existence of a power in the human soul which is above and beyond the mere external organs of sense. In proportion as this interior soul-power is developed, man not only assumes an intellectual and moral superiority over the realm of material nature, but is sensibly brought within the sphere of the life to come; and means of individual and social improvement and happiness are developed of which the mere sensualist cannot possibly conceive.

It was the intention to relate cases in which remarkable psychological unfoldings of our own day have been procured by physical accessories similar to those employed by the ancient pythias and sibyls; but our space is full, and we must employ a future opportunity to recur to this subject.

W. F.

A VISIT

TO THE PROVINCIAL LUNATIC ASYLUM OF WESTERN CANADA, WITH OBSERVATIONS ON THE TREATMENT OF THE INSANE.

BY W. M. WILSON.

"TRUTH and Utility" is the great maxim of modern times. It matters not how splendid and truth-like any science may be, if its practical importance cannot be tested and demonstrated. Much has been written about the *scientific* truth of Phrenology, but we must have more essays about its general *application*. Phrenology is pre-eminently the Science of Humanity. Whatever interests the essential welfare of the race, must have a reference to the *tangible* mental philosophy of Gall and Spurzheim.

In all the epochs of an onward civilization, no subject has engaged the attention of the philosopher and philanthropist more anxiously than that of insanity or lunacy. Till within the last twenty-five years or so, the madman or maniac was treated as if possessed by demoniacal agencies, banished from the endearments and amenities of social life, and "cast into outer darkness, where there was weeping, and wailing, and gnashing of teeth." Notwithstanding, however, the modern improvements in our lunatic asylums, this unfortunate class of our fellow-beings is still subjected to most objectionable treatment, arising principally from ignorance of the laws which regulate the *forces* of the human mind. The perfect pathology of a disease is half its cure, in the estimation of an intelligent physician. Phrenology alone can explain the phenomenon of insanity: *ergo*, in so far as the principles and dictates of the only true mental philosophy have been applied, there we meet with successful treatment. How then, you ask, does the case stand with the Lunatic Asylum of Western Canada? You and I can judge for ourselves, while I recount the particulars of a visit which I lately made to that institution.

The large building is beautifully situated about a mile and a half from the city of Toronto, and has a most imposing appearance from Lake Ontario. The locality around is, for the most part, dry, airy, and pleasant; hence, in every respect peculiarly adapted for the purposes of a lunatic asylum. Around there have been enclosed fifty imperial acres of good land, which has been laid

out for agricultural purposes, and to be cultivated by the patients. At present, however, it is but in a rough and imperfect condition, it being not much more than three years since the building was first erected. The entire premises are surrounded by a well-built brick wall, designed to be surmounted by iron railings. The architectural arrangements between the two front entrances are executed in a most tasteful and artistic style, and well befitting the appendages to a ducal residence. The edifice itself is very massive-looking, but marked by no distinguishing order of architecture. The splendid dome, however, which surmounts the mansion, is most magnificent in appearance, and gives a grand effect to the vast structure. It contains one main building, with two wings attached; and I am informed, that when funds are procured, it is proposed to add a third wing to the rear of the whole. The entire pile is some 350 feet long and about 120 in height, exclusive of the dome, which is stupendous in appearance.

The arrangements in the interior are upon a corresponding style of grandeur, yet not superfluously so; but designed apparently with a view to utility, comfort, and economy. There are four stories, including basement and attics, and through each of these there runs spacious passages, terminating in semi-circular corridors,—designed as airing places for the patients during favorable weather. The centre building is occupied by the superintendent and steward; and here, also, are the apartments used as chapel, and ball or concert room.

Having made my *entree*, I was requested to record my name in the visitors' book; and having been provided with a conductor, I sallied forth under the influence of *Marvellousness* to view the curiosities of the madmen's *palace*.

I was first of all shown the arrangements of the basement, which is on a line with the principal and only entrance. It is composed of the hall proper, waiting-room, secretary's office, stores, kitchen, &c., all of which appear to be efficient and commodious. Here, also, is the great heart of the heating apparatus. Seven large furnaces were kept going, which, I was told, consumed the enormous quantity of 400 tons of coal yearly.

Now for the patients;—and here I may remark, that from the rather hurried manner in which I was shown the more interesting apartments of the house, I cannot be so specific as I otherwise would have been had I obtained the requisite time for a more scrutinizing examination of details. Notwithstanding, however, I was pretty curious, and poked my head into places, I suppose, I ought not to have gone. The asylum, I was told, is fitted up for the regular accommodation of some 300 patients; but at the present time there are within its walls 331,—viz., 175 males and 156 females. The west wing is devoted to the use of the former, and the east to the latter. All are locked up in prison-fashion, and the keys in the possession of the steward and matron or their deputies. The patients are divided into three classes—first, the paying class, who are charged according to personal circumstances and the nature of the accommodation in the asylum, from 5s. 10d. to 15s. currency per week. This class forms but a very small proportion to the number of the inmates. They occupy the middle story, and seem upon the whole

to be pretty comfortable. Next, the pauper patients, which form the great majority, embody the other two classes, and are divided into the *curable* and decent, and the *incurable*, the indecent, and those of filthy habits. The former of these hold possession of the first story, and the latter the upper or *semi-attic* apartments.

I must confess that as soon as my conductor unlocked and relocked the barriers that separated us from the outer world, with all its freshness, freedom, and joyousness, I was at once seized with melancholy feelings. And what was the reason of this? you ask. Was it because I was about to come into immediate contact with my fellow-beings who were *alienated* in mind as well as in person from the rationalities and civilities of society? No! but because I was ushered into something like a magnificent prison, *professedly* a curative establishment for the insane. Indeed, I am pretty sure that were I forced to remain here but for one short week, I would come out pretty much half-cracked. 'Tis true, there is room enough to perambulate about to your heart's content,—plenty of light in all conscience, and heat enough to make one's blood boil. But there was nothing to be seen in this desert-place but doors, walls, and bare floors everywhere. No pictures, flowers, or other pleasant and artistic things to be seen; no beauty anywhere; no sunny smiles—no! no! Nothing of the domesticity of "home;" nothing to cheer the eyes, delight the ears, and soothe the troubled mind;—*nothing* but miserable and emaciated figures, passing and repassing each other in heedless and hateful indifference. But oh! worst of all, *there was nothing for the poor imprisoned creatures to do*. Here, (I do not know what it is elsewhere,) the crazy man is left to his own chaotic meditations. I saw no books, no newspapers. Yes, I did—I forgot—the Bible was there. I saw two of these good books lying on the table of a room crowded with patients; another was in the hands of a religious maniac,—and pray what was he reading about, do you think? Intently, abstractedly, wildly perusing the *Lamentations of Jeremiah*,—while some were rudely tumbling about in their madness, others moaning, and some laughing and swearing,—and two or three were squatted away in some far-off corner in the empty passage, amusing themselves with insects, and smiling over their movements. Meanwhile, as a stranger, I was clamorously invaded by a host of men appealing to me in supplicatory tones for their liberty, and others *for work to do*. Indeed, the great majority of the patients in the pauper wards seemed to be men who, in the days of their sanity, were accustomed to work. Physical labor, therefore, was as natural to them as respiration. But in these bare-bone barracks there was nothing for them to do,—absolutely nothing. Yes—they contrived to have something to do. They fought with each other like wild beasts; but there were big burly-looking keepers at hand with lots of beef and *destructiveness* about them, who could crush these maddened shadows at one blow. Aye! and I was told by my conductor that every day of their official existence they did so. But the *government* of this lunatic prison demanded it. Perhaps it did.

But who is this amongst the first-class pauper-patients taking a *solitary* walk? He looks sickly

and melancholy, but withal very intellectual. My conductor informs me he is an hereditary maniac. But I must converse with him. I accost him. He hesitates to speak to me, as if first scanning my physiognomy as to whether I was a friend or foe. I speak kindly to him. He brightens up, and begins to converse intelligibly enough, and tells me of his grievances, and his longing desire after *liberty* and *home*. I was constrained to leave him talking, and hurried on to other scenes.

Under the guidance of the intelligent matron, I was permitted to see the worst class of females. This place, I understand, is not usually shown to visitors; but I was favored. As soon as the door was unlocked, a scene met my vision which I shall not soon forget. Here were some fifty or sixty women in tattered *dishabille* and semi-nudity, and one-third of them screaming, running, and jumping about in the wildest disorder. There was one young negro woman amongst them, whose appearance beggars description. Were it not for libelling humanity, I would call her a *she-demon*. She was quite at large, swore most dreadfully, grimaced most savagely, and kicked up horrid cantrips, to the great amusement of the attendants—women of very questionable phrenological conformation, and two brazen-faced murderesses imported from the provincial penitentiary under the plea of madness. In this place the stench was most oppressive; and the women besides being indecently attired, were sickly and emaciated—the natural result of constant confinement in such a loathsome-looking den. 'Tis true that there was here, as in the other female wards, an attempt at knitting and quilting; but there were but few who *voluntarily* engaged in this *work*. The others were regular idlers. I should have stated, too, that while in the upper men's ward, it was washing-day—Saturday. On this occasion they were being subjected to the process of a warm bath—quite a luxury, in their estimation—and supplied with a clean shirt to boot. From the filthy-looking condition of the *unwashed* portion, my conviction is that personal purification is after all but a weekly privilege to the poor creatures.

Notwithstanding the apparent healthfulness of the surrounding locality, it is notorious that no epidemic or contagious disease reaches Toronto, but out it comes in double vengeance to this asylum, and creates sad havoc among the fatuous creatures. Indeed, the cholera cases last year were solely confined to this establishment; and very many fell victims to its malignancy.

From what I have stated—from the nature of the *regimen* to which the patients are subjected—from the want of sufficient out-door exercise—from the want of manual labor—from the want of daily relaxation—from the want of sociality and kindness to the extent needed and demanded,—you must necessarily infer, that, under such circumstances, real and permanent convalescence to sanity is improbable, if not impossible,—and moreover, that the *circumstance* of a fine castellated residence for lunatics *without a natural social arrangement* of matters, combined with strict attention to the laws of *personal physiology*, founded upon a thorough *phrenological surveillance and classification*, is both absurd and useless.

With your leave, I will perhaps return to this interesting subject at a future opportunity.

PHRENOLOGY APPLIED TO TEACHING;

OR, MY EXPERIENCE.

No. III.

BY MRS. F. W. GILLETT.

Phrenology and Physiology, properly understood, enable both teacher and parent to train each child according to its own development.—FOWLER.

In the Fall of 18—, there were in my school two little sisters, of the ages of ten and six. The elder girl was a stout, sturdy child, with a frame large and nearly as compact as iron. Her hands and arms were large, bony, and strong, and she was apparently never fatigued. The lower part of her face was square, and her cheeks full; her head was broad around the base of the brain, but sloping gradually to the top, till it developed alone, Self-esteem, Firmness and Veneration. Her temperaments, I should judge, were bilious, lymphatic, with a little of the sanguine; she could not learn readily, for "having eyes she saw not, and ears she heard not," and heart and felt not. I could make her read and spell, but she could not understand that it was necessary to remember. She would sit a half-day without moving, and whenever corrected, would pout and roll her large black eyes about, in search of a secret corner, where if possible she would escape, and tear her clothes and destroy her books; and when it was discovered, she was ready with a bold denial, even though one had seen her do it.

I concluded she must be good for something. She had an expression of animality about her face, although her complexion had the glow of health. I gave her something to do with her hands. She would, after her manner, bring in the wood, pile it, and make fires. And I think she would have worked well at picking stone or dropping corn; but her eyes would ever have been on the stone and the corn. They had no heavenward look. I never saw her express much feeling, except for her sister; she seemed to look upon her as something so good, as to be entirely set apart from herself, and yet for her to protect. This alone convinced me of the child's divinity. Otherwise, I never could discover any trait of character or any thing beautiful in her nature that would ask for immortality.

The younger sister was entirely different. She was not puny, but made of finer clay. Her feet and hands were very small, and her forehead had a lily-whiteness, while her cheek wore a delicate red. Her top head was very full; the social, moral, and intellectual, all full, and she had a good deal of the propelling power. Her hair lay in golden rings upon her neck, and it was as soft as the finest floss silk. Her eyes were the bluest, with the most starry lustre of any eyes I have ever seen. In her quiet moods, she was a beautiful representation of the "sinless child." Whenever she could find a flower she would bring it to me, as a choice gift; and often she would ask, "May I go and sit out-door?" 'Tis so beautiful out-door!" She played with the sprightliness of a little kid, and one could easily discern that her natural disposition was as gay as a bird's. Yet she was easily tired, and then she was irritable. I at first attributed it to her disposition, and said she is peevish. But one day, she lay down on the bench, and as

a little girl asked if she was sick, she answered, "No, I'm tired. Go 'way." Sitting at my desk, I determined to watch her closely, and I saw that the glow of her cheek was brighter, and had spread nearly to the temple; her eyes were more dull, and there was a slight twitching to the nerves of her face and neck. Going to her, I put my hand upon her head, and found that her Combativeness and Destructiveness were large. I was surprised, but I had before noticed a *hard expression*, which seemed *unnatural*. As I rubbed my finger over her head, she said, "You hurt." I then run my hand over her head, and she made the same remark. I put my fingers against the spine; that also was tender, and wherever I touched the flesh I hurt her. I asked her if she was tired, and she answered, "Oh! so tired!"

"Do you often feel so?"

"Always, always tired."

"Are you in pain?"

"Yes, ma'm, all over. I always am."

"Why do you run and play then?"

"I don't feel so bad sometimes, and I like to play."

I took her upon my lap, and asked her if she would not like to lean her head against my shoulder, and she said, "O yes, no one holds me so now."

"Did any one ever hold you so?"

"O yes, papa, before he went to heaven."

"Why don't your mother?"

"She's always at work."

A few days and the little girl was gone. I went to her home, one chill rainy day, and sat down by her bed-side. The doctor said she had a nervous fever. As I went up to the bed, she put out her little hand and asked, "Will you stay?"

When I saw her mother, the mystery was explained. She was the *mother* in truth of the elder girl. She had the same health, the same course structure, and the same surface-expression of feeling that the elder child would have at a mature age.

If she could have understood and nourished her youngest child, she would have been free from faults.

The child, I think, had inherited a fine frame, a delicate organization, and a diseased nervous system from her father, and failing of proper care and affection, the little spirit could no longer feed upon itself, and the child literally died of heart-hunger.

I did not know it then, but I now believe that her diseased or inflamed nerves excited her Combativeness and Destructiveness to an unnaturalness, for she would not destroy a flower or kill a worm.

As the mother stood by the shrouded form, she said, amid her tears, "Poor thing, it's well she's gone! She never could have been much help." It is possible that she had a dim consciousness that her little daughter had been something more than the cold clay before her.

The wind, cold and chill, shook the bare twigs of the sweet-brier that leaned against the low window of the log school-house, as they carried the little coffin out of the door, and went down the little slope to the lake; and then they rowed slowly to the distant shore, and buried her on the

hill-side. And I asked, "Has little Hetty found those who will love and cherish her?"

Cottage Hill, Mich.

TOBACCO.

"To cure the toothache, take a paper of tobacco, pour upon it a wine-glass of warm water, squeeze out part of the moisture, and after placing the pulp upon a slice of bread, apply it as a plaster to the face. There is nothing like it for the toothache—and it is the only remedy for it in its worst form, the *ague* in the face."

[We find this paragraph going the rounds of the papers, and we have no doubt the remedy would be effectual, at least in so prostrating the patient that the toothache would be overcome. Tobacco is good, or *bad*, for moths, not those who flutter around the brilliant light of beauty, for such moths are made up of whiskers and tobacco, but those moths that infest carpets, furs and flannels, each class, alike in their way, dangerous to the peace and prosperity of ladies, but we may be permitted to question whether the vile weed is valuable for many other purposes. If an external application of it will cure the toothache, we rejoice to know it, and trust our friends will use it for that purpose, solely by external application, and not as thousands do by putting it inside of the face, under the pretext that they use tobacco to prevent the toothache. Tens of thousands become excessively nervous, dyspeptic, and finally die of premature old age or consumption, from the effects of the use of tobacco; and if chewing does in a few cases cure or prevent toothache, it breeds disease and death in as many hundred thousands by its use as a habit of mere appetite. We firmly believe, that tobacco shortens life and produces disease to an extent equal to alcoholic drinks, because tobacco-using is almost universal and its evil widely diffused, while rum-drinking is circumscribed, at this day, to narrower bounds. To show how powerful an effect tobacco has upon a healthy working man, we will give a fact relative to a gentleman in Brooklyn, related to us by himself. He is a shipwright by trade, and one warm day, last summer, he bought a small paper of tobacco and went to his work. As the heat of the day increased, he threw off his vest, but he must have his tobacco with him, so he took the paper and slipped it under the waistband of his pants over the region of his stomach, and went to work again. The perspiration moistened the tobacco and his body absorbed the poison to such an extent that he became pale as death, trembled in every joint, and was obliged to quit work. Two men undertook to help him home, when they discovered and removed the paper of tobacco, and in an hour he was able to resume his work. To show the power of tobacco still further, and at the same time to speak a good word for the vile weed when we can, on the principle of "giving *everything* its due," we will relate an incident of successful surgical practice by a young physician, in Sullivan County, in this State: A lad had broken his shoulder, and all the doctors in town had labored for twelve hours to set the fractured part,

but excessive swelling and inflammation resisted all their efforts. Accordingly, the father resolved to send to the next town for a young Doctor D., who thus far had failed to command the respect and confidence of his medical brethren or that of the community. The young man hastened to respond to the call, and took with him a three cent paper of tobacco, which he secretly dipped in warm water and laid it on the pit of the patient's stomach, and waited until its effects upon him were manifest in a complete *wilting down* of all the rigidity of the muscles. The patient was "tobacco sick," and a single effort of the young doctor adjusted the fractured bone. He smuggled away the tobacco as secretly as he had deposited it, obtained a good fee, won the gratitude of the father, the astonishment of the doctors, the respect of all "that country" for surgical skill, arose rapidly to a good practice and competence. He used tobacco as a laxative poison in his practice, but he was too wise to chew it.]

THE HORSE.

THIS noble animal, in nearly every country in the world, ministers to the service and the pleasure of man. In Arabia he does not only this, but becomes the friend and companion of the master and the play-mate of his children, sharing the same tent, his neck often serving for the pillow of the sleeping child and its weary father. The Arab often cruelly overtakes his favorite horse which he lives with and thus loves, but the faithful and magnanimous animal loves its master too well to long remember the unconscious cruelty he inflicts by his excessive exactions of the highest speed over burning sands and long-continued privation.

No animal is more the source of man's pleasure or profit, than the faithful horse, and no one is so much abused both by savage and civilized man. Ignorance of the nature and capacity of the horse to endure without injury the hardships imposed upon him, is doubtless the cause of many of the sufferings to which this noble animal is subjected. We are often pained to see irritable and selfish men overload, and whip, or crowd to its highest speed, the ever willing horse, until his constitution gives way, and then turn him out to die. If there be a crime worthy of stripes, it is this; yet how many young rowdies, and "fast men," become partially intoxicated and then drive their horses in the heat and dust of summer for hours, at the very top of their speed, just for the mere sport of it; or, in winter, until they become foaming with perspiration, and then let them stand, perhaps uncovered, in the piercing cold for hours, while they drink, smoke and riot in warm hotels.

Railroads are, to a great extent, relieving stage-horses from that kind of service; but, though the "travelling public" shall dispense with the slow coach for general travel, yet the family horse will ever be as great a favorite as now. Until steam or caloric shall do all the ploughing, draying, and pleasure locomotion, the horse must be, *par excellence*, man's favorite domestic animal.

What is more beautiful than a noble steed prancing and curvetting in all the consciousness

of strength and grace, yielding to the gentle hand that guides him, and

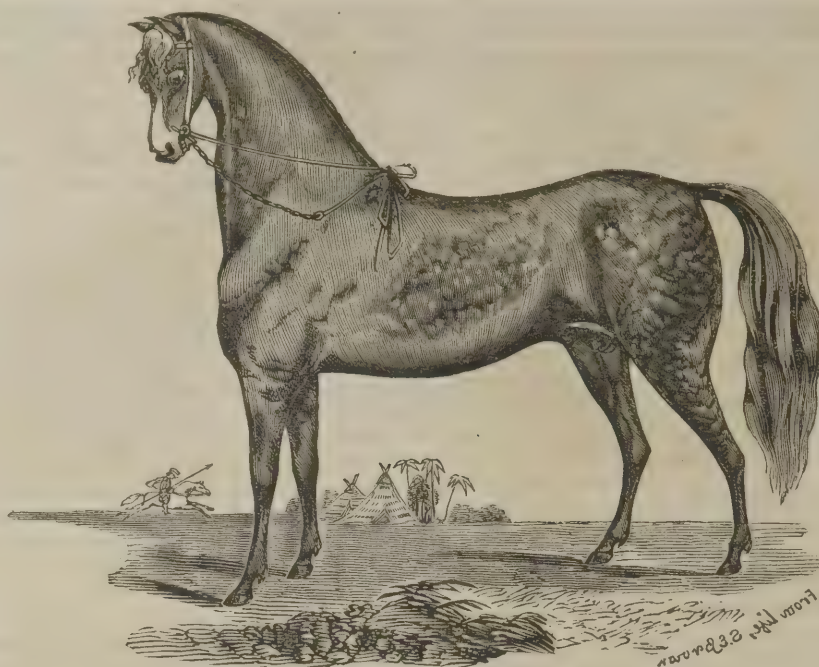
"Sharing with his lord the pleasure and the pride;"

or, what is more terrible than the fierce war-horse, entering into all the spirit, the enthusiasm and daring of the scene of strife, and gallantly bearing his dauntless rider to the very cannon's mouth, or through ramparts of bristling steel!

Our object in this article, however, is not so much to awaken a feeling of love and admiration for the horse, that being generally accorded to him, but to throw some light upon the different qualities which make up a good horse, and to lead to a desire, not only to improve the breed, but to use the horse with humanity and with skill. Some men suppose that a horse, in the *abstract*, is all that is wanted for the dray, the plough, the light wagon, for speedy driving, or the saddle. A single glance, however, at the different classes of horses, selected by good judges, for the different uses of life, will be sufficient to convince the most unpracticed eye of the fallacy of such a conclusion. Thus, in our large cities, the dray-horse is thick, bony, muscular and heavy, with but little speed but great power of draught. Coach-horses are large, tall, long and active. Those used for the saddle are compact, light-footed, clean-limbed, and agile. If a man has occasion to keep but one or two horses, and desires to use them for labor in the field, on the road, and under the saddle, he must select from a breed which combines, in a good degree, the various qualities of the cart-horse with his strength and stoutness, the carriage-horse with his reach and speed, and the saddle-horse, with his compactness and activity. Such breeds of horses we have, and probably the "Morgan stock" come more nearly up to this description of requisites than any other. Thus, such a horse would be strong and solid enough to answer very tolerably the purposes of the plough and the dray, and also combining sufficient speed and action to answer very well for the carriage and the saddle.

The racer proper, is fit only for the race, and the dray-horse proper for the dray or the plough, being slow but very strong. As the Morgan horse is a cross between the hardy, compact horses of the Northern States, and the blood-racers of Arabian and English origin, we find him possessed of more universal power and adaptation to all sorts of service than any other breed. We are indebted to the *New England Farmer* for the beautiful engraving and description of the the Arabian horse "Tartar."

"This beautiful horse was bred by Asa Pingree, of Topsfield, and is now owned by J. S. Leavitt, of Salem, Mass. He stands fifteen and one-fourth hands high; weighs nine hundred pounds; is of dark gray color, with dark mane and tail. He was sired by the imported, full-blood Arabian horse "Imaum," and is seven years old this spring. This engraving, copied from life, gives the figure of "Tartar," but cannot represent the agile action, flashing eye, and cat-like nimbleness of all his movements. It shows the beautiful Arabian head and finely-set-on neck; his ample, muscular quarters; his flat legs, rather short from the knee downward; and his long and elastic pastern. All his motions are light and exceedingly graceful, and his temper so docile that a child may handle him."



THE ARABIAN HORSE, TARTAR.

The Arabian horses are represented by travellers as the finest and most elegantly formed horses in the world. The Arab educates his horse from the earliest age, not only to be his friend and companion, but to understand his wishes and obey them.

The annexed engraving, kindly furnished for our use by the *Maine Farmer*, represents the home of the Arab with its pleasures and pastimes.

Richardson says, "Oft may the traveller in the desert, on entering within the folds of a tent, behold the interesting spectacle of a magnificent courser extended upon the ground, and some half dozen little dark-skinned, naked urchins scrambling across her body, or reclining in sleep, some upon her neck, some on her body, and others pillowed upon her heels; nor do the children ever experi-



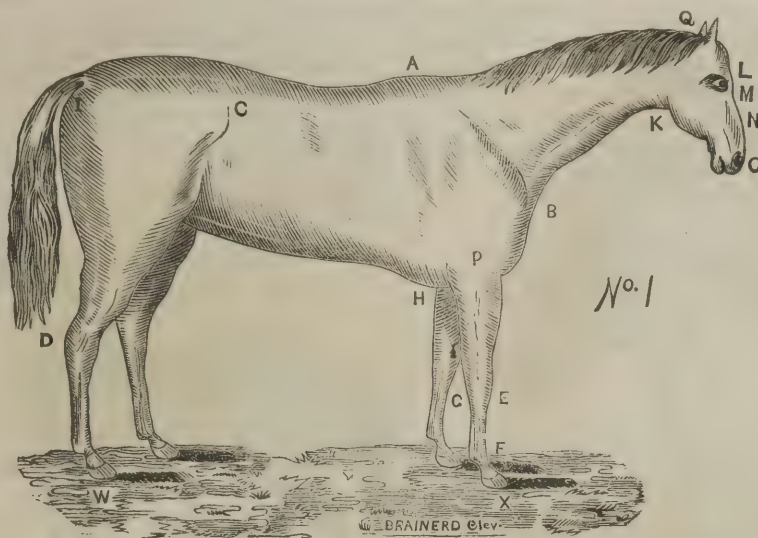
ARABIAN HOME SCENE.

ence injury from their gentle playmate. She recognizes the family of her friend, her patron, and toward them all the natural sweetness of her disposition leans even to overflowing."

Another writer states, as an evidence of his superior sagacity and affection, that he has been known to take his master, when bound and a prisoner, by his garments, with his teeth, and

return home, a distance of many miles, in the manner represented in the engraving.

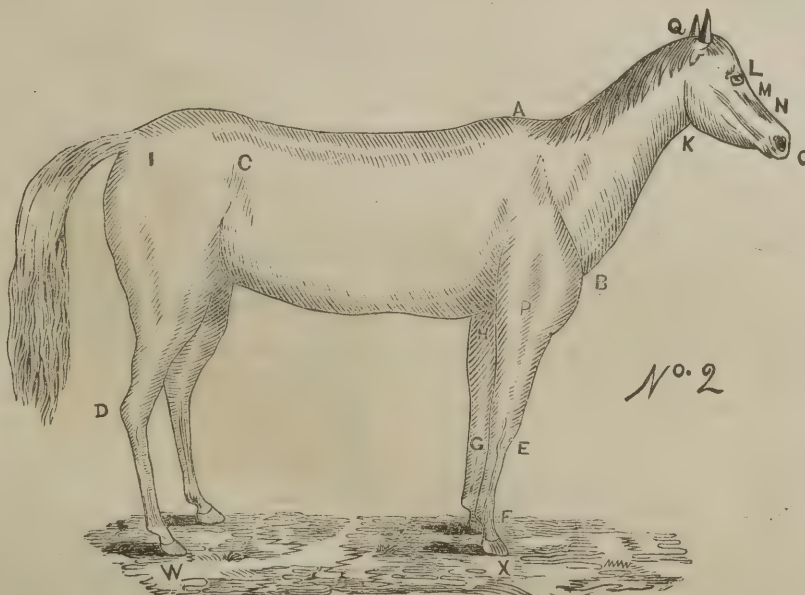
It will be observed that the head of the Arabian horse has a very fine expansion of the head, above and about the eyes, exhibiting the phrenological signs of intelligence and kindness, and it will be remembered that no class or breed of horses is so tractable, easily taught and affectionate. The



temperament, also, is predominantly mental, which leads to clearness and activity of mind; while the grosser and slower temperament of the heavy, clumsy dray-horse imparts only sufficient mental tendency to acquire the education necessary to work and drudge. A knowledge of the temperament or physiology and of the phrenology of the horse, is very essential to those who use or breed horses, that they may know what kind of a horse to select for a particular purpose. If a horse be required to serve, in turn, all purposes, a combination or compound of all the valuable qualities

should be sought; yet, of course, these cannot all be found in any one animal in a high degree, but they may be found in a harmonious combination, so that a good degree of strength and fair speed may fit the horse for the cart or the road.

The "good points" of a horse should be understood, and looked for, no matter for what particular sphere of service he may be required, and the qualities indicated by these points are universal in all breeds. A bad head, neck, shoulder, back, quarter, leg or foot, is intolerable in any horse for any purpose, yet in slow and light service they



are less objectionable. In the stage-coach, carriage, under the saddle, or on the turf, these points are indispensable. To illustrate this subject, and to teach the uninstructed the mysteries of correct judgment of horses, we have procured the outlines of two horses, drawn for the *Farmer's Companion*, an excellent agricultural paper, published at Detroit, Michigan. It must be apparent to all, that to be a good judge of a horse we must have in our memory a good model by which to try all that may be presented for criticism and judgment.

No. 1 is a thorough-bred horse, in which the

artist has endeavored to avoid every fault. No. 2 is designed to represent a horse in which every good point is suppressed. It may not be common to see a horse totally destitute of every good point, but injudicious breeding has so obliterated the good ones that our figure No. 2 is not a caricature, though we confess that its original is little less than a caricature on the true ideal of a horse. Such a head is common, so is such a shoulder, such a back, quarters, and legs; and if they are not very often all combined in one animal, they are, unfortunately, often found distributed among the

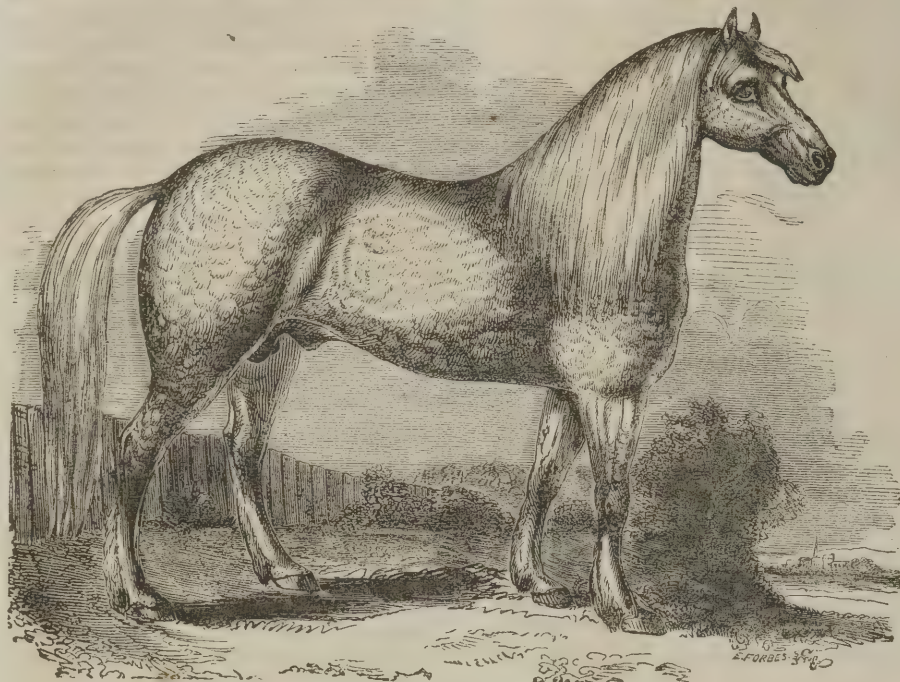
common breeds in such abundance as to mar the beauty and the service of three-quarters of all the horses in ordinary use. The letters are alike on both figures, and will enable the reader to draw a comparison between the respective points of each. We copy the description of the cuts from the *Farmer's Companion*:

"The most important point of all is probably the direction of the shoulder, from A to B. Next to this, the length from the hip to the hock, C to D. The point which next to these probably most contributes to speed and easy going, is the shortness of the cannon bone between the knee and the pastern joint, E to F, a point without which no leg is good. A horse which has all these three points good will necessarily and infallibly stand over a great deal of ground, W to X, that is, the distance between his fore and hind feet will be great; while one which is deficient in all of them, or indeed, in the two first, will as assuredly stand like a goat with all its feet gathered under him, and will never be either a fast horse or safe under saddle. A horse, not in motion, may be more speedily judged of by this feature than by any other. One consequence of a fine receding shoulder is to give length in the *humerus*, or upper arm, from B to P, without which a great stride can hardly be attained, but which will seldom if ever be found wanting, if the shoulder blade be well placed. A prominent and fleshy chest is admired by some, probably because they think it indicative of powerful lungs and room for their use. We object to it as adding to what it is so desirable to avoid, the weight to be lifted forward in the act of progression, while all the space the lungs require is to be obtained by *depth* instead of *breadth*, as from A to H, in which point, if a horse be deficient, he will seldom be fit for fast work. The other points which we have marked for comparison are G to E, or the width of the leg immediately below the knee, which in a well formed leg will be equal all the way down, in a bad one it will be narrowish immediately below the knee, or what is called "*tied in*." The shape of the neck is more important than might at first thought be supposed, as affecting both the wind and the *handiness* of the mouth; no horse with a faulty neck and a head ill-attached to it, as at Q to K in fig. 2, ever possesses a good or manageable mouth. The points of the face are not without significance, a feebly developed countenance generally showing weakness of courage if not of constitution. We therefore like to see a large and bony protuberance above the eye, as at L in fig. 1, giving the appearance of a sinking immediately below, followed by a slightly *Roman* or protruding inclination towards the nose. These when present are generally signs of "*blood*," which is in some proportion or other a quality without which no breed of horses will ever improve or long entitle itself to rank as other than a race of drudges, fit only for sand or manure carts."

A badly formed horse is not profitable for any purpose: because, if badly formed, they are either clumsy, inactive, dull in mind, or tender and easily broken down. It costs just as much to breed, raise and keep a poor horse as a good one, and the poor one is low in value and unsaleable; besides, he is unable to do good service in any sphere, or to endure.

Every body in the northern United States is familiar with the Canadian horse, and know them to be snug built, tough, hardy and enduring; that they will live, like the mule, on scanty fare and keep in good condition under severe service. The Canadian is, however, generally too small for heavy service, but when crossed with a larger

breed their blood infuses some of the most valuable qualities for the more severe and enduring fields of service. Many very fast horses belong to the Canadian family, but we suspect that they are the result of a cross with the fleet English thorough-bred animals. This cross is finding favor, combining speed, toughness and power.



FRENCH, OR NORMAN HORSE.

The French, or Norman horse, from which the Canadian is descended, deserves special notice, and we introduce an engraving of one of this breed, called *Louis Philippe*, which was bred by Edward Harris, of Moorestown, N. J., by whom the breed was imported from France. The Norman horse is from the Spanish, of Arabian ancestry, and crossed upon the draught horses of Normandy. Mr. Harris had admired the speed, toughness and endurance of the French stage horses, and resolved to import this valuable stock, and deserves the thanks of the American public for his perseverance and sacrifices in this enterprise. The Norman horses are enduring and energetic beyond description, and keep their condition on hard fare and brutal treatment, when most other breeds would quail and die. This variety of horse is employed in France to draw the ponderous stage coaches, called "diligences," and travellers express astonishment at the extraordinary performances of these animals. Each of these huge vehicles is designed for eighteen passengers, and when thus loaded are equal to five tons weight. Five horses are attached to the clumsy and cumbersome carriage, with rude harness, and their regular rate of speed with this enormous load is seven miles an hour, and this pace is maintained over rough and hilly regions. On some routes the roads are lighter, when the speed is increased to eight, nine, and sometimes to ten miles an hour.

MORGAN BREED OF HORSES.

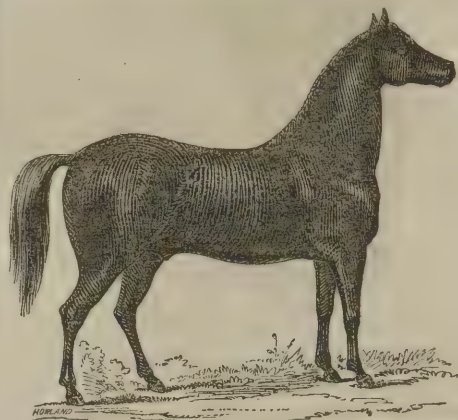
"I believe," says Mr. S. W. Jewett, the celebrated stock breeder, in an article in the *Cultivator*, "the Morgan blood to be the best that was ever

infused into the 'Northern horse.' They are well known and esteemed for activity, hardiness, gentleness and docility; well adapted for all work; good in every spot except for races on the turf. They are lively and spirited, lofty and elegant in their action, carrying themselves gracefully in the harness. They have clean bone, sinewy legs, compactness, short, strong backs, powerful lungs, strength and endurance. They are known by their short, clean heads, width across the face at the eyes, eyes lively and prominent; they have open and wide under jaws, large wind-pipe, deep brisket, heavy and round body, broad in the back, short limbs in proportion to size (of body;) they have broad quarters, a lively, quick action, indomitable spirit, move true and easy in a good, round trot, and are fast on the walk; color, dark bay, chestnut, brown or black, with dark, flowing, wavy mane and tail. They make the best of roadsters, and live to a great age.

The Morgans are very like the noble Arab, with similar eyes, upright ears, high withers, powerful quarters, vigorous arms and flat legs, short from the knee to the pastern, close-jointed, and possessing immense power for their size, with great force and courage.

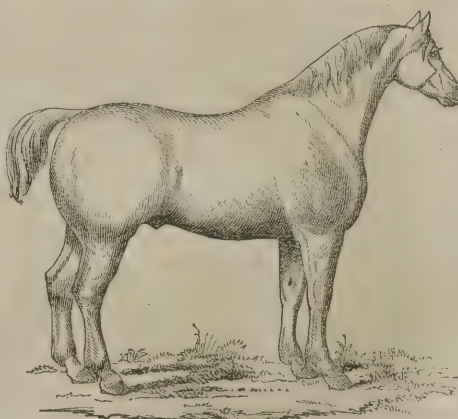
Black Hawk, a spirited portrait of which is annexed, whose sire was the Sherman Morgan and whose dam was a three-quarter blood English mare, was raised in the province of New Brunswick. She could trot a mile in less than three minutes, weighed 1025 pounds, and was, in all respects, a most perfect animal. Black Hawk looks more light and delicate than many of the breed, de-

pending on the peculiar mixture of blood. "He is of jet black color, fifteen hands one inch high. A line drawn from the hip, even with the ham just below the insertion of the tail, is four inches longer than the back, or the distance from the hip to the withers. A line dropped perpendicular from the neck, parallel with the foreleg,



MORGAN HORSE, BLACK HAWK.

is nineteen inches forward of the union of the withers and back; and from the hip to the ribs is only an inch and a half. For bottom and speed in trotting he cannot be surpassed. When a colt, he trotted, in harness, on Cambridge Park, one mile in two minutes forty-two seconds, without training. On another occasion, in July, he trotted against Osceola, for \$1,000, five miles and repeat, and won the first heat in 16 minutes, 30 seconds, and the second in sixteen minutes, though fat and not in train. In fact, he never was beaten."



THE CLYDESDALE HORSE.

The Clydesdale horse is descended from a cross between the Flemish horses and the Lanarkshire, Scotland, mares, and derive their name from the district on the Clyde where they are chiefly found. They are deservedly esteemed for the cart, and for the plough on heavy soil. They are strong, hardy, steady, true pullers, of sound constitution, and from fourteen to sixteen hands high. They are broad, thick, heavy, compact, well made for durability, health and power. They have sturdy legs, strong shoulders, back and hips, a well-arched neck, and a light face and head.

We copy from Lavater, six heads of horses which indicate different temperaments and a great diversity of character and disposition.

Fig. 1 has a slow, heavy temperament; is without spirit, awkward in motion, lazy, stupid in intellect, difficult to teach, bears the whip and needs it, though it is soon forgotten. He is too lazy to hold up his ears or under lip, and is a regular hog-necked, heavy-footed animal.



Fig. 1.

Fig. 2 has more intelligence and spirit, a more active temperament, and is disposed to anger, will not bear the whip, and shows his anger when teased or irritated, in a bold, direct onset with the teeth.



Fig. 2.

Fig. 3 is a very active temperament; is a quick, keen, active, intelligent animal, but is sly, cunning, mischievous, and trickish; will be hard to catch in the field, inclined to slip the bridle, will be a great shirk in double harness, and will require a sharp eye and steady hand to drive him, and will want something besides a frolicsome boy for a master.



Fig. 3.

Fig. 4 is obstinate, headstrong, easily irritated, deceitful, and savage; will be hard to drive, unhandy, unyielding, sour-tempered, bad to back, inclined to balk, disposed to fight and crowd his mate, and bite and kick his driver.



Fig. 4.

Fig. 5 has a noble, proud disposition, and a lofty, stately carriage, but he is timid, restive, and easily irritated and thrown off his mental balance. Such a horse should be used by steady, calm men, and on roads and in business which have little variety, change, or means of excitement.



Fig. 5.

Fig. 6 is a calm, self-possessed animal, with a noble, elevated disposition, trustworthy, courageous, good tempered, well adapted to family use, but not remarkable for sharpness of mind or activity of body.



Fig. 6.

The two following illustrations show a great contrast in shape of head, expression of countenance, temperament, disposition, and intelligence. The first is a most noble animal.



A.

The engraving A is broad between the eyes, full, rounded and prominent in the forehead, indicating benevolence and intellect; broad between the ears, showing courage; broad between the eyes, evincing quickness of perception, memory and capacity to learn. He can be taught almost anything, can be trusted, and loves and trusts man; is not timid, will go anywhere, and stand without fastening, never kicks, bites, or runs away.



B.

The engraving B shows a marked contrast with A, in almost every respect; his narrow and contracted forehead shows a lack of intelligence, kindness, and tractability, is timid and shy in harness, vicious, unfriendly, disposed to kick, bite, balk, or run away, and is fit only for a mill or horseboat. For all general uses he should be avoided, and by no means should such an organization be employed for breeding purposes.

THE NATURAL HISTORY OF MAN.

BY WILLIAM C. ROGERS.

CHAPTER III.

On the Nature, Design, and Importance of the Study of the Natural History of Man.

Now that we have examined the physical and mental characteristics of man, as distinguishing him from the lower orders of animals, it remains for us to investigate the mutual relations of the different branches of the human family. The collection and classified arrangement of these investigations, together with the conclusions deduced therefrom, constitute the Natural History of Man.

This science has for its object the determination of the question, "Can all the different races of men be referred respectively, with a degree of probable evidence which may be deemed satisfactory in such a question, to a common stock; or had these races, from the beginning, each a different centre or origin?"

To settle this question accurately (and many

doubt, with reason, whether unaided man can ever so settle it), "requires extensive researches, in a multitude of directions—physiological, linguistic, religious, traditional, geographical, and migratorial—for it is by their mutual comparison that light is thrown upon the many points which, without these means, would remain entirely unknown."—*Lieut. Col. Smith.*

"There is not in the whole range of the natural sciences a branch of so deep interest to the philosopher, or one which should be more entertaining to the general reader. The theme is boundless in extent and variety. Is the reader fond of the dry, the abstract, and the logical? Where can he find a subject to supply him with materials for his abstractions and his logic in greater abundance than in the natural history of man? Is science his forte? Where can he find more than is contained in comparative and human anatomy, physiology, philology, &c.? Is history the object of his admiration? What history of any single nation is so vast, so important, and so interesting as the philosophical history of mankind? Does he desire to witness God's providence in the government of the moral world? What displays it more remarkably, wonderfully, than the history of the mass of mankind, the peculiarly singular arrangement of the masses, and the simple instrumentalities He has employed to accomplish his designs in regard to the onward march of mind in progressive development?"

"Is he a philanthropist? What will enable him to discharge his duty to all men so efficiently as to know the wants of mankind, and the means of relieving them? Is he a statesman? Where can he find more valuable instruction than the various influences which have produced the moral and intellectual advancement, stationary condition and retrogression of the races of men?"—*Van Ambringe's Natural History of Man*, p. 27.

A subject so vast, so rich, so important, cannot be justly and fully set forth in any compilation. I can only give you its bare skeleton, hoping thereby to induce you, by protracted reading, to clothe upon this skeleton with flesh, and when it lies before you in the perfection of its wonderful organization, truth will "breathe into its nostrils the breath of life," and it will stand before you a living science.

CHAPTER IV.

Of the Mutual Relations of the Different Branches of the Human Family.

The sacred Scriptures declare that it pleased the Almighty Creator to make of one blood all the nations of the earth, and that all mankind are the offspring of common parents. But many writers of the present day maintain that this assertion does not comprehend the uncivilized inhabitants of remote regions, and that Negroes, Hottentots, Esquimaux and Australians are not in fact men in the full sense of the term, or beings endowed with like mental faculties with ourselves.

"It has been a favorite idea among those who wished to excuse the horrors of slavery, or the extirpation of savage tribes, that the races thus treated might be considered as inferior species, incapable of being raised by any treatment to our own elevation; and thus falling legitimately un-

der the domination of the superior races, just as the lower animals have been placed by the Creator in subservience to man. This doctrine, which has had its origin in a desire to justify as expedient what could not be defended as morally right, finds no support from scientific inquiries conducted in an enlarged spirit."—*Carpenter's Physiology*, 3d Edit. p. 77.

From these views Dr. Prichard concludes the decision of the question now to be discussed cannot be a matter of indifference to either humanity or religion; but scientific scrutiny exacts from us the rejection of all presumptive and extrinsic evidence, and compels us to regard only those facts bearing immediately on the question. The maxim to be followed is, "fiat justitia ruat coelum." It is always best to know the truth, let the consequences of its admission be what they may.

Many, however, will not examine into the subject, from a fear that the conclusions of science will conflict with the statements of Holy Writ; but "it is not christian philosophy that would have men shrink from the investigation of nature from the fear of finding a contradiction between the *works* and the *word* of God. When rightly understood, they must harmonize. Nor can we assume that human knowledge has yet arrived at the maximum in the comprehension of the *words* any more than it has of the *works* of God."—*Kneeland Smith's Nat. Hist. Human Species*, p. 67.

"In the Divine law there can be no contradictions, because everything which proceeds from Jehovah must be perfect; therefore any apparent contradiction appears to be so merely because we do not understand what at some future day, with more knowledge, we may understand perfectly."—*Van Amringe*.

In considering this question in the following pages, it will be necessary for us to use the terms Genera, Species and Varieties; and for the better understanding of the subject, I shall give Dr. Prichard's definition of each.

"Genera is defined thus—an assemblage of *Species* possessing certain characteristics in common by which they may be distinguished from all others.

"Species are simply tribes of plants or animals which are generally known, or may be inferred, on satisfactory grounds, to have descended from the same stocks, or from parentage similar, and in no way distinguished from each other.

"The term permanent varieties is nearly synonymous with species, and is thus defined—permanent varieties are races now displaying characteristic peculiarities which are constantly and permanently transmitted. They differ from species in that the peculiarities are not coeval with the tribes, but sprang up since the commencement of its existence, and constitute a deviation from its original character."

We now come to the means of the determination of Species and the Phenomena of Hybridity.

All tribes of animals and plants are generally reproduced and perpetuated without being blended together. The law of Nature decrees that creatures of every kind shall increase and multiply by propagating their own kind and not another. We cannot find a single instance of an intermediate tribe produced between two direct species, ascertained to be such; nor are the limits

of two distinct species less accurately defined than they probably were some thousands of years ago.

From these facts is deduced the "law of Hybridity," which is "the perpetuation of hybrids, whether of plants or animals, so as to produce new and intermediate tribes, is impossible."

It would seem that nature had established this law in order to prevent inextricable confusion in the vegetable and animal kingdoms; hence hybridity is considered a test of specific character.

Now, unless these observations are erroneous, or capable of some explanation that has not yet been pointed out, they lead, with the strongest force of analogical reasoning, to the conclusion that a number of different tribes, such as the various races of men, must either be incapable of mixing their stock, and thus fated to remain always separate from each other, or if the contrary should be the fact, that all the races to whom the remark applies, are proved by it to belong to the same species.

In order to illustrate the above, Dr. Prichard introduces a chapter on "the Mixed Races of Men," and illustrates the subject by "A HISTORY OF SEVERAL MIXED HUMAN RACES."

Mankind of all races and varieties are equally capable of propagating their offspring by inter-marriages, and such connections are equally prolific whether contracted between individuals of the same, or of the most dissimilar varieties. If there be any difference, it is probably in favor of the latter.

Mulattoes, the offspring of Europeans and negroes, are much more prolific than either of their parent stocks.

The Men of Color, a mixed race between creoles and negroes, are, in many of the West Indies, a rapidly increasing people, and would eventually become permanent masters of these islands, but for the numerical superiority of the genuine negroes. According to statistics published in Paris, in 1835, the men of color formed about one-sixth of the entire population of the two Americas.

In order to establish the general fact of the existence of intermixed tribes descended from different races of men, I shall give several examples in which it appears that an entirely new and intermediate stock has been produced and multiplied.

The Griquas, or Griqua-Hottentots, are a mixed race, descended from the Dutch Colonists of South Africa, and the Aboriginal Hottentots. They occupy the banks of the Orange River for a space of seven hundred miles, and several years ago numbered over 5000. They are powerful marauders, and trouble the native tribes and colonists by their predatory incursions. A large community of them at Griqua-

Town have been converted to Christianity and civilized by the missionaries of the United Brethren. —(See *Cumming's Five Years in South Africa*.)



CAFUSOS WOMAN.

The tribe of people termed Cafusos by the Portuguese of Brazil are a remarkable race, sprung from a mixture of native Americans and the ne-



PAPJAN.

groes imported from Africa. They appear to have been accidentally separated from the then inhabitants of the country, and many families of this

singular tribe now live in the solitary plains bounded by the forest of Tarama.

They present the combined physical peculiarities of both the parent races in a remarkable degree. But what gives these Mestizoes a peculiarly striking appearance is the excessive length of their hair, which, especially at the ends, is half curled, and rises almost perpendicularly from the forehead to the height of a foot, or a foot and a half, thus forming a prodigious and ugly kind of a peruke.—(*Prichard's Nat. Hist.* p. 21.)

This strange head of hair is the consequence of mixed descent, and is the mean between the wool of the negro and the long, stiff hair of the American. This peruke cannot be combed, and is so high that the wearers are compelled to stoop low to enter the usual doors of their huts. They resemble much, in this respect, the Papuas of New Guinea, a mixed race, descended from the Malays and the negroes. Their hair is of such length and worn so much frizzled about their heads, that its circumference measures about three feet, and when least, at two and one-half feet.—(*Prichard, op. cit.*, p. 23.)

Dampier styled them "The Mop-headed Papuas." The shape of their skull resembles the Malay's, with some differences. They afford an example of a mixed breed of men who retain certain characteristics derived from their double ancestry. These characteristics are permanent, and transmitted through many generations, since they seem to have been fully developed in the time of Dampier.

CONCLUSION.

It appears to be unquestionable that intermediate races of men exist and are propagated, and that no impediment whatever exists to the perpetuation of mankind when the most dissimilar varieties are blended together. We hence derive a conclusive proof, unless the human race present an exception to the universal law of nature, that all tribes of men are of one family.

These human analogies might be deemed sufficient to prove the point in question, but further light may be obtained by a careful analysis of the facts presented by

ANIMAL ANALOGIES.

If we could compare our breeds of domestic animals with their original wild stocks, we could easily ascertain the limits of variation in these breeds. But the wild originals cannot now be recognized. However, in the animals known to have been imported into America from Europe, by the Spaniards in the fifteenth century, we have abundance of materials for interesting observations. These animals have greatly multiplied, and many, remaining wild in the forests, have lost all appearances of domestication. The wild tribes are physically different from their tame originals, and there is reason to believe that the change is in the direction of the wild stocks from which the tame animals originated.

The animals transported by the Spaniards to America, are the hog, horse, ass, sheep, goat, cow, dog, cat, and the gallinacious fowls. We will briefly refer to the changes which each of these has undergone in becoming restored to their wild state.

Hogs were introduced into St. Domingo by Co-

lumbus in November, 1493, and successively to all the Spanish settlements. The first which appeared in the high plains or table-lands of Bogota were brought over from Peru by the soldiers of Barralcazar, a follower of Pizarro, who, while searching for a whole year for the fabulous El Dorado, took with them male and female pigs to stock their future colony. These animals multiplied so rapidly that in half a century they were spread from the 25° N. L. to the 40° S. L., and in less than thirty years from the discovery of America they infested the woods of Cuba, Porto Rico, and Jamaica, and had to be destroyed in great numbers in St. Domingo in order that sugar-cane might be introduced.

These animals running wild, have resumed the manner of existence which belonged to the original stock, nearly resembling the wild boar in appearance. Their ears have become erect, heads larger and foreheads vaulted at the upper part; their color has lost the variety of domestic breeds, the wild hogs of America being uniformly black. In some parts of America the color varies from black to red. Blumberbach remarked the difference between the skulls of the domestic hog and the wild boar to be as great as that between the European and negro skull.

Differences equally great are observable between the hogs of all countries, and from the fact that none of them exist so diverse from the others, but that an intermediate breed can be propagated, we are led to believe them to be all originally of the same species.

The horse, the ass, the cow, the sheep, the goat, the dog, and gallinacious fowls, show similar changes, and a tendency to return to the primitive wild type. Even the functions of animal life may be greatly changed in a few generations. It is not natural for the cow, any more than for other female animals, to yield milk when she has no young to nourish. The permanent production of milk is a modified animal function, produced by an artificial habit for several generations. In Colombia, the practice of milking cows has been laid aside, and the natural state of the function has been restored. The secretion of milk is cotemporary with the actual presence of the calf, and it is only by keeping him by his dam by day, that milk can be obtained at night.

The horses on the table-land of the Cordilleras are taught very early a sort of running amble, quite different from their natural gait. These horses become the sires of a race to which the ambling pace is natural, and requires no teaching. The dogs employed in hunting the peccary are taught the peculiar way necessary to take this animal. Their offspring inherit as an instinct the lessons of their fathers, and on the first chase know how to attack the peccary, while an ordinary dog is instantly killed by them. The barking of dogs is an acquired hereditary instinct, supposed to have originated in an attempt to imitate the human voice. Wild dogs, and domestic breeds become wild, never bark, but howl. Cats, which so disturb civilized communities by their midnight "caterwaul," in the wild state in South America are quite silent.

These well-authenticated facts show to what extent a change of external condition may modify races of animals. Similar changes may be found

among our domesticated breeds. For instance, the breeds of sheep differ greatly in different countries; but it is maintained that they are all varieties of one species. New breeds of sheep are frequently formed (and very much as the breeder wishes,) by crossing well-known races, or individuals having the peculiarities which it is desired should be transmitted to the new breed. The same is true in an equal degree of horses, dogs, and other domestic animals.

This tendency to variation Dr. Prichard ascribes, not to accident, but a "nisus formativus," a vital power "in virtue of which organization receives a peculiar direction from external circumstances." Varieties in form and structure are found in the offspring of the same parents which are transmissible, and thus lay the foundation for different breeds; but these variations are within certain limits, and leave the specific character unaltered, though it is not always easy to decide what the specific characters are, and what qualities are variable.

Races of men are subject, more than the races of any other animal, to the varied agencies of climate; civilization produces in them greater changes than does domestication in animals; and we ought therefore to expect as great diversities among men as among brutes, and indeed far greater, from the principal influence of mind in the former.

In considering the variations of the human species, we are at first struck with the differences of color, which many have thought no less important in the discrimination of races of men than other marked physical peculiarities. But when we consider that in certain healthy conditions of the female the mammae are surrounded by a dark tinge which afterwards mostly disappears; that in some individuals this dark color pervades the whole body, so that certain constitutional conditions may impart to the white skin a dark hue similar to that natural to the African race; that instances are recorded of the disappearance of coloring matter in negroes, who have become as white as Europeans; that the minute anatomy of the skin of the negro and Europeans is shown by the microscope to be identical, the black pigment to which the color of the former is due being often found, though in less abundance, in the skin of the latter; when we consider all these circumstances, we may conclude that there is no organic difference between the skin of the black and the white races, which marks them as distinct species.

The complexions of mankind are not permanent characters; there are many changes from white to black, and *vice versa*, and both complexions are seen in the undoubted progeny of the same stock, so that, according to Dr. Prichard, no argument can be drawn from color against the original unity of the human species.

"The nature of the hair is, perhaps, one of the most permanent characteristics of different races. The variety of hue is given by pigment cells, which may be more or less developed under different circumstances. But it has been thought that its texture formed a more valid ground of distinction, and it is commonly said that the substance which grows upon the heads of African races, and of some other dark-colored tribes (chiefly inhabiting tropical climates), is *wool* and not hair. This, however, is altogether a mistake, for microscopic

examination clearly demonstrates that the hair of the negro has exactly the same structure as that of the European; and that it does not bear any resemblance to wool save in its crispness and tendency to curl. Moreover, even this character is far from being a constant one; for, whilst Europeans are not unfrequently to be met with, whose hair is as crisp as that of the negro, there is a great variety among the negro races themselves, which present every gradation, from a completely crisp (or what is termed woolly) hair, to merely curled or even flowing locks. A similar observation holds good in regard to the natives of the Islands of the Great Southern Ocean, where some individuals possess crisp hair, while others of the same race have it merely curled. It is evident, then, that no character can be drawn from the color or texture of the hair in Man, sufficiently fixed and definite to serve for the distinction of races; and this view is borne out by the evident influence of climate in producing changes in the hairy covering of almost every race of domestic animals:—the change often manifests itself in the very individuals who are transported from one country to another, and showing itself yet more distinctly in succeeding generations.—*Carpenter's Hum. Phys.* 3d Edit. p. 85.

Hence Dr. Prichard infers that a difference in the color and quality of the hair is no evidence of an original diversity of origin among the human races.

We now come to the consideration of the varieties of configuration presented by the skeleton, which have been supposed by some to afford more fixed and definite characters for the separation of the human species, than those derived from differences of the form, color and texture of the soft parts which clothe it. Passing by the varieties of conformation presented by the skull, to the consideration of which a separate chapter will be devoted, we will briefly state the variations observable in other parts of the osseous frame-work.

The characters founded upon the form of the pelvis seem entitled to consideration. Vrolik says, it is difficult to separate from the female Negro and Hottentot pelvis the idea of degradation, so near do they approach in configuration to that of the Simia, or man-like apes. On the other hand, Weber concludes from a more comprehensive survey, that no particular figure is a characteristic of any one race,—and in this opinion Dr. Prichard coincides.

"Other variations have been observed by anatomists in the relative length of the bones, and in the shape of the limbs, between the different races of men; but these also seem to have reference to the degree of civilization and to the regularity of the supply of wholesome nutriment. It is generally to be observed that the races least improved by civilization, like the uncultivated breeds of animals, have slender, lean, and elongated limbs. This may be especially remarked in the natives of Australia. In nearly all the less civilized races of men, the limbs are more crooked and badly formed than the average of those of Europeans; and this is particularly the case in the Negro, the bones of whose legs bow outward, and whose feet are remarkably flat. It has been generally believed that the length of the forearm in the Negro is so much greater than in the European, as to consti-

tute a real character of approximation to the apes. The difference, however, is in reality very slight; and is not at all comparable with that which exists between the most uncultivated races of men and the highest apes. And in regard to all the peculiarities here attended to, it is to be observed that they can only be discovered by the comparison of large numbers of one race with corresponding numbers of another; for individuals are found in every tribe possessing the characters which distinguish the majority of the other race. Any such peculiarities, therefore, are totally useless as the foundations of *specific* characters; being simply variations from the ordinary type, resulting from causes which might affect the entire race, as well as individuals.

"The connection between the general form of the body on one hand, and the degree of civilization (involving the regular supply of nutriment) on the other, is made apparent not merely by the improvement which we perceive in the form, development and vigor of the frame, as we advance from the lowest to the most cultivated of the human races; but also in the degradation which is occasionally to be met with in particular groups of the higher tribes, which have been subjected for several generations to the influence of depressing causes. Of this class of facts, the following (quoted by Dr. Carpenter from No. XLVIII. Dublin University Magazine) is a very interesting example: 'On the plantation of Ulster, and afterwards on the successes of the British against the rebels of 1641 and 1689, great multitudes of the native Irish were driven from Armagh and the South of Down into the mountainous tract extending from the Barony of Fews eastward to the sea. On the other side of the kingdom the same race were expelled into Limerick, Sligo, and Mayo. Here they have been almost ever since, exposed to the worst effects of hunger and ignorance, the two great brutalizers of the human race. The descendants of these exiles are still readily distinguishable from their kindred in Meath, and in other districts where they are not in a state of physical degradation; being remarkable for open, projecting mouths, prominent teeth and exposed gums, their projecting cheek-bones and flattened noses bearing barbarism on their very front. In Sligo and Northern Mayo the consequences of two centuries of degradation and hardship exhibit themselves in the whole physical condition of the people; affecting not only the features, but the frame, and giving such an example of human deterioration from known causes, as almost compensates, by its value to future ages, for the suffering and debasement which past generations have endured in perfecting its appalling lesson. Five feet two inches upon an average, pot-bellied, bow-legged, abortively-featured, their clothing a wisp of rags. These spectres of a people that were once well-grown, able bodied and comely, stalk abroad into the daylight of civilization the annual apparitions of Irish ugliness and Irish want. In other parts of the island, where the population have never undergone the influence of the same causes of physical degradation, it is well known that the same race furnishes the most perfect specimens of human beauty and vigor, both mental and bodily.'—*Carpenter, op. cit.* § 89, § 90, p. 89, 90.

It will not be necessary here to give Dr. P.'s

division of the Human Family, as it would consume too much of our limited time and space, but we will add a few more of his observations and arguments, and sum up all by giving his conclusions.

After giving the external and anatomical characteristics of the various human races, and drawing from them the conclusion that all are derived from a common or similar parentage, he adds corroborative testimony from physiological and psychological characters. He remarks that the average duration of life is nearly the same in all races; at any rate, there is the same tendency to exist for a definite time, which may be shortened in some cases by peculiarities of climate and external circumstances. The progress of physical development and the periodical changes of the constitution are the same, as also the natural and vital functions. He mentions the temperature of the body, the frequency of the pulse, and the periodical changes of the female sex. In all these great regulations of the animal economy, mankind, white and black, are on the same footing by nature. A comparison of the races in respect to mental endowments, (and he compares the American and black races with the white,) shows that all have the same inward feelings, desires, and aversions, the same susceptibility of improvement in religious and social condition; in a word, the same nature. Adding together the accumulated testimony from analogy, anatomy, physiology, and psychology, he says: "We are entitled to draw confidently the conclusion that all human races are of one species and of one family."—*Kneeland Smith's Nat. Hist. H. Species, Introd.*

"From the foregoing survey of the phenomena bearing upon the question of the specific unity or diversity of the human races, the following conclusions may be drawn:—

I. That the physical constitution of man is peculiarly disposed, like that of the domestic animals, to undergo variations; some of which can be traced to the influence of external causes, while others are not so explicable and must be termed spontaneous.

II. That the extreme variations which present themselves between the races apparently most removed from one another, are not greater in *degree* than those which exist between the different breeds of domesticated animals, which are known to have been descended from a common stock; and that they are of the same *kind* with the variations which present themselves in any one race of mankind,—the difference of *degree* being clearly attributable, in the majority of cases, to the respective condition under which each race exists.

III. That none of the variations which have been pointed out as existing between the different races of mankind, have the least claim to be regarded as valid specific distinctions; being entirely destitute of that fixity which is requisite, to entitle them to such a rank, and exhibiting in certain groups of each race a tendency to pass into the characters of some others.

IV. That in the absence of any valid specific distinctions, we are required, by the universally-received principles of Zoological science, to regard all the races of mankind as belonging to the same species; or, in other words, as having had either an *identical* or *similar* parentage, and that this

conclusion is supported by the positive evidence afforded by the agreement of all the races in the physiological and psychological characters that most distinguish them from other species, and especially by the propagation of mixed breeds or hybrid races."—*Carpenter, op. cit.* § 91.

It will be seen by considering the above, that I have only given the anatomical physiological bearings of the question, in which the lower orders of animals are considered analogues of man. And these bearings I have given but imperfectly, but the above condensation substantiates the doctrine of original unity, as perfectly, though not as fully, as this method of reasoning and argument is capable of substantiating it, even in the hands of so powerful and industrious a writer as was Dr. Prichard.

The question is still farther sustained by a consideration of the languages, religions, traditions and migrations of the various races of men, but to enumerate these would be to fill up our time and space to the exclusion of more acceptable matter. Those whose means and inclinations are equal to the task, I should say pleasure, will find themselves amply repaid by a careful perusal of the abridgment of Dr. Prichard's elaborate work on the Natural History of Man, a work in every respect worthy the attention of all.

The theory of the original unity of the human races is advocated forcibly by Bovy de St. Vincent, Blumenbach, Cuvier, D'Orbigny, Lawrence, Latham, Marten, Pickering, Smyth, and others of almost equal learning and ability, but each establishes the point by a different method of reasoning, and divides the human family into branches according to his own views. But as Dr. Prichard is considered the best expounder of this theory, I have presented his views, facts, and arguments in as faithful and perfect a manner as the nature and extent of this compilation will admit, and have availed myself of the labors of others when I thought they tended to throw light upon his views, and upon the subject under consideration. From even this superficial view of the subject, we see that it has become one of the most interesting and instructive of all the branches of human knowledge, and as such has excited the attention of scientific men, and assumed an importance in a moral and political point of view, which the most profound philosopher of two centuries ago could in no wise have predicted.

A careful perusal of the above, will further show that the advocates of the doctrine of the original unity of the human races, begin by assuming that our faith in the Bible is to be substantiated and sustained only by the proof and elucidation of that doctrine, and then, believing the subject to be settled by revelation in its results, they make all facts, however contrary they may appear, to conform to this conclusion. They have thus made the deductions of the science to assume a religious cast which in no wise belongs to them, since the question of the unity of the human races is not at all connected with religion, but belongs entirely to Natural History.

In the next chapter, the views of Agassiz, Kneeland, Knox, Lieut. Col. Smith, Van Amringe, and others, will be briefly stated, the religious view of the subject fully considered, and then, having drawn our own conclusions from an impartial

statement of both sides of the question, we will find, I trust, that the deductions of this science in no wise conflict with the Word of God, but rather accord with, and tend to strengthen our faith in that Word, as well as to enlarge and ennoble our views and comprehension of its great Author and ours.

It may be here well to state that we must not confound Unity of Mankind with the diversity of origin of the Human Races, since the two questions are quite distinct and have almost no connection with each other. It is perfectly evident that all the races of men may have a different origin and yet be possessed of a unity of rights, such as reason, humanity and religion, would accord: consequently, if one nation finds itself possessed of endowments which elevate it far above its fellows, it has no right to consider itself as the lordly caste, and all others as merely instruments of its pleasure and will; for a reference to History will generally show that this lordly caste once occupied the position held by those races which it now regards as its inferiors.

"When bearing in mind what our own remote progenitors were, we must allow that all men and all races bear within them the elements of a measured perfectibility, probably as high as the Caucasian; and it would be revolting to believe that the less gifted tribes were predestined to perish beneath the conquering and all-absorbing covetousness of European civilization, without an enormous load of responsibility resting on the perpetrators. Yet their fate appears to be sealed in many quarters, and seems, by a pre-ordained law, to bear effect of more mysterious import than human reason can grasp. There is, however, a great distinction to be drawn between conquest that brings amelioration with it to the masses of the vanquished, and extermination which leaves no remnant of a broken people. It seems the first condition is only awardable to the great typical stocks, effecting incorporation among themselves; the second, almost invariably the lot of the intermediate, which, in most favorable cases only, are absorbed."—*Lieut. Col. Smith's Nat. Hist. Human Species*, p. 207.

Dr. Carpenter remarks: "It is a question of great scientific interest, as well as one that considerably affects the mode in which we treat the races that differ from our own, whether they are all of one species, that is, descended from the same or from similar parentage, or whether they are to be regarded as distinct species, the first parents of the several races having had the same differences among themselves as those now exhibited by their descendants."

"No doubt the question of the natural inferiority of a race or tribe of the family of mankind, really does affect the manner in which they are dealt with by their superiors, and materially modifies the state of their consciences in relation to the use or abuse of the weaker by the stronger. Still this might makes no right, nor does this question furnish any reason why the more powerful race should maltreat the more feeble. I admit that the process of extermination is going on, according to the irreversible laws of nature, from the highest human being to the lowest animal. I believe that the stronger animals will exterminate the weaker, that man will eventually run out of ex-

istence the stronger animals, and that the superior tribe of the human family will finally obliterate all traces of the existence of all others; still, I cannot see in the operations of this law any reason for oppressing, or even for not striving for the development of all men, yes, of all animals, according to their capacities and conditions. So long as inferior men *do* exist, our duty to them is plain enough. No one pretends that we, the stronger, have any right to rid the earth of their presence by violence, or in any other way except that 'ordained by Heaven' So far as Nature is concerned, she will see that her laws on the subject are faithfully executed, without our special interference. As far as the feebler races are capable of development and improvement, they are entitled to the same consideration as those who are more highly endowed in organization."—*Trall's Hyg. Encycl.* 1 vol., p. 293-4.

HUMAN PROGRESS.

NUMBER II.

THE history of the world is marked on every page with evidences of the progress of man. One form of civilization has succeeded to another—the Egyptian to the Greek, the Greek to the Roman, and the Roman, which was the grand incorporation of all that was worth preserving in preceding ages, with much that was not—to the Christian, under the influence of which man has arrived at the highest moral and social development known in the annals of human progress. Nations have appeared upon the stage of action, and having by gradual advancement arrived at their culminating point, have waned and passed away to give place to others. Not so with principles, however, which are indestructible, outliving the ruins of empires, and even in the midst of physical death evoking new forms of life. Thus each nation has been made to play its part in working out the advancement of the race. In Asia, the birth-place of man, we find him first struggling with and subduing the wildness of nature, protecting himself from the inclemency of the seasons, and providing himself with the means of subsistence. His life, in fact, was one prolonged struggle for existence, in which there was no opportunity for the display of his mental powers. Depending upon nature and the visible world, his deities were the impersonations of physical forces. The sun was worshipped by him as the god of light, and fire, water, and other elements were deified and made the objects of his adoration. His first necessities having been supplied, the faculties of his mind are called into action. The stick with which he cultivated the land is transformed into a plough, and the rude hut, constructed of loose earth, stones or fragments of trees, or the movable tent, formed of the skins of animals killed in the chase, is replaced by stone dwellings which afterwards expand into magnificent palaces. This change in his condition creates the science of architecture, and that science multiplies a thousand fold the occupations of life. Thus every new discovery or invention, though it may cause a temporary inconvenience (and what revolution, phys-

ical or moral, does not?), is productive of the greatest advantage to mankind. In this first change we discern the commencement of civilization. As population increases society is formed, and the relations of its members to each other are fixed by simple agreement or contract, which may be regarded as the basis of our comprehensive systems of government. The patriarchal form of government was undoubtedly the first that ever existed, as society in its normal state was composed of tribes or families. It was, as we have said, simple, and it was also peculiarly adapted to his pursuits, which were mainly agricultural and pastoral. We still find traces of this social condition throughout the world: in Africa among the tribes of Arabs who wander through the glens of Atlas or over the scorching sands of Sahara; in Asia among the Tartars; and on our own continent among the Indian tribes. The characters of these races may differ in some essential particulars; we may not be able to discover any similarity in their forms of religion or modes of worship, but there is an unmistakable resemblance in their manner of life. Compare the semi-barbarous condition of the race in the earliest age of the world, as indicated by the character and history of these tribes, to our present high state of civilization, in which thousands of avenues are opened to the genius and the enterprise of man, and is it possible to arrive at the conclusion that he has not advanced both morally and socially? Has the mass of mankind ever retrograded? Has it returned to the rude hut or tent in which its infancy struggled for existence? Let the present answer. No; civilization has never yet given way to barbarism, but wherever it has had to contend with it barbarism has disappeared as the mists of morning before the rising sun. Though apparently depressed for the time, it has eventually succeeded, as we see in the case of the Roman empire after the irruption of the northern hordes. Empires may decline and fall, but as civilization does not belong to one particular nation, and as it is not prescribed by any landmarks, it dies only with the utter extinction of mankind.

The next phase in the form of society was its enlargement from tribes into nations, governed, as in Persia and in Egypt, by a monarch who exercised a despotic sway over his subjects. Such was the general form of Eastern civilization, and though the independence of man as man was not recognized, and he was treated as an inferior being, yet it first established the great principle of unity so necessary in our day to the effective organization of nationalities and the general progress of man. The subject then was simply a subject, and his first duty was obedience to the sovereign. Under such a system it is true there was considerable progress in the arts and sciences, but it was a progress which resulted in no material advantage to him. The emanations of his genius, confined and cramped as it necessarily must have been, were turned to the account of the supreme head of the state, the priests, and those who surrounded the throne, or who received their authority from it. All power was concentrated in the king; his authority was paramount, and his person sacred. In fact, a sort of adoration was paid to him by his subjects, or more properly his slaves, for they knew no will but his. The Pyramids,

those huge mountains of human labor, which have defied for ages the shocks of time, attest the serfdom of the people and the absolute dominion of the monarch. How great the change which has since taken place! What revolutions time has made in the condition of the world since the Pharaohs ruled with despotic sway over the Egyptian people! Railroads are in process of construction along the banks of the Nile, and the iron horse, as he sweeps past in his swift career, will wake the echoes in those gloomy chambers of the dead where lie the embalmed remains of royalty.

It was impossible for man to advance under this system. The next step in ancient civilization from absolutism to the freedom of the individual must be made in another land and under entirely new influences. Accordingly, we see arising in Greece a new form of government, in which the people are the ruling power: By them the first Republican institutions are formed. Under these the individual enjoys a more extended freedom; his energies are unshackled, and full sway is given to the powers of his mind. Philosophy, Art and Science now begin their reign, and Greece gives to the world a Plato, an Aristotle, and a Socrates, a Homer, a Euripides, a Sophocles, an Eschylus, a Solon, and a Lycurgus, a Demosthenes, and an Eschines, a Phidias, and a Praxiteles.

The old mythology of the Easterns is rejected by their philosophers; their divinities represent not the material forces of nature, as the sun, the moon, and the planets, but are impersonations of some faculty of the human mind, and though fashioned according to human conception, still possess some attributes of divinity. Socrates proclaims the existence of one only God, while Plato teaches a philosophy and a religion inferior only to Christianity, which in some of its principles it very closely resembles.

The heavy and gloomy-looking architecture of the Egyptians, traces of which we still find in the ruins of Thebes, does not appear in this new civilization, but in its stead we have those exquisite creations, the Athenian temples, which have formed the taste of all succeeding ages, and which are still regarded as the classic models for the genius of our own age. In Greece literature may be said to have originated, and her orators are yet regarded as the masters of eloquence.

But, even in this civilization, more perfect than any that had preceded it, there was no vitality, no power of expansion. There were many important and essential elements wanting in the Greek character: their genius was exhibited more in the creations of the beautiful in art than in the inventions of the useful in science. They did not propagate their principles; and, although they founded colonies and conquered even to the remote Indies, yet the people whom they subdued received no benefit by their contact with them. Annexation was not so well understood in those days, and the idea of placing the vanquished on an equality with the victors was never conceived, even by the enlightened Greeks. The great principle of fraternization was reserved for another people and for more modern times. Our own country was the first to carry out this principle to its fullest extent. The Greeks, though a highly energetic race, were, as we have said, not a practical one,

at least according to our modern acceptance of the term; but they accomplished their work and added their quota to the great fund of human knowledge and civilization. What the Greeks wanted in unity, power and expansion, was supplied by the Romans, whose empire may be considered as the third and greatest in the history of the ancient world. Stretching out its arms like a gigantic polyp, it swallowed city after city, and nation after nation. It was the great representative of the principles of unity and centralization; but where it extended its power it did not civilize; it had its literature, its art, and its religion, but in that religion there was no life.

The great principle by which its citizens were governed was that of obedience to the state, in contradistinction to that which prevailed in the East, and which bound the subject to the will of the sovereign. To a Roman the Eternal City was above every worldly consideration, and whether within view of the Capitol or bearing her eagles in triumph in far distant Britain, it was the great object to whose interest his whole being was devoted, and for whose glory he was willing, when required, to sacrifice life itself. It was this utter abnegation of self, springing from his intense devotion to the state, that rendered Rome the mistress of the world. It is a mistaken idea that her decline was caused solely by the demoralization of her people, or that the luxuries of the East hastened her downfall, for even when her existence was threatened by the Huns, Alans and other savage nations, she had advanced to a greater degree of civilization than she had known even in the glorious days of old Cincinnatus or Camillus. Her decline was not caused either by her departure from the stern virtue of those days, or the immense extent over which her dominion reached.

Take Rome, says Guizot, in the palmy days of the Republic, after the second Punic War, at the time of its greatest virtues, when it was marching to the empire of the world, when its social state was evidently in progress; then take Rome under Augustus at the epoch when, at all events, the progressive movement of society was arrested, when evil principles were on the eve of prevailing; yet there is no one who does not think, and say, that the Rome of Augustus was more civilized than the Rome of Fabricius or Cincinnatus. No, the fall of Rome was not caused by her expansion of territory, for there are nations now whose boundaries are more extensive; but it was caused by a want of expansive power in the civilization which, proving less powerful than the barbarism which pressed upon it, necessarily fell before it. But as we have said, there were some of the elements of which it was composed that could not be extinguished in the ruins of the empire, and which still exist in our own superior form of civilization. Besides, a new principle had appeared, and a new era dawned upon the world. The introduction of Christianity, which comprised all that was good and pure in the past, and which was replete with all that was required to form a perfect civilization for the future, necessitated the destruction of the Roman Empire. Growing up in the midst of decay, and gaining strength by the assaults of its enemies, it changed everything with which it came in contact, imbuing it with a new life. The very savage himself, intent upon plunder, rapine

and destruction, was converted into a new being, and leaving the pursuits of war, settled down upon the land which he had helped to conquer, forsook the mythology of his forefathers, and became a believer in the new creed. As some, however, claim that Rome was superior in nearly every respect to modern Europe, and as it is maintained that the world has not progressed since the palmy days of that great Republic, we cannot do better than present here a brief view of her institutions, and of the state of society as it then existed. This is necessary to a perfect understanding of the subject, and to contrast the peculiar characteristics, elements, and features of the Roman and Christian forms of civilization. The first and most prominent feature that presents itself in the Roman government is its municipal form. The greatness of Greece, like that of ancient Italy, consisted in the power of her cities. The nation was in fact composed of nothing but cities, for, apart from them, there was not what might be called a country population. Only the barbarians, that is the Germans, Huns, and other races dwelt in the country, and it was they who first created nationalities as we see them at present. The Roman citizen who owned land outside of the city was not a farmer, according to the meaning we attach to that word. He dwelt in the city, and visited his estate at certain seasons of the year to superintend it, leaving its cultivation to his slaves. Wherever Rome conquered, throughout Europe, it was towns, and not countries, that she added to her dominions, as in Greece, in Spain, and in different parts of Italy. Her institutions then were municipal in their character, and her subjects were the inhabitants of cities. The Roman Empire was nothing more nor less than a great congregation of municipalities, all united under the dominion of one vast city, itself the greatest municipality the world has ever seen, and, doubtless, the greatest it ever will see. It was this system which aided the barbarians in their invasions, and which finally rendered them successful in their protracted war with the declining empire. The centralization which had rendered Rome so powerful also proved the cause of her destruction, for when she was once in the possession of Alaric and his victorious Goths, the cities which recognized her sway fell from her side and withdrew within themselves, leaving her to her fate. Thus, as Guizot says, "the Roman world returned to its first condition; towns had constituted it; it dissolved, and towns remained." But if this was its condition at the time of its dissolution, it did not long continue in that state, for the invaders, barbarous though they were in their customs and general character when compared with the refined people they conquered, produced a great revolution in the order of society, and in the form of its institutions.

The Romans had become enervated and effeminate when the Empire was attacked by barbarians from without and enemies within. But those external foes, Gibbon says, "restored a manly spirit of freedom; and after the revolution of ten centuries, freedom became the happy parent of taste and science." There was much in the institutions and manners of the Romans in every age to admire, and much which we must condemn. Physical force had made their city what it was,

and the same agent up to the period of its decline had impressed its character upon all the political and social relations of life. Thus, the prisoners taken in war became the slaves of their captors, and the father of the family was also its master. His children were his slaves in the eye of the law, and he was allowed to sell them at his pleasure. According to this law every citizen had to pass through a state of slavery, and so strict were its provisions that he was permitted to imprison them, to sell them, and was even given power to put them to death. This was social despotism, and it often proved more horrible than political despotism. So complete was the power of the father over his son, that if he was freed by the person who purchased him he again became the property of his father, and it was only when he had been disposed of thrice and thrice liberated in the same manner that he was entitled to his freedom. Even after his manumission his father was legally entitled to half his property. Infanticide was not considered criminal by Roman law, and frequent instances occurred in which children were destroyed by their own parents, in some cases from necessity, and in others from brutality. The parental feeling, it is true, partially nullified the legal power which the father possessed over the life and services of his child, but the full license of the law was sometimes tested and proved by his inhumanity. Slaves obtained in war, or those who were unable to pay their debts, were sold into slavery by their creditors; might be scourged or put to death at the pleasure of their master; and it was also provided that if the master of a family were murdered, and the murderers could not be discovered, all his domestic slaves should be put to death. As a proof of this, it is recorded by Tacitus that four hundred slaves at one time suffered death in one family. In this condition of social life, as it prevailed under the laws, there would appear to have been only two relations—those of master and slave. As the Romans advanced in civilization and refinement, the harshness of their laws was moderated, and they were less severe and tyrannic in the time of its decline than they had been in what are sometimes called the best days of the Republic. When the Christian element entered into the civilization of the times many of these odious features disappeared altogether, but the struggle for the supremacy between it and Paganism brought out in fearful relief some of the worst features of the times. It triumphed, however, and the scene of its persecutions was also the scene of its victories. From the period of its triumph a great revolution commenced; the empire, which had for so long a time resisted the barbarians, fell beneath their power; and thus, as it had been erected by physical force, it was overthrown by the same means.

This brief review of some of the institutions of Rome may serve to convey an idea of the progress which the world has since made, and of the superiority of our own times over the past. It has become a practice with some writers to speak in depreciating language of the present; but let them review the past; let them look at every phase of life in every age, and they will find that the world never was so far advanced in all that conduces to the physical comfort, political freedom, social happiness, and morality of mankind.

In our next article we shall endeavor to trace as briefly as possible, some of the most important revolutions and changes which took place after the dismemberment of the Roman Empire.

Reviews.

LOSSING'S PICTORIAL FIELD BOOK OF THE REVOLUTION.—This superb work, which we have often taken occasion to notice as it appeared in numbers, is now completed. It is comprised in two imperial octavo volumes of fifteen hundred pages, and is illustrated by *eleven hundred* exquisitely engraved woodcuts, consisting of portraits of distinguished actors in the drama of the Revolution, views of birth-places and residences of eminent men, buildings associated with Revolutionary scenes, views of battle-grounds, fortifications, plans of battles and marches, autographs, &c.

This eminently *national work* is the result of a beautiful and patriotic conception of the author, which embodied the idea of a book of travel and of history in combination, and the exalted purpose, as expressed in the preface, of winning his young countrymen to the study of the causes, progress, and beneficent effects of that struggle for freedom. The plan is admirably executed throughout the whole work, and the reader seems to walk arm-in-arm with the author in all his devious journey of nine thousand miles over hills and mountains, through forests and cities, along lakes, rivers, and streamlets; amid ruined forts and over soddened battle-fields, into the cottage of the tottering soldier of the Continental army, and the dusty recesses of old records in public offices and private depositories.

Besides being a record of the political and military events of the Revolution, in far more minute detail than any preceding history, it is a depository of precious traditions which were fast passing into oblivion with the venerated men and women upon whose lips they hung. Its illustrations, too, preserve to the eye and heart the impress of many objects dear to every American because of the associations which hallow them. They, too, like the men of '76, were fast returning to dust, and within a few years their lineaments would have been utterly effaced from the memory of man. The service which the author has rendered to his country, and to the lovers of freedom everywhere, by thus snatching these precious relics from the brink of oblivion, will be better appreciated by future generations, when these material objects shall be utterly gone from the vision, than at present; and we predict for the *Field Book* a life vigorous, honored, and beloved, long after the pulse of the author shall have ceased to beat.

We are glad to perceive the lively desire manifested by the guardians of public instruction, and others, to have Mr. Lossing's work placed in the School District Libraries of our land, where all classes may have access to its pages. The Regents of the University of the State of New York (one of the highest literary councils in our country) have, by a resolution offered by the Secretary of State, adopted by unanimous vote, placed it on the list of books to be purchased for the Libraries of the Colleges and Academies of the State; and the Literature Committees of the Legislature have cordially recommended it to be placed in all the School District Libraries of the State. Accomplished scholars, historians, and statesmen, have expressed their cordial and unqualified approbation of the work; and all who have read it, old and young, agree in pronouncing it one of the most delightful and edifying books they have ever perused.

The publishers (Messrs. Harper & Brothers) have spared neither labor nor money in its publication, but, like the author, they have been liberal in every effort to make it one of the most superb works ever issued from the American press. And they have been successful, for nothing like it, in the way of an illustrated

work, has appeared on this side of the Atlantic. We are glad to know that *The History of the First Thirty Years of the Republic*, and of *The French Empire in America*, both of which are now in preparation by Mr. Lossing, in the same richly illustrated style as his *Field Book*, will be issued by the same publishers.

Events of the Month.

DOMESTIC.

POLITICAL.—The Inauguration of Franklin Pierce, as President of the United States, took place on the 4th of March, at the Capitol in Washington. The ceremony was opened with prayer by the Rev. Mr. Butler, after which, in the presence of a large concourse of spectators, the President delivered his Inaugural Address. This is an able, patriotic, and eloquent production, and has been received with general satisfaction by a large portion of the community. The President states that the policy of his administration will not be controlled by any fear of national expansion. The acquisition of certain possessions not within our jurisdiction, is eminently important for our protection, if not essential for the preservation of the rights of commerce and the peace of the world. At the same time, we have nothing in our history or position to invite aggression, but everything to lead us to the cultivation of peace and amity with all nations. But a sound policy should embrace not less the distant future than the immediate present. The rights which belong to us as a nation are not alone to be regarded, but those which pertain to every citizen in his individual capacity must be sacredly maintained. The security of the Union forbids the idea of interference or colonization by any foreign power, beyond the present jurisdiction, on the American continent. With regard to appointments to office, no private claims can be recognized in a Republic. But persons known to be under the influence of political hostility or partisan prejudice, cannot be retained in positions which require not only severe labor, but cordial co-operation. Every measure tending to strengthen the fraternal feelings of all the members of the Union, will meet with the heartfelt approbation of the President. The Compromise measures of 1850 will be unhesitatingly carried into effect. The Address was delivered without notes, and was received by the surrounding multitudes with enthusiastic applause.

The two Houses of Congress closed up the business of the Thirty-Second Congress at noon on the 4th inst., and adjourned sine die. A few minutes later the Senate was again called to order by the Secretary for the first sitting of the usual quadrennial Extra Session. After prayer, Mr. Cass, as the oldest Senator, took the chair, and on motion of Mr. Badger, administered the oath of office to fifteen new Senators. Mr. Aitchison was chosen President pro tempore; after which followed the inaugural ceremonies.

The new Cabinet will consist of the following persons:—Secretary of State, William L. Marcy, New York; Secretary of the Treasury, James Guthrie, of Ky.; Secretary of War, Jefferson Davis, of Miss.; Secretary of the Navy, James C. Dobbin, of N. C.; Secretary of the Interior, Robert McClelland, of Mich.; Postmaster General, James Campbell, of Pa.; Attorney General, Caleb Cushing, of Mass.

The bill for reducing the silver coin below half-dollars, passed the House before adjournment. This important measure provides that from June 1st, the weight of the half dollar shall be 192 grains, and the small pieces in proportion; that silver coin shall be a legal tender for sums not exceeding \$5; the bullion to be purchased by the Treasurer of the Mint with the bullion fund of the Mint; silver to be paid in exchange for gold in sums not less than \$100; gold or silver deposited for coinage may be cast into bars or ingots, stamped, with an additional charge upon the depositor; and a new gold piece of the value of \$3 is to be coined from time to time, according to device and shape to be fixed by the Secretary of the Treasury.

The Missouri Legislature adjourned on the 24th of February. A bill appropriating \$20,000 for the completion of the Capitol was adopted. Also an appropriation for a similar amount for a building for the Education of the Blind. The Democratic members of the Legislature have issued an address to their constituents. It appears from an extract from a letter from Col. Benton, contained in this address, that

he will be in the field for re-election to the Senate of the United States at the next regular session.

The Legislature of Michigan has adjourned, after a session of forty days. The most important bills passed are those for the construction of the Saint Ste. Marie Canal, and the law forbidding the traffic in ardent spirits, which is to be submitted to the people for their adoption on the third Monday in June. The General Railroad bill passed the House, but was not acted upon in the Senate. Henry S. Mead was appointed Agent of the Jackson State Prison. The effort of the Catholics to receive a portion of the School Fund for separate schools failed.

Two important bills have been reported in the Pennsylvania Legislature—one to prevent colored persons from acquiring a residence in the State; and the other to prevent fugitives from labor in other States, and slaves manumitted by their masters from settling in Pennsylvania.

The Rhode Island Legislature have passed an Anti-Liquor Law, to take immediate effect. The Senate of New York have reported against the bill for repealing all licenses. The New Jersey Assembly have dismissed the Maine Law by a decided vote. Indiana has a moderate Anti-Liquor bill ordered to a third reading in the house by 55 Yeas to 44 nays. Wisconsin will get no Maine Law this winter. A majority report has been made against it in the Senate.

At a Convention recently held in Northern Oregon, a memorial to Congress was prepared, praying for the organization of a new Territory out of the country lying North of the Columbia River, and west of its great western branches, to be called the Territory of Columbia. The present area of Oregon is 71,000 miles; its length of sea-coast is 530 miles. The proposed Territory contains about 32,000 square miles, and possesses natural resources equal to those of any State in the Union. If the division is not soon made, Oregon will have the requisite population for admission as a State of the Union. 20,000 persons are said to have crossed the plains this year, and the tendency of emigration thither is rapidly increasing.

THE JAPAN EXPEDITION.—The frigate *Macedonian* is to join the Japan squadron under Commodore Perry. This frigate mounts a powerful battery, of the new construction of shell guns, which renders her superior, in the estimation of good judges, to any other frigate in the Navy. The squadron, when together, will comprise about a dozen ships, heavily armed, and capable of doing rough service, if necessary. About half of them are steamers.

RAILROAD ENTERPRISE.—The railway undertakings in this country, now in actual progress, and to be pushed forward during this year, amount to 12,000 miles, costing, \$300,000,000. Of this amount of railway work on hand, it is also estimated that more than 5,000 miles, or nearly one-half, will be finished during the year, making a total, of railroads open in the United States, of 18,000 miles. The amount of capital invested in these 18,000 miles of railroad cannot be less than \$450,000,000.

RURAL DISTRICTS IN LIBERIA.—Louis H. Putnam, a colored man, is circulating the prospectus of a plan of colonizing colored people in Africa, which has the appearance of usefulness and wisdom. He proposes to form communities in this country, who shall occupy rural townships in Africa, in separate settlements, and engage in agriculture, or other pursuits by which they may support themselves.

FREE SCHOOLS IN LOWER CANADA.—The superintendent of the schools in Lower Canada, says that the number of schools in 1850, was 1879, and in 1852, 2,005, being an increase of 126. The number of pupils in 1850, was 73,550, and in 1852, 79,284—an increase of 4,427. The increase in attendance noted by the superintendent of schools in Upper Canada for the past year was 20,000, and that in Lower Canada only 5,773.

EDUCATIONAL EMBASSY.—The Rev. Dr. Tappan, Chancellor of the University of Michigan, has sailed for Europe, on a special mission in behalf of the legislature of that State, to examine and report upon, the Prussian school system. Dr. T. is deputed by the University to obtain apparatus for the new Observatory, which has been handsomely endowed by the citizens of that State—principally of Detroit.

NON-RESISTANCE.—Reese E. Price, a resident of Cincinnati, who is possessed of considerable of this world's goods, has

made a proposition to the Legislature of Ohio for a dissolution of his partnership with the State. He considers the notions of the Commonwealth antagonistic to those entertained by himself, and does not desire fellowship with it. He proposes to pay his portion of the State debt, which he estimates at \$500, and be absolved from all allegiance.

SOCIETY OF FRIENDS.—The statistics of the Census show that there are 715 Quaker churches and societies in 21 States of the Union—the largest number being in Pennsylvania, and the smallest in South Carolina. In the former State there are 141 churches, accommodating 60,974 persons; in the latter, one church. In New York there are 132 churches, Massachusetts 37, and Indiana 35.

MONUMENT TO HENRY CLAY.—A very general effort is making to carry out the project resolved on by the people of Lexington, on the death of Henry Clay, of rearing a monument over his grave, worthy to commemorate his services and perpetuate his fame, with funds to be raised by a national subscription. In a majority of the States of the Union, auxiliary associations have been organized; and appeals are properly addressed to the whole people to unite heartily in accomplishing this merited honor to the memory of their common benefactor.

ALBANY.—A plan is now on foot, in the city of Albany, for the incorporation of a company, with a capital of three millions, to construct a *ship canal and basin*—the canal to extend from the city to the village of New-Baltimore, fifteen miles, which would avoid some of those obstructions in the navigation of the Hudson River which have injured the trade of Albany.

NORTH CAROLINA.—The North Carolina *Standard*, a Democratic paper, says that internal improvements and common schools "have become the settled policy of the State." It also says, "many of those who opposed internal improvements have already perceived their advantages and realized their benefits."

LAWYERS IN NEW HAMPSHIRE.—According to *Lyon's N. H. Register*, for 1853, there are 292 lawyers in that State. The towns having the largest number are, Bath, 8; Claremont, 7; Concord, 20; Dover, 11; Exeter, 14; Keene, 14; Lancaster, 10; Manchester, 20; Meredith, 6; Nashua, 10; Portsmouth, 13; Somersworth, 8.

DR. KANE'S ARCTIC EXPEDITION.—The organization of Dr. Kane's expedition is now nearly complete, and we learn that it may be expected to sail by the middle of the present month. In addition to the brig *Advance*, the expedition will carry out a smaller vessel in frame ready to be put together when necessary. It takes, also, five whale-boats, two boats made of cedar, by Mr. Fish, of this city, and four gutta-percha boats, which can also be used as sledges. On the upper coast of Greenland, forty-eight dogs will also be added to the party. The scientific corps will consist of three gentlemen, beside Dr. Kane himself, who will not only discharge the duties of Commander of the expedition, but will also share in its scientific observations and labors. There will be an astronomer, who will co-operate with Dr. K. in all matters relating to general physics, a zoologist who will pay particular attention to the observation of the radiata and lower orders of marine life, the products of the dredge being especially cared for; and a general draughtsman. The expedition takes out a transit instrument, and will, it is hoped, be able to establish a permanent observatory at the head of Smith's Sound during the whole time that the *Advance* remains in that region. The sailing officers will be Messrs. Brooks, McGeary, John Ward Wilson, and Amos Bonsall, all volunteers. Mr. Brooks was the boatswain of the former expedition. Mr. McGeary has been in Baffin's Bay on whaling expeditions, has been wrecked there and knows the coast thoroughly. Messrs. Wilson and Bonsall are sailors, by taste and habit, but gentlemen of position and fortune, who go out from a love of adventure. The crew consists of eleven picked men, stalwart fellows from Maine. Each man has one of Marston's rifles with a due supply of ammunition, as they will have to rely on hunting for fresh meat for themselves, and food for their dogs, during the whole time of their stay in high Northern latitudes. The supply of food taken out will consist of Borden's Meat Biscuit, and pemmican. The Navy Department has ordered Dr. Kane to receive on board any articles of diet that victualers or others may desire to send for trial, and on his return to report the

result of the experiment made with each article. Dr. Kane has also been directed by the Department to prepare a detailed report of the scientific observations and results of the expedition for publication by the Government on his return. Among the great subjects to which his attention is particularly directed by his orders is the distribution of magnetism, and the question of the existence and extent of an open sea about the pole.

DEATH OF GEN. McNEILL.—General William Gibbs McNeill died in Brooklyn, in the 52nd year of his age. He was formerly connected with the United States army, and was employed in the construction of many of the most important railroads in the United States, and built the dry dock at Brooklyn. During the Dorr excitement in Rhode Island, he commanded the State troops, acting throughout with great prudence and judgment.

FOREIGN.

MARRIAGE OF NAPOLEON.—The Imperial Marriage took place on Saturday evening, Jan. 29th, at the Tuilleries. At about 8 o'clock, the Grand Master of the Ceremonies went with two Court carriages to the Elysee to conduct the Imperial betrothed. The Emperor had with him Prince Jerome, and other members of the family. The Emperor was in the uniform of a general, wore the collar of the Legion of Honor, which had been worn by the Emperor Napoleon I., and the order of the Golden Fleece, which belonged to the Emperor Charles V. Near the Emperor were the cardinals, the marshals, admirals, ministers of state, the great officers of the civil and military household of the Emperor, and the Ambassadors and Ministers Plenipotentiary of his Imperial Majesty present at Paris. His Majesty advanced to meet the bride. At 9 o'clock the cortege was formed and proceeded to the Salle des Marechaux, where the civil marriage was to be performed. After all the persons present were duly arranged in their respective places, the Minister of State said 'In the name of the Emperor.' At these words the Emperor and future Empress rose. The Minister of State then continued—'Sire: Does your Majesty declare to take in marriage Her Excellency, Mlle Eugenie de Montijo, Countess de Teba, here present?' The Emperor replied, 'I declare that I take in marriage Her Excellency, Eugenie de Montijo, Countess de Teba, here present.' The Minister then said: 'Mlle Eugenie de Montijo, Countess de Teba, do you declare that you take in marriage the Emperor Napoleon III., here present?' Her Excellency replied, 'I declare that I take in marriage the Emperor Napoleon III., here present.' After the announcement of the marriage, the Master of the Ceremonies brought the table on which the register of the *etat civil* had been placed before the chairs of the Emperor and the Empress, and the signature was proceeded with. The President of the Council of State presented the pen to the Emperor and afterwards to the Empress. Their Majesties signed without quitting their seats. The Emperor and the Empress, accompanied by their cortege, then retired. A short time after a concert was given in the theatre of the Palace. The Empress was conveyed back to the Elysee with the same ceremonial observed on her arrival.

INSURRECTION IN MILAN.—An insurrection broke out in Milan on the 6th of February, but was promptly put down by the military force. The loss of life on either side was small, being almost entirely limited to the execution of a few persons who were taken in flagrant riot.

ATTEMPT ON THE LIFE OF THE EMPEROR OF AUSTRIA.—An attempt has been made to assassinate the Emperor of Austria. It appears at all events that the wound was slight, although accounts differ as to whether it was inflicted by a poignard or a pistol shot. The first dispatch stated that the Emperor had been fired at, and slightly grazed by a bullet in the nape of the neck. The next accounts said that as the Emperor was walking on the Bastion at Vienna, Friday, 18th, a Hungarian, named Leheny, leaped upon him, and attempted to stab him in the throat, but succeeded only in inflicting a scratch under the ear. Leheny was instantly seized. A third account says that the Emperor was fired at with a musket, and that the wound is not so trifling as was at first thought. Latest dates from Vienna say that his Majesty was going on well. There is a curious mystery respecting all the details of this attempt. The assassin is a journeyman tailor, from Stuhlweissenburg in Hungary. His age is about 23. He maintains with vehemence that he had no accomplices, and that his intention was not to kill the Emperor,

but to give him "a mark." He further maintains that he had had the intention ever since 1850, and watched for three weeks past for an opportunity to find his victim unattended. A few minutes before the attack took place, a party of six or eight persons conversing in Italian had passed, and were the first to rush to the spot when the alarm was given. Thinking they were accomplices of the assassin, the Emperor drew his sword, and stood upon his guard. The mistake was soon explained, if mistake it was, but it gave rise to the reports that the attack was made by Italian emissaries or by Jews. The Emperor's wound was slight, and is going on favorably. When led to prison, Leheny cried "Vive Kosuth!"

The sentence of Dr. Newman, in the case of *Achilli vs. Newman*, had been pronounced. Mr. Justice Coleridge delivered the judgment, remarking that the great controversy between the two Churches might continue to go on for years yet, and if the defendant engaged in it for the future, he entreated he would employ his great abilities in a spirit of kindness to individuals, for the sake of his ardent, holy life, and our common Christianity. The sentence of the Court upon him was, that he pay a fine of £100 to the Queen, and that he be imprisoned in the first class of misdemeanants in the Queen's prison until that fine be paid. There was a general feeling of surprise exhibited by the spectators in the Court when the sentence was announced.

EXTINCTION OF THE SLAVE-TRADE.—A steamer has arrived in England which, during a two and a half years' cruise on the West Coast of Africa, had taken but two prizes, and reported that the slave-trade in that quarter may be regarded as extinguished. A recent mission had been undertaken by the officers of this vessel—the *Prometheus*—to Abbrakontah, about 30 miles north of Sierra Leone, for the purpose of establishing peaceful relations with the tribes, which was entirely successful. This new port is spoken of as offering a better field for the civilization of the interior of Africa than any other place.

Ca Correspondents.

M. M. B.—The price of "Combe's Constitution of Man," postage prepaid by us, is 87 cents. You will find a list of books on our last page, with their prices annexed, including postage.

W. G.—Yes

General Notices.

A MISCALCULATION.—When we commenced the present volume, it was supposed that an edition of 50,000 copies would supply the demand, but the first edition was soon exhausted, and a second called for. This of course detained our March number a few days beyond the usual time. But now that we have an addition of two new power presses, our printing facilities will enable us to issue the JOURNAL more promptly, and that too with any desired number of copies.

PRIZE ESSAYS.—We are authorized by a friend of Reform to offer ONE HUNDRED DOLLARS, in prizes of \$50 for the first, \$30 for the second, and \$20 for the third best essay on the deleterious effects of tobacco on the human constitution—intellectually, morally, and physically—with suggestions for the cure of the evil, or how persons can break the habit; to be comprised in sixteen tract pages, the manuscripts to be submitted to Messrs. Fowlers and Wells, and such other persons as they may select to aid them in the examination. Each essay to be without any name, and the author's name and address sent in a sealed envelope with the essay, to be opened only after the award shall be made. The essays must be received previous to the first day of November, 1853, and the awards to be published in the January number of the PHRENOLOGICAL and WATER-CURE JOURNALS for 1854, and the accepted essays to be the property the donor of the prizes, to be published for the benefit of mankind—the profits arising from the sale to be offered in like premiums for other essays on the same subject. Will authors please write in a plain, round hand?

PHRENOLOGY IN AILRANY.—MRS. THOMPSON, No. 40 Lodge street, is about to form a class for the purpose of giving practical instruction in Phrenology to those who desire it. We hope she will be liberally patronized.

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WHAT SHALL I DO FOR A LIVING?

NUMBER IV.

It will be well for the reader to bear in mind one of the points made in our first article, viz., that the business a man follows has a positive influence upon his character. There are two points to be considered in selecting a pursuit—one, the influence a business will exert in forming, developing, or modifying our own characters; the other, the success which our peculiar characteristics will enable us to achieve in a mere business sense.

One pursuit will act on a man to make him more general in talent than his original, uneducated development would warrant; but in which pursuit, so far as mere success is concerned, he is less capable of excelling than in some other avocation. For example, a boy has very large reflective organs; a disposition to think, reason, and plan; but, having a moderate degree of perceptive, practical talent, he is slow to comprehend details and particulars; he thinks deeply, but perceives facts and phenomena slowly. Such a boy would do better for his master as an apprentice, and make more headway in some monotonous, plain, invariable trade; but the boy's mind and character would be cramped and kept in a stupid state. His faculties requiring development would not be called out, and, in respect to them, he would remain an infant. Now let that boy go into an active, practical business, full of variety, requiring ready attention and memory, and it is obvious that at first, and indeed through his whole apprenticeship, he could do less for his master

than if his perceptive organs were large and active, but he would improve vastly, and at twenty-one be quite tolerable in the power of ready, active comprehension and practical talent. His business would have been to him a schoolmaster, and called out his weaker faculties, and thereby induced a better balance of mind, and made him much more of a man than the former course. Because a boy can use the right hand better than the left, shall he never, therefore, learn to use the left because it costs time to overcome its awkwardness? Let him use both, and he will ultimately wield his fork with as much skill as his knife.

On the contrary, a boy having very large perceptive and small reflectives, will be smart and active, but not deep or sound. He will soon learn every practical off-hand fact about a business, and be ready, smart and available to his employer, and, in this branch, far surpass the other one. But having feeble reflective capacity, he is not trained by such a course to think and reason, as the other does, intuitively; and when he arrives at the age of manhood, he can neither plan nor reason; he has no power to comprehend the laws of business and trade, and may content himself through life with a subordinate, practical position. He must have a master to think for him while he obeys his dictates, and merely executes orders. Now, it must be apparent, that this boy's business education should have been exactly the reverse of that of the former, for their own personal improvement, though the course ordinarily pursued would inure to the advantage of the master, while the apprenticeship lasted. It is obvious

NEW VOLUME.—One number more will complete our half-yearly volume. We hope and believe that our co-laborers in the fields of human progress are already preparing for renewed exertions in behalf of the JOURNAL and the Cause, in reference to the new volume. We, on our part, are seeking means to give increased value and interest to our pages. UPWARD and ONWARD has been, and is, our motto. We cannot be satisfied with the achievements of the past. Much has been done to promote the physical, mental, and moral development of man, and to hasten the advent of the Era of Harmony, which shall yet dawn on our earth, but much—very much, remains to be done. We shall not relax our efforts, and we call upon all true-hearted men and women whom our voice shall reach to co-operate with us. We believe that the truths disseminated through the JOURNAL are calculated to purify and elevate those who receive them and allow them to govern their conduct. To those who agree with us in this belief, we now look not only for "material aid," but for active sympathy and fraternal co-operation, and we look with confidence. We shall not be disappointed.

LUCK.—Luck and fortune are mere words without any meaning. What is called "good fortune" is the result of sound judgment supported by a stout heart and a ready hand. "Bad luck" is the reverse of this.—*Hopes and Helps.*

that one should have been trained to observe, while the other was trained to think, that when they became men, each could do something at both. Because one boy can reason and think, but is slow in observation, shall he therefore, during his whole educational era, be kept at mere thinking, and be shut out from observation, because, forsooth, it may serve the present profit purposes of the master, and the boy be sent forth with a beard, and man's stature, blind to all the practical duties of life? And because the other is smart, and not deep, shall the master avail himself of the boy's mere smartness, to pocket the profits for the time being, and leave the boy's domain of reflective talent entirely uncultivated to go forth into the world without planning talent—a mere cipher, except as an unreflective executor of other men's wills?

If a boy lacks energy and manliness of character, he will be improved in these respects by engaging in a business requiring somewhat more of force and courage than he possesses. We would not employ him in a vocation requiring the highest order of efficiency, for he would surely fail, but in one which will employ all he possesses and make a demand for still more, will strengthen and elevate his power to grapple with difficulty and overcome it.

It is doubtless true that present happiness and mere success in business, may be best promoted by the exercise of the strongest elements of the mind; but, because a man has a stalwart muscle, and excessive Combativeness to give it impulsion, shall he do nothing but grub out trees or wield the sledge? A year's work of his might be more profitable to the world, as a mere commercial commodity, than any other mode of employing his time and labor—but the man himself needs refining—his taste is weak, and needs cultivation. All his happiness, and all his usefulness, now arise from two or three bass strings of his mental harp. He needs other and higher strings tuned and brought into activity, to produce harmonious music in his soul. As well might we seek to charm an audience with an ophicleide or bass drum, as to expect full, harmonious mental action from such a mind. Let him, then, if he must use his muscles in digging, take a respite from grubbing the gnarled oak, and try his hand at gardening, and grading pleasure grounds, in which some taste and skill are required to give beauty and symmetry to his work—or if he must use the hammer, more elegant work than anchors and axles will awaken

his slumbering taste, excite criticism, and rub off some of the rough corners of his character.

The great business of life is the education of the MAN, the development and harmonious exercise of all his faculties; not merely to employ him the most profitably in a pecuniary sense. The division of labor is doubtless necessary—light work for the feeble, and heavy work for the robust; but is it not apparent that this rule, rigidly adhered to, will tend to make one class pusillanimous, and the other rough, coarse and herculean? In cities, we see this exemplified in a high degree—the digger and the delver becomes coarser in body, and more obtuse in mind, while the delicate and fastidious artisan becomes pale, nervous, excitable and effeminate. Let the sons follow the footsteps of their fathers for six generations, and we will have coarse-grained physical ruggedness on the one hand, and fading phantoms on the other.

In the country, where all men labor, either on the farm or in some vigorous mechanical pursuit, there is much more equality of strength, health, endurance, and all other physical qualities, than we see in cities, where labor is so nicely divided and allotted. In the country, development is more harmonious and uniform; in cities, it is warped, unbalanced, and constantly tending to extremes. Among the women, both of the city and country, this law holds good. In the city, all the hard drudgery is done by servant girls, and their excessive robustness strongly contrasts with their pale, puny, sickly mistresses, who live in dainty and delicate exercise, which is little better than absolute idleness as a means of strength and development. In the country, the great majority of women work, but it is not wholly drudgery like that of the city servant girls. They do the heavy house-work, and all the light, genteel duties belonging to the parlor. They serve in the morning vigorously, and in the afternoon and evening employ themselves in all that is lady-like, and the consequence is, their hard work gives them health and strength, while their light and artistic employments impart refinement and elegance of manner.

We trust our position will now be distinctly understood, viz., that the pursuit of man or woman should be such as to develop in full and rounded harmony, all the functions of the body, and all the faculties of the mind; that happiness is the result of this harmonious activity of every power, and that success in life should not be mea-

sured by how much a man has acquired of money, how much he knows on one subject, or how much he can enjoy in one channel, but how much of a man he is in all the elements of power, usefulness and happiness. "The life is" truly "more than meat, and the body more than raiment;" the soul, the glory of the man, should be developed and trained to its highest and best extent, and there is little trouble for such a mind to secure the food and raiment requisite for the body.

LETTER FROM HON. HORACE MANN

TO A YOUNG LAWYER.

THE wisdom of the advice, and the nobleness of the sentiments, contained in the following letter, which we copy from the *Commonwealth*, as first published in the *Dansville Herald*, we commend to all young men:

WASHINGTON, July 23d, 1852.

— — — — —, MY DEAR SIR: Your kindly expressed note of the 17th inst. finds me with head and hands full of occupation. But I can never turn away from a young man asking from me a word of counsel, any more than I could from a drowning man. To save a fellow-being from death is a small thing. To save him from error a great one.

As you are an entire stranger to me, and have given me no information in regard to your age, or the circumstances of your early life, and only mention that you propose to be a lawyer, I cannot give my remarks so pointed an application as I otherwise might. I must, therefore, speak more generally; and point out, in their order, some of a young man's necessities. I hope you will find, in yourself, but little to be supplied.

First, you need health. An earnest student is prone to ruin his health. Hope cheats him with the belief that, if he can study now without cessation, he can do so always. Because he does not see the end of his strength, he foolishly concludes there is no end. A spendthrift of health is one of the most reprehensible of spendthrifts. I am certain I could have performed twice the labor, both better and with greater ease to myself, had I known as much of the Laws of Health and Life, at twenty-one, as I do now. In college, I was taught all about the motions of the planets, as carefully as though they would have been in danger of getting off the track if I had not known how to trace their orbits; but about my own organization, and the conditions indispensable to the healthful functions of my own body, I was left in profound ignorance. Nothing could be more preposterous. I ought to have begun at home, and taken the stars when it should come their turn. The consequence was, I broke down at the beginning of my second college year, and have never had a well day since. Whatever labor I have been since able to do, I have done it all on credit, instead of capital—a most ruinous way, either in regard to health or money. For the last twenty-five years, so far as it regards health, I have been put, from day to day, on my

good behavior; and during the whole of this period, as an Hibernian would say, if I had lived as other folks do for a month, I should have died in a fortnight.

Health has a great deal to do with what the world calls talent. Take a lawyer's life, through, and high health is at least equal to fifty per cent. more brain. Endurance, cheerfulness, wit, eloquence, attain a force and splendor, with health, which they can never approach without it. It often happens that the credit awarded to the intellect belongs to the digestion. Though I do not believe that genius and eupepsy are convertible terms, yet the former can never rise to its loftiest heights unaided by the latter.

Again, a wise man with a great enterprise before him, first looks round for suitable instruments wherewith to execute it; and he thinks it all-important to command these instruments, before he begins his labor. Health is an indispensable instrument for the best qualities and the highest finish of all work. Think of the immense advantage you would have in a suit in court, if, after a week's or a fortnight's laborious investigation of facts, you could come in for the closing argument, on the last day, fresh and elastic, with only so much more of momentum and fervor for the velocity and the glow you had acquired, while your wilted opponent had little more vitality than a bag of sand. How long will our teachers and trainers of youth suffer boxers and racers to be wiser in their generation than themselves?

Have you ever studied Human Physiology? If not, get such a work as Jarvis's, or Cutter's, or Cole's, or Carpenter's, and "read, learn, and inwardly digest" it, and then obey it religiously. I say *religiously*; for Health comes within the domain of conscience and religion. The materials being given, a man is as responsible for his health as for his character. He determines what the former shall be not less than the latter. Extraordinaries excepted, a man should be ashamed of being in ill health as he should be of getting drunk.

But I cannot dwell longer on this topic. Get health, if you have it not; keep it, if you have it.

Do you understand Phrenology? The principles of Phrenology lie at the bottom of all sound mental philosophy, and all the sciences depending upon the science of Mind; and all of sound theology, too. Combe's "Constitution of Man" is the greatest book that has been written for centuries. It shows us those conditions of our being without whose observance we cannot be wise, useful or happy. It demonstrates from our very organization, and from our relation to the universe in which we are placed, that we cannot be prosperous, (in any true sense of that word,) unless we are intelligent, and cannot be happy unless we are good. It "vindicates the ways of God to man" better than any polemical treatise I have ever read. If unacquainted with this work, you should read some elementary books on the science first, and then master the "Constitution of Man."

It has been objected to this work that it tends to infidelity and materialism. I could never discover the slightest ground for this objection. Instead of tending to Infidelity, I think it tends to Fidelity, both to God and to Man; and its only

semblance to materialism consists in the solid basis which it supplies for Natural Religion. I think it impossible to get the full force of Bishop Butler's "Analogy," or of Bishop Watson's "Apology," without first comprehending the "Constitution of Man."

You say you have devoted yourself to the profession of Law. It is a noble profession. The common law, as contra-distinguished from statute law, has its deep foundations in morals. Some base materials have been wrought into it by rude hands, during a long period of darkness and semi-barbarism; but it is still a noble structure. The questions which its true high priests perpetually ask, are, What is equitable? What is just? What is right? This profession, in all ages, has turned out the ablest and truest men;—not because the ablest and truest men go into it, but because its discipline, its incitements and its training, create them.

In practising your profession, always seek for principles, and make precedents bend to them; never the reverse. Never espouse the wrong side of a cause knowingly; and if, unwittingly, you find yourself on the wrong side, leap out of it as quick as you would jump out of a vat of boiling brimstone, should you accidentally fall into one. It is utterly amazing to me how a man can trifle with his own mind,—I do not mean, now, his mind considered as a part of his immortal self, but his mind considered as the mere instrument with which he works. If you destroy the celestial temper of that instrument, can you expect ever to restore its keenness again? It is impossible. What would you think of a poor barber who should batter the edge of his razors against flint, as preparatory to shaving? Well, that would be wisdom,—wisdom ten times distilled,—compared with the man who would wear off the edge of his conscience against known error. When we think it so grievous a misfortune to lose the natural eye, how can we be indifferent to blinding the moral eye, without whose light the whole body is full of darkness? To tell a single lie is held dishonorable. What is known sophistry but a series of lies,—a procession of them,—which the false reasoner marshals and marches to their vile work? I would rather be at the head of Falstaff's soldiers, than to have my name go down in the law books attacked to any argument which any fair-minded man could believe to have been insincere.

I well know, for I have often heard, what the old lawyers say about its being right to defend a known wrong side. I deny it all, and abhor it. If a bad man wants such work done, he shall not have my soul to do it with. I should not like to catch the small-pox, but that would be a tolerable disease, rather than let a scoundrel inoculate me with his villany. Because he has committed violation Number 1, shall I commit violation Number 2, to secure him impunity by means of what is called a *Court of Justice*, which impunity, of course, is violation Number 3, brought about by the wrongful use of his money, and the prostitution of my faculties:—

"This above all,—to thine own self be true,
And it must follow, as the day the night,
Thou canst not then be false to any man."

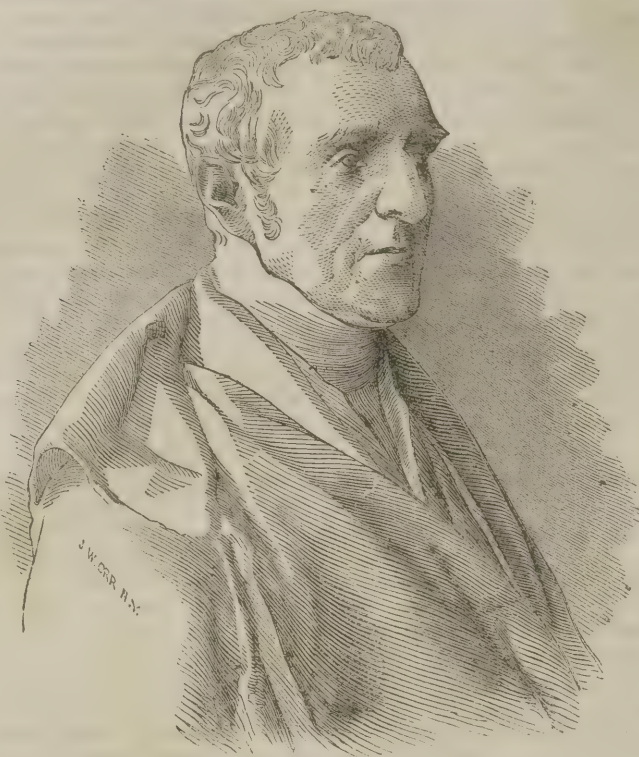
I can never read, nor even think of Lord Brougham's opinion about the duty of an advo-

cate to his client, without recoil and shuddering. It is not merely unworthy of Christianity and civilization; it is unworthy of heathenism.

"An advocate," says he, "by the sacred duty which he owes his client, knows, in the discharge of that office, but one person in the world, *that client and none other*. To save that client by all expedient means,—to protect that client at all hazards and costs to all others, and, among others, to himself,—is the highest and most unquestioned of his duties; and he must not regard the alarm, the suffering, the torment, the destruction which he may bring upon any other. Nay, separating even the duties of a patriot from those of an advocate, and casting them, if need be, to the wind, he must go on reckless of the consequences, if his fate it should unhappily be, to involve his country in confusion for his client's protection."

Now, in the first place, it is so plain that a burrowing, blind mole must perceive it, that when an advocate avows such doctrines, to begin with, no man will be simpleton enough to heed a word that he says. Every man knows that there is no more truth in him, than there is piety in the machine of an East Indian priest which grinds out prayers by the turning of a crank. Then again, what greater check to wrong-doing could there be, than that every wrong-doer should know that he could find no brother wrong-doer to defend him? Suppose a rogue, or cheat, or villain of any dye, should go the rounds of all the Inns of Court, or to every lawyer's office in Boston, or New York, and on exposing the foul demerits of his case, should see every advocate turn away from him in indignation and disgust; would it not be a ten-fold heavier sentence than any fine or imprisonment a court could inflict upon him? Does not the hope of being successfully defended encourage multitudes to offend? If so, then, to borrow the language of the profession itself, is not the profession an accessory before the fact,—a *particeps criminis*, in the commission of all such crimes? The successful defence of criminals, whom the defenders have known to be such, and who have afterwards been proved to be such before the whole world, has done much to bring the administration of justice into disrepute. All chicanery not only injures the reputation of the chicaner, but what is a thousand times worse, it injures his own faculties, so that he can no longer defend innocence or denounce guilt as he otherwise could have done.

Perhaps I ought to make a qualifying remark: Every intelligent man, in nine hundred and ninety-nine cases in every thousand, is his own lawyer, and needs no adviser. In ninety-nine of the next hundred cases, an intelligent counsellor knows what the law is, and, so far as his client is concerned, can stop litigation. In forty-nine of the next fifty cases, the highest court has no doubt about the law, and its decisions are unanimous. A small residuum remains about which the courts disagree. In many civil suits, also, it is of great importance to have an established and uniform rule, but of no apparent consequence which way it is established. So in multitudes of cases, from the different representations which hostile clients make to their respective counsel, each one may undertake the case, believing himself to be on the right side; and, when not convinced in the course



DUKE OF WELLINGTON.

of the trial that he is on the wrong side, he may conscientiously leave the decision to the court and jury. And so, in criminal cases, if an advocate has reason to suppose that his client has committed an offence, but a different one from that of which he is accused, he may perhaps show the fact to be so; this being, however, the extremest verge to which he can go. There is no civil justification for convicting a man of one offence because he has committed another; as a Connecticut jury, when horse stealing was a capital offence, and manslaughter punished by imprisonment for life, in order to avoid the greater penalty, in the case of a culprit who was indicted for stealing a horse, is said to have brought him in guilty of *man-slaughter*!

I recollect having once drawn a writ, and after it was entered in court, and became so far matter of record, I had a doubt about the sufficiency of a statement in a single point. I asked a brother lawyer, in confidence, whether he thought the writ to be abateable, or demurrable, on that account. "Why don't you alter it?" he whispered to me, "nobody will ever know it." "*But I shall know it myself*," was my spontaneous reply. This anecdote, whose egotism, if it has any, you will pardon, will explain what I mean.

But it is getting very late, and I really am not well enough to sit up longer; so, with good wishes for you as for a brother,—for though I never saw you, nor heard of you before, you are one,—I bid you farewell.

HORACE MANN.

DUKE OF WELLINGTON.

ARTHUR WELLESLEY, Duke of Wellington, was, in his way, and in his sphere of action, a great man. He was appropriately called the "Iron Duke." He possessed an iron constitution, and an iron will. He was brave, cool, energetic, persevering, scrupulously conscientious, stern, utterly intolerant of all disorder, insubordination, and want of deference to authority, rank and precedent. He put *duty*, for himself and for all others, before everything else. He was eminently conservative, clinging always to old systems as long as they could be maintained, but quietly accepting the new, when they became inevitable. He was a man to be respected—by some admired, rather than loved.

The history of his life, up to 1818, is but the history of campaigns, of marches, of battles. The fields of India, of Spain, of Portugal, and finally, to crown all, that of Waterloo, witnessed his victories. Those who like to dwell upon the details of these achievements will find them on the pages of history. It is not our purpose to give them here.

On that part of the Duke's career which belongs to civil history, we might dwell with some interest, but the materials for such a work are not at hand. We must dismiss the subject with a brief compend of his acts as a statesman.

In December, 1818, he entered Lord Liverpool's cabinet as Master-General of the Ordnance. In 1826, he went to St. Petersburg on a special embassy. In 1827, he was appointed, with Sir Robert Peel and other leading members of Parliament, one of the Commissioners of Indian Affairs. The Duke of York dying on January 5th, the

Duke of Wellington was appointed, on the 24th, his successor as Commander-in-Chief, and Colonel of the First Grenadier Guards. On March 10th, he was installed in the office of High-Constable of the Tower, and, at the same time, *custos rotulorum* of the Tower Hamlets. Lord Liverpool having died on February 17th, the king nominated Mr. Canning as his successor. Upon this, the Duke of Wellington (and six others of the principal members of the old cabinet) retired, resigning also the command of the army. Mr. Canning died in August, and was succeeded by Lord Goderich, and the Duke accepted once more the command of the army, but without a seat in the cabinet. Lord Goderich soon resigned office, and the Duke of Wellington was instructed to frame a cabinet, at the same time resigning his command of the army. In 1828, he carried the repeal of the Test and Corporation Acts, and in 1829 the Catholic Emancipation Bill, though he had at first opposed this measure, in accordance with his conservative principles. On the breaking out of the French revolution came a demand for reform in England; this he refused, the ministry were defeated, and he resigned the premiership in October, 1830. The passage of the Reform Bill, in 1832, terminated his active political life, although he held for a short time the post of Secretary of Foreign Affairs, in Sir Robert Peel's cabinet in 1834, and again in 1841 was in the cabinet without office, and supported him in the repeal of the Corn-laws. In 1842, he was once more appointed to the command of the army, which post he held at the time of his decease.

He was born in the county of Meath, Ireland, May 1st, 1769, and died suddenly, after a succession of fits, on the 14th of September, 1852, at the age of eighty-three years.

PHRENOLOGICAL CHARACTER OF

SAMUEL H. COX, D.D., OF BROOKLYN.

THIS gentleman possesses an unusually large brain, with a superior physical organization to maintain health, and sustain mental action.

Seldom do we find so striking a proof of the science of Phrenology as this subject presents. There is a favorable balance between the mind and the body; hence few excesses, extremes, and contradictory points. His phrenological organization indicates the following traits:

First: The brain being large, and well vitalized, gives a strong and comprehensive mind; one capable of taking extended views of subjects.

Secondly: The social brain is particularly large. He is very affectionate, warm-hearted, fond of company, social in his disposition, easily makes friends, soon becomes acquainted with others—and one great cause of his success and popularity arises from the capacity to make friends, and interest others in his welfare. He is naturally polite and gallant—much interested in female society, and places a high value on woman. His love, parental feeling, sociability of mind, and capacity to appreciate social and domestic relations, forms one of the prominent features of his character.

Thirdly: He has large Approbativeness, and moderate Self-Esteem. Naturally he is ambitious,

To grow spiritually is the duty, work, and end of life.

anxious to excel, mindful of reputation, desiring the good opinion of others; which lead him to be polite, affable, and under favorable circumstances quite familiar, and disposed to entertain. He has not natural stiffness, repulsiveness of mind, or that kind of pride which arises from large Self-Esteem. What he has of this faculty is cultivated, and the result of constant action in public life, and in assuming responsibilities; so that, in a professional view, he may have a good degree of professional dignity and manliness of character; but naturally, he is defective in the quality of mind which gives dignity and self respect.

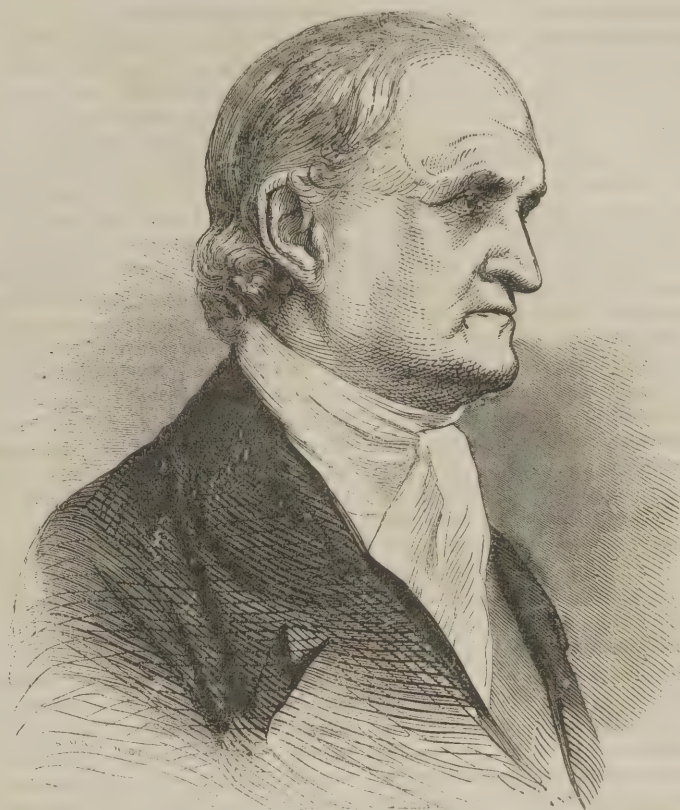
Approbativeness, however, has the ascendancy—he is powerfully stimulated in all his efforts by this quality of mind. His advancement and elevated position in society is owing, to a considerable extent, to his unbounded ambition, a desire for reputation, and to excel in his calling. It is through the action of this faculty, and the social feelings, that he readily ingratiates himself into the good favor of others, and thus becomes acquainted and familiar, enabling him to know more about others, and thus to store his mind with a greater variety of knowledge than he otherwise could possess.

The fourth leading feature of his character is his Perceptive intellect. His mind, as a whole, is large, and grasping in its nature. He loves to think, but more particularly delights in acquiring knowledge. He has an uncommon amount of perceptive power; hence, with less facilities, he would accumulate more knowledge of men and things, collect more facts, and remember more of what he sees and hears, than one in thousands. This quality of mind would render him interested in almost every class of information, more particularly that which pertains to history, the study of mind, character and laws, as applied to the material world.

In his professional capacity, the perceptive intellect would enable him to collect information of a literary nature, give him power as a student, and qualify him, not only to accumulate knowledge from books, but to retain that knowledge, and communicate it to others. He has very large Individuality, Form, Size, Eventuality, Locality, and Comparison—hence, as a traveller, would learn from all sources, and be able to give graphic descriptions of persons, places, events, associations of ideas, and the individual characters connected with whatever actions he saw.

He would reason mostly by Comparison; and through the action of that faculty, would be happy in his descriptions and illustrations, and abundant in association of ideas. He has large Language; hence is copious in the use of words; has a good verbal memory; hence is able to communicate his thoughts and feelings readily.

The fifth leading feature of his mind is Imagination. The head is broad, with large Constructiveness and Ideality. He is naturally ingenious in argument, and in devising ways and means to express his thoughts in a varied manner. The intellectual faculties, joined with Constructiveness and Ideality, would give him an extravagant fondness for everything that is beautiful, expanded, grand, magnificent;—and, being connected with the organ of Sublimity, he would enjoy the sublime, and even the terrific in nature, in



SAMUEL H. COX, D.D.

scenery, and take much delight in oratory, and wherever there is beauty and grandeur.

His poetical genius, however, would be heightened by a prominent development of the moral brain, which would give a peculiar tone to his imagination. His strongest moral faculties are Benevolence and Conscientiousness. His Benevolence is very prominent; his feelings of sympathy, and his interest in the welfare of others, are strong elements of his mind, and a powerful spur to action. He soon interests himself in others, and is liable to exhibit that sympathy under all occasions where the object of distress is presented to his view.

Conscientiousness, in its influences, would lead him to adhere strictly to his view of a subject, and to denounce rather strongly those who differ from his opinion of right. He has large Imitation, Hope and Mirthfulness. Imitation would render him pliable; give him variety of action; enable him to conform to different circumstances; and, if necessary, to assume different duties and characters, and maintain them for the occasion.

Hope, in its more common action, would give sense of the future; anticipations of favorable results; a desire to look on the bright side of the subject, and to paint the future with most pleasant prospects. A sense of immortality would be the highest action of this faculty. Mirthfulness is large, and gives love of fun, a sense of the ridiculous, and with his very large perceptive faculties would enable him to entertain with off-hand jokes adapted to the occasion. His memory of stories of a mirthful character is astonishingly great, owing to his large Eventuality, Language,

and Comparison; so that his power of entertaining, of apt remarks and jokes, his lively and social disposition, joined with his desire to captivate the mind, and excel in entertaining others, would be a prominent combination of powers, as connected with his character.

He is naturally frank and open-hearted; rather combative; quick to resent encroachments, and disposed to engage in a controversy wherever character or principles are involved; but Destructiveness is less developed; hence he has less maliciousness, revengefulness, or true executive-ness of mind. He is comparatively cautious; mindful of danger, of public opinion; and is disposed to avoid such positions as would endanger either reputation or happiness.

In an undisciplined state of mind, he would exhibit a want of Continuity; a want of dignity and self-respect; also a want of control over the feelings and impulses of the mind. Without the controlling influences of Christianity, Approbativeness, and the large social brain, and with the absence of Self-Esteem, he might be vain, and too fond of show and display; yet with the training and advantage of professional life, and a discipline of mind, these elements of his nature have been greatly modified.

Phrenologically speaking, he is a wonder to the world for his astonishing perceptive power, and his great memory—his vivid imagination, as exhibited by Constructiveness and Ideality—his apt and off-hand wit, manifested through Mirthfulness and the perceptive faculties—his wonderful display of mind, and ability to secure and maintain popular favor, arising from his Approbativeness,

his extraordinary social nature, fondness for society, and attachment to friends.

The likeness, as seen in the cut, is good, and shows the head to a good advantage, especially the predominance of the intellectual faculties, Benevolence, and the social brain.

BIOGRAPHY OF SAMUEL H. COX, D.D.

SAMUEL HANSON COX was born in Philadelphia, August 25, 1793. He was the eldest son of James Cox, who belonged to the Society of Friends, in whose principles Samuel was carefully educated. While the subject of this sketch was very young, his father removed to Rahway, New Jersey. When Samuel was but eight years of age, his father died, leaving a wife and five small children. Thus early in life he was thrown upon his own resources, aided only by the counsels of his mother, without a father's strength to assist, or a father's wisdom to guide.

At an early period, he commenced the study of the law. It was during the pursuit of this study that he became deeply awakened to the subject of religion. One day, while reading Blackstone on *Pleading*, he found a Scriptural quotation from Matt. v. 25: "Agree with thine adversary quickly, whilst thou art in the way with him." As illustrative of the man, we quote from his own words relative to this subject:

"I was delightfully engrossed; and finding that to proceed with regular study was to lose the attractive objects—was to launch out again into the inclement element, and that the margin of the page on which my eye then rested, referred me to the chapter and verse of the Pentateuch where I might also study other words of that *ancient lawyer* at large, I arose with alacrity (being then alone in the office), and went to that corner of the library where our learned preceptor kept his very valuable volumes of theology. There I found a Bible, and hastily snatching it, I was soon fixed in the perusal of the connection to which I was referred. Thus a quotation in a law-book was, in providence, associated with my first or best convictions in religion; it brought me to read the Scriptures, and was a link in that chain of causes that ultimately bound me in relation not (I trust) to be dissolved, to the salvation that is in Christ Jesus. 'Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.'

"Without more detail of incidents, dear to my memory, but of less interest to others, suffice it that I now commenced the reading of the Scriptures alone, and in good earnest. My solemn purpose was to explore the sacred book, and know from itself what it contained, and what were the internal proofs of its divinity. Conviction increased as I proceeded, and soon became overpowering. But here several things occurred to dissuade me, in vain, from decision in so plain and so high a course of duty.

"These considerations, under the guidance of the Holy Ghost, at last prevailed; my knees bowed, my soul bowed with them, for the first time in my life; I worshipped, prayed, and solemnly devoted myself to the Author of my being and the hope of my soul, to be his forever, to follow Jesus Christ 'through good report and evil report;' and by his 'strength made perfect in

weakness,' to glorify him in the ways of truth, through time and eternity."

Shortly afterward, he withdrew from the Society of Friends, and united with the Presbyterian Church. He was at this time in the twentieth year of his age. Soon after this, he came to the conclusion that he had a call to the ministry. He was licensed to preach the gospel by the presbytery of New York, in October, 1816; and ordained to that office by the presbytery of New Jersey at Mendham, July 1, 1817.

Thus it will be observed that Dr. Cox was licensed to preach in one year after his conversion, when he was twenty-one years of age. He never pursued a regular course of collegiate and theological education. He is what is called a *self-educated man*. It may be owing to this fact that his locomotive power has had no "brake," when the steam of his powerful mind demanded it. It might have been well for him, occasionally, had he followed the advice which was once given him by a good Quaker friend, in the following words: "Samuel, thy mind is too active; if thee wants peace, I can tell thee how to find it; *get still, get still!* and thou shalt come to know the hidden wisdom in the quiet of all flesh. I tell thee, my dear young friend, *get still.*"

Dr. Cox is peculiar in his manner and style. He is one of those whom to know once as a speaker is to know thoroughly. He displays himself frankly and unreservedly. His characteristics are so striking, that we see them at a glance, and would recognize them though robed and turbaned on the desert of Sahara. His manner is earnest and forcible; indeed, somewhat impetuous. He surpasses any one we ever heard in rolling off quotations and eccentric words. He preaches from few notes, and often from none at all. But he lacks order and system in his discourse, frequently digressing, episodically. His illustrations are often far-fetched and overdrawn. His great trait is quoting Latin. Whether in the pulpit, lecture-room, parlor, or by the way, he is forever dragging in the classics.

Some idea of his style may be learned from the following extracts from his introduction to the "Mysteries of Tobacco:"

"Our last appeal is to the ladies—to real ladies. Tell me, ye educated and elegant fair ones, whose sense is too genuine for affectation, and too much your own for servility to the oracles of folly and fashion, tell me, if the lords of your preference are the steeped and pickled fumigators, salivators, ruminators, sternutators or olfactores, that patronize the weed, and carry with them its atmosphere and its elements and its insignia into your drawing-rooms, your coaches, and your presence, on all practicable occasions? I should like to plead the cause before a jury of a thousand ladies—but they should be all initiated madams, married ladies, willing to try the cause, and true deliverance make, according to evidence. In such circumstances, their verdict would be sure and final. Their award would be, 'GUILTY, especially if there was any hope of hanging, or drowning, or burning the dirty prisoner—Tobacco.'"

"And as to health, you have touched the very point! the stomach and the nerves are its proximate victims. The stomach, that wondrous laboratory of all the pabulum of life, that central, and

primary, and all-controlling organ of our wonderfully compounded being in this world, first 'gives signs of woe;' and then the nerves, the glands with their secretions, the muscles and functions of the entire system, respond to the shock, and reel under its deleterious power; according to that grand apothegm of the medical schools, so worthy and so true, *ventriculo languido omnia languent*; when the stomach is disordered, the total system droops in sympathetic weakness. Yes! the mind included—and I believe that, when tobacco makes the morbid languor, the moral powers are debilitated, their sense blunted, the very conscience injured and corrosive, as the consequence."

But even these extracts fail to give one a perfect idea of his "eccentricities," "oddities," "Coxisms," as his peculiarities are styled. In the use of words, he has a partiality for derivatives, in preference to our strong old Saxon; and sometimes one would almost think he had embarked in the wholesale business of word-manufacture. And in this manner he, at times, seems to mar the English language. Literary men owe a duty to the world in preserving our forcible Saxon undiluted.

Dr. Cox is not a large man in stature, but of medium height, and stout. His hair is silvered with age, thin, and combed back. His voice is strong, and somewhat impulsive, and his style fragmentary. While preaching he gesticulates with his left hand, as if wielding a hammer upon an anvil. Sometimes he extends both arms at full length, but seldom uses the left arm in gesture.

For a time he was a Professor in Auburn Theological Seminary, but the greater part of his life has been devoted to the pastoral care of Laight Street Presbyterian Church, in New York, and of the church in Brooklyn over which he now presides. His congregation is very large, and much attached to him. He deserves great credit for having overcome all obstacles to the attainment of his present exalted position.

THE NATURAL HISTORY OF MAN.

BY WILLIAM C. ROGERS.

CHAPTER FIFTH.

The Consideration of the Mutual Relations of the Different Branches of the Human Family, Continued.—On the Analogical Method of Reasoning in the Study of the Natural History of Man.

In the previous chapter the theory of the original unity of the human races was briefly stated, together with the facts and arguments adduced for its support, by Drs. Prichard, Lawrence, Carpenter, and others. In the present chapter, the original diversity of the same races will be fully set forth and substantiated by the arguments of Agassiz, Van Amringe, Lieut. Col. Smith, Dr. Kneeland, and others of equal authority, upon the subject.

It will be seen from the preceding chapter, that the supporters of the theory therein set forth, take animals to be the analogues of man, and arrive at their conclusions by the use of the analogical method of reasoning alone.

Analogy is undoubtedly an instrument of great power when properly used, and has sufficient sub-

stance to be the foundation of science, but there are so many things which bear so close a resemblance to it, that, without a perfect acquaintance with them and a constant vigilance, we are liable to be imposed upon by counterfeits, and it thus becomes a means of error. "It may be said that unless the most unrestrained liberty in the use of analogies is permitted to them, none of the authors on the Natural History of Man have done more than collect a few facts which may be useful. This indispensable necessity for the use of analogies, will cause a suspicion that their theories are defective, for a natural truth can stand by itself, without artificial props to surround and sustain it."—*Van Amringe*.

"It is maintained that the effects of domestication on animals and the effects of civilization on man are analogous. This supposes that the original condition of man was wild like that of animals; that he emerged from his condition, became domestic, and domesticated certain animals with the same results for them as for him. All these suppositions are necessary, and all have been taken for granted and used accordingly. That civilization has not produced physical changes in man, the authors themselves admit, when they refer this or that ancient skull to the Caucasian or Ethiopian race, according to its characters, which implies permanence of the distinguishing marks. This is proved by all history, by the monuments of Egypt, which show that 4000 years of civilization have not changed man.

"Man is the most domestic of animals. Domesticity is in him a natural instinct, a law of his being, a principle upon which all his virtues, all his civilization, all his progress in this world, depends. But domestication in animals, far from being instinctive, or a law of their nature, is a violence done to them, a tyranny exercised over them; it is a slavery so absolute and perfect that their very natures are subdued, and their natural instincts, as far as opposed to man's interests, blunted and overpowered. Their tempers are modified, even their bony structure is changed, by an unnatural climate, food, and management. Improvements in domesticated animals are *degenerations* in regard to the animals themselves. The difference between the skulls of the wild-boar and the domesticated hog is constantly adduced as analogous to the difference between the Caucasian and Negro craniums. But look at the cause of the change. The wild animal is confined in a sty, where his natural instinct of rooting in the ground, for which his head is especially adapted, cannot be exercised; the powerful muscles attached to the nose not being called into play, the bones to which they are attached by a physiological law are modified accordingly. Civilization, on the contrary, places man in a position where his natural powers are most advantageously exercised and increased. Domestication in animals is a life of unnatural constraint and real degeneration. There is not only no analogy, but not even the slightest resemblance between them, and consequently physical differences depending thereon cannot be considered analogies. If the physical changes of domestication are analogous to any physical changes of man, it must be of *civilized* man, according to the analogy; but we have seen that civilization does not physically change man; and, moreover, where

would be the analogues of the *savage* tribes of a greater part of our globe, among whom exists the only difficulty to be explained?"—*Kneeland's Abstract of Van Amringe*.

"There is no analogy between men and animals in the constitutional ability to resist climatic impressions, because, First, There is so great a want of pliability in the animal constitution to adapt itself to all climates that we are led naturally to expect great and striking changes by a change of climate, when, the reverse being the case with man, a similar change, as it has never occurred, would be a matter of surprise, because not expected.

"Second. We see that animals were not organically constituted to inhabit different climates, even under the same parallels of latitude, since we find in the five great divisions of the earth, animals of entirely different species from each other, and consequently we must infer that there must have been as many different centres of creation and distribution as there are distinct habitats of animals.

"Third. We find all the species of men in Asia and its vicinity, and further, that the constitutional elasticity and pliability of man, were admirably adapted to migrations to all climates. The reverse of this holds true of the lower animals, and therefore, from the above facts and reasoning, we conclude that there is no analogy between men and animals in the constitutional ability to resist climatic impressions.

"Domestic animals are relied on as the analogues of man, in this as well as in other respects, by the advocates of the theory of the original unity of the species; and yet we know not a single domestic animal, except the turkey, the wild type of which is known to zoologists. Who can tell the wild type of the sheep? Who can tell what changes domestication has wrought upon them? The race was probably wholly appropriated by man on his expulsion from Eden, or else the remainder might be discovered. The fact that the animal cannot live in any climate without the protection of man, makes this supposition highly probable. In America the horse, the ox and the hog have run wild, have increased, and have resumed uniform colors and habits: but who, at any time or anywhere, heard of sheep running wild and propagating? This is a remarkable fact, and an important item to prove the Divine origin of the Mosaic history. If he (Moses) did not write from inspiration, it is a most unaccountable circumstance that the only animal he mentions to have been the associate of Adam and his family—'Abel was a keeper of sheep'—is the only one which, to this day, clings to his posterity for support, protection and existence.

"Profane history gives no intimation of the time when the horse, the ox, the ass and the camel were domesticated. It is fair, therefore, to presume they were in a state of domesticity long before the commencement of such history. No constitutional changes of them are mentioned in such history—therefore, they arrived at their present permanent characters long before the era of history—domesticity has produced no changes for at least 2,500 years. The horse is not mentioned in the Sacred Scriptures until Exodus ix, 3. The horse is thus negatively proved to have been domesticated

500 years later than the ox, camel, and ass. The horse was not domesticated till about 1,500 years B. C., but the wild type is entirely lost and its original country unknown."—*Van Amringe op cit.*, pp. 217–221, *in*.

In Layard's plates of Nineveh are represented the camel and dromedary as distinct as they are now. This dates as far back as 2,600 years B. C.

Reasoning analogically from the above facts, we would be led to the conclusion, that those animals which had been domesticated for the greatest length of time would be the most variable. But such is not the case. The sheep, the longest domesticated of all animals, varies the least, its colors ranging only from white to black, or rather dark brown. The ox, the ass and the camel, though domesticated at or near the same time, do not present the same variations, the first ranging through almost every variety of color, the last two being almost if not quite permanent in that respect. The mouse and the rat, the associates of man from the earliest ages, have invariably preserved their original color and type. It thus appears that a comprehensive view of all the animal associates of man, shows that there is a vast difference between them in respect to changes, even granting that domestication caused these rare changes. "Hence it is apparent that it should not be taken for granted that domestic animals should be regarded as the analogues of man in regard to organic and functional changes."

It is thus proved that animals are not the physical analogues of man, and are not therefore to be used in the discussion of the question.

Neither are they the psychical analogues of man, "since they have but a single, a *bodily* nature, depending on, and connected with, their external senses; man has in addition a *spiritual* nature, connecting him with eternity, which animals have not. Animals have no moral nature. Man is also a *progressive* being, and must therefore have an intellectual element capable of improvement. Animals are created *perfect*, with instincts capable of no improvement; animals have no *intellectual* nature; animals of themselves never improve; man improves of himself, from a law of his nature. In any view, therefore, animals furnish no analogies with man, in either physical, intellectual or moral properties, which can be legitimately used in the natural history of mankind."—*Kneeland's Abstract*.

Having thus shown conclusively that animals are neither the physical nor psychical analogues of man, we will proceed to investigate the law of hybridity more closely. That law reads, The perpetuation of hybrids, whether of plants or animals, so as to produce new and intermediate tribes, is impossible. "Hybrids are produced in a state of domestication, but, except in some rare instances occurring in some particular tribes of birds, they are unknown in the wild and natural state. Even when individual hybrids are produced, it is found impossible to perpetuate from them new breeds. It is only by *returning towards one of the parent tribes, that the offspring of those animals is capable of being continued in successive generations.*"—*Prichard*.

There is always a tendency in hybrids, whether animal or human, to return to the original stocks. There is reason to believe that hybridity is, in man

at least, a state of degeneration, and that the mongrel race must either keep itself up by continual mixture with the original stocks, or it will become extinct, by reverting to the original types, or by ceasing to be prolific.

Prichard cites the Mulattoes of America, the Griqua, Hottentots, the Papuas and the Cafuros to prove the existence and continuance of mixed races of men or hybrids. A mixed offspring from different races of men is thus shown to exist, but the same causes which first produced them may still continue in operation; and we have reason to believe that these races would become extinct if confined to intermarriages among themselves. It has been remarked from observation that when the descendants of Mulattoes intermarry for a few generations, without mixture of the primitive races, the offspring either ceases to be prolific, or reverts towards the original stocks. Observation has proved the same thing in regard to the mixture of the *white* and *red* races.

"History abundantly shows that artificial breeds, mixed races of men and animals, are never permanent and self-supporting; they require supplies from the pure breeds, or become extinct. Look at the Spanish conquerors of Mexico and Peru; the Mulattoes (which means a mixed race) arose from the mingling of European and Indian blood. The supply from Spain has ceased; the native Indian continues, and upon him the Mulatto is forced; thus the population gradually returns to the aboriginal Indian type, as in the days of Montezuma and the Incas. The same is true of the mixture of Portuguese and Indians in Brazil and other parts of South America. As the foreign supply diminishes, the native blood predominates and the mixed race decays. In St. Domingo the black race predominates, and under the present regime there is no probability of any great supply of white blood to perpetuate the existing Mulattoes; the mixed race is gradually giving way, and must become extinct, becoming merged in the black stock.

"The phenomena of hybridity, therefore, so far as they bear upon the question, tend rather to prove that there are distinct species."—*Kneeland's Abstract*.

In the former chapter it was seen that many ethnologists do not consider a difference of color as indicative of a difference of species, but a careful perusal of the following statements will show that there are at least strong reasons for inclining to the opposite belief.

Because no definite line of demarkation between the different complexions of mankind can be made, therefore, says Prichard, and the authors advocating the same opinions, color cannot be considered a distinctive peculiarity of any race.

But while there is a gradual transition from white to black in the complexions of the different races of men, there is also an equally gradual transition between the orders, families and genera of vertebrated animals—between mammalia and birds, between birds and reptiles, between reptiles and fishes, both living and fossil. Now, though we find it impossible to classify men by their complexions, we find it a thing almost equally impossible to classify and arrange vertebrata in their natural orders, families and genera; therefore, from analogy, we are compelled to conclude

that because we cannot classify and subdivide the former, we cannot the latter. This is an evidence of the abuse of analogy.

"Color is the visible evidence of a difference of organization. With an identical organization in the same race a variety of color only indicates psychical powers varying with the temperaments. But in different races color indicates a wider disparity of psychical powers. No evidence has yet been furnished that Albinos of any race are superior to those from whom they spring; the evidence, so far as it goes, proves the contrary. The reason is, they possess essentially the same organization modified unfavorably, and the evidence of identity is founded in the fact that a negro Albiness with a negro husband never has mulatto offspring, which she is sure to have with a European husband. What differences prevail among persons of the same race, by a darker or lighter color, has not yet been ascertained, except in the white race alone. With Europeans a darker color, within the range of specific temperaments, indicates an increase of physical power; and yet the color of a European of the bilious temperament may be as dark, or even darker, than that of some Turks, Persians, Hindoos, or Chinese, whose psychical capabilities are of an entirely different and inferior kind."—*Van Amringe*.

That color is a permanent characteristic of races and not dependent on climate, is proved by the following facts: "Seven hundred and thirty-three years after Noah's debarkation from the Ark, a nation of blacks occupied the borders of Egypt. Now, if they were negroes, (and they doubtless were, for we have their features on their monuments,) the last two thousand years has not produced such a race as, according to that idea, must have been produced in a third of that time. Seventeen hundred years ago, a colony of Jews migrated to the coast of Malabar, and settled among black races. Dr. Buchanan, in his Travels, states that they are as perfect Caucasians as ever. If, then, seventeen hundred years have not changed this people in that hot climate, is it probable that seven hundred and thirty-three years have changed a white man into a negro? A Portuguese colony, which settled on the coast of Congo, has now become lost by amalgamation with the black races; but by a suppression of a part of the facts, the impression has been given that they were changed into negroes by the effects of the climate; while the true cause of their extinction has been, the intermarriage of a few whites for fifteen generations among a large body of blacks. Yet this and such as this has been adduced as a proof that climate changes races. The Moors have inhabited Northern Africa from time immemorial, and yet they have made no approach to the Negro any more than the Negro has to them. The American Indian, under every variety of climate, has very nearly the same shade of complexion; no other races have been produced there, no woolly heads, no negro features. It is now about two hundred years since Africans were introduced into this country, and the eighth generation, where they have not been mixed with the whites, are as purely African as their imported ancestors. Even in Massachusetts, where they have been somewhat improved by the most favorable circumstances, the real characteristics of the race are unchanged.

The Jews have been a permanent race from Abraham to the present time, a period of nearly 4,000 years, according to Hebrew chronology, and, for still stronger reasons, from him up to Noah, only ten generations. The Gypsies are a permanent race, preserving their East-Indian characteristics in all places and for all historic time.

"It may then be fairly said that *unmixed* races, from the most remote historical time (nearly 4,000 years), have preserved their distinguishing marks amid all the supposed causes of change, and may be considered *permanent*. The Ethiopian (negro) can no more change his skin than can the leopard his spots."—*Kneeland*.

The quantity and structure of the human hair is very different in the different races, so much so that a celebrated ethnographer, Lieut. Col. Hamilton Smith, declares the typical races of men to be but three: The woolly-haired or Ethiopian, the beardless or Mongolian, and the bearded or Caucasian types, and supports his assertion with great force of reason and argument.

The Mongolians, or Northern Asiatics, are remarkable for the deficiency of hair and beard, and the same is true to a less degree of the North American Indians. Other nations have hair growing down their backs, and covering nearly their whole bodies. The continued eradication of the hair for many generations, some would have us suppose, has caused the former variety, while the use of some rude Hair Oil or "Tricophorus," on the same principle, we would have ourselves suppose has produced the latter!!

Mr. Brown, of Philadelphia, and the microscope, show that there are three prevailing forms of the transverse section of the filaments of hair, viz., the cylindrical, the oval, and the eccentrically elliptical, and that there are also three directions in which it pierces the epidermis. The cylindrical and oval pile pierces the skin at an oblique angle of inclination; the eccentrically elliptical at right angles, and lies perpendicularly in the dermis. The hair of the white man is oval; that of the Choctaw and some other American Indians is cylindrical; that of the Negro is eccentrically elliptical or flat. The hair of the white man has also a cortex and intermediate fibres, and a central cavity, containing the coloring matter, when present. That of the Negro has no central canal, and the coloring matter is diffused, when present, either throughout the cortex or intermediate fibres. The hair of the Negro approaches more nearly to true wool in that it will felt, while that of the white will not.

Hair is, in man, what fur, feathers and scales are to beasts, birds and fishes. The species of quadrupeds is often determined by their fur; that of birds, in a great measure, by the form, structure and arrangement of their feathers, and the classification of fishes is chiefly made according to the structure of their scales. "The scales of fishes have such an intimate and unvarying relation to their other organs and systems, that Prof. Agassiz has been able to delineate accurately the form and structure of an extinct species from the examination of a single scale."—"If such differences in animals constitute *specific* and even *generic* distinctions, why not, by analogy, in man?"

Hence we have strong reasons for inferring that a difference in the quantity and quality of

the hair is an evidence of a diversity of origin among the human races.

We now come to the consideration of the osteological differences between the different races of men.

A modification of the skeletons of animals indicates a corresponding modification of function, which may influence the whole animal economy, and thus become of specific value. In relation to the different configurations of the skull, we may here remark, that a prevailing type exists in every race and nation, and that it has existed from the earliest times is proved by the fact that ancient skulls can be properly classed by skilful anatomists and ethnologists, from a careful examination of their structures and general and minute configuration. These distinctions are thus shown to be permanent, and cannot be invalidated by "the scale of gradation," so often quoted, as this would apply with equal force to all animated nature. But this particular branch of the subject will be more thoroughly investigated when we come to consider the craniological developments of the different races of men.

The chin, says Van Amringe, is apparently an unimportant part; and yet a receding chin is almost always attended by a poorly developed cranium and inferior intellectual powers; not that there can be traced the relation of cause and effect, but that, all organs being part of a great whole, a deficiency of one is almost without exception followed by the same consequences in the whole class of animals. The prominence or receding of the chin is characteristic of races of men and animals, and is proportioned to the rank they hold in the scale of being. The chin is most prominent in the Caucasian, less so in the North American Indian, and least in the African. Again, the posterior portion of the os calsis is longer in the Negro than in the European. This enables the muscles of the calf of the leg to act with better advantage on the foot, the lever being better from the length of the heel. Less muscular force is required for the movements of the foot on the leg, in walking, &c., and hence the constant comparative flatness of the Negro calf, the size of a muscle being proportioned to its exercise. In an animal this would be considered of specific value. "In general, the female pelvis is wider, the aperture round, and both sexes have the hips remarkably well-proportioned. The bones of the typical nations are heavy, well knit, and with the apophyses fitted to receive broad insertions of the muscles; and the dome of the skull is particularly solid, but the ribs slender and flexible. Hence Negroes, of all human beings, are distinguished for fighting by occasionally butting with their heads foremost like rams, at each other, the collision of their skulls giving a report that may be heard some distance."—*Lieut. Col. Smith.*

In regard to the other variations which anatomists have observed in the relative length of the bones and the shape of the limbs, though we find that they seem to have a direct reference to the degree of civilization and the consequent regularity of the supply of wholesome food, yet we also find them to be peculiarities which are transmissible from generation to generation, and so permanent that no degree of civilization of which the respective races are capable, can destroy their dis-

tinctness or durability. We are therefore forced to the conclusion that they are evidences of original diversity of origin.

The corroborative testimony which Dr. Prichard derived from the physiological and psychological characters of the different races of men, amounts to just no testimony at all. Though the average duration of life may be the same in nearly all races; though the progress of physical developments, and the periodical changes of the constitution are the same; though the temperature of the body, the frequency of the pulse, &c., may be the same in all races, whether white, black, yellow or red, yet analogy (analogy was employed to establish the assertion, and analogy must be employed to refute it,) yet analogy shows that all these truths can be of little or no weight, from the fact that there are many animals of manifest and acknowledged difference of specific origin, concerning whom all these assertions would be equally true, and to whom each and all of these peculiarities might unhesitatingly be accorded. The same may be said of the liability of all races of men to the same diseases; for if we refer to veterinary medical books, we shall be immediately struck with the long list of identical disorders incident to animals and man. And the same medicines used in the cure of human beings are also used in the cure of brutes. If diseases prove anything in relation to the species of men, the following facts will lead us to infer that they prove that there are distinct species. The dark races, and more especially the Africans, are comparatively exempt from nervous disorders, the yellow fever, more subject to the *yaws*, have less nervous sensibility, and exhibit more torpor under disease, than the white races. According to Dr. Knox, the whole nervous system and every muscle in the body of the black, are different from the same in the white. The former fact would account for the torpor of blacks under disease, which is a truth so well known to medical practitioners, that they regard it as a difficulty to be overcome, and make allowances accordingly.

Though there is a similarity of disorders and treatment of man and animals, which differ, zoologically, not only in species and genera, but in orders also, is it surprising that men who differ only in species, should be liable to the same disorders, contagions and infections? If diseases prove anything, do they not prove that there are distinct species of men?

Prichard derives a strong argument in favor of his theory from the mental endowments of the different races of men. From the same source is derived the strongest evidence in support of the opposite theory. All races of men, the white, the yellow, the red, and the black, are universally acknowledged to have been in the same condition originally, and each has arrived at that degree of civilization to which its own abilities have led it.

The white races gradually and steadily attained their present state of civilization, and are as steadily marching onward and upward by their own inherent force; the chances which they have had they have made for themselves, and their whole course and progress is the result of an in-born principle which no other races possess.

The yellow races arrived at a certain state of cultivation long previous to the era of white civ-

ilization, and beyond that state they never can advance by their own force, because their genius has expended itself; their minds have reached the ultimatum of expanse, and they are now waiting for the infusion of Caucasian blood and spirit, to carry them onwards and upwards towards Caucasian enlightenment.

The red races of America had made no progress for centuries previous to its discovery, though possessed of a continent whose resources, in the hands of the whites, have produced such sublime results. They manifest so complete an incapacity for civilization, that they perish like the wilderness of their forefathers, at its approach.

The capacity of the black races for spontaneous improvement and civilization is manifestly less than that of all others. It may be, and has been said, that as they have been kept in servitude "they have had no chance;" but this objection has little or no weight, because originally they stood upon the same equality with the other races, and while they have been measuring out their destinies according to their inherent capacities, the black races have made little or no advance at all. But while they do not possess the element of high intellectual advancement in social condition, the arts or the sciences, they possess the religious element in an exalted degree, and will doubtless ultimately give to the world an example of high moral advancement, and of holy, unwavering faith, such as this world has never yet beheld. But beyond this they cannot go. "When we reflect that wherever the white race has come in contact with the dark species, the latter have receded and died out, leaving the former in possession of their homes; and consider that upon every continent, and in the presence of every species of men, the whites have planted colonies which grew visibly and rapidly, daily encroaching upon the numbers and limits of the dark nations, as well in North America, Northern and Southern India, Australia, Oceanica, and, of late years, in China; we become aware of the fact, that, as in North America, the white race, like Aaron's rod, is destined finally to swallow up all the others.

"The ultimate preponderance of the white race on the face of the globe is apparently certain. The black race cannot increase rapidly in their presence. In the Northern States, where even the hybrid race is free, it does not progress. Even in Massachusetts, where it is the fashion to pet them, they increase less than elsewhere. In 1810, there were 19,906 blacks in the New England States; in 1840, 22,656; an increase of 2,750, or 13 per cent. In New York, they increased from 40,730 to 50,031, or 25 per cent., in the same time. The effect of the white presence upon the race is similar to that of education upon crime. Statistics show that where education most prevails crime is the most rife; because, among an educated people, those who are uneducated are driven from employ, and therefore forced to a greater degree of crime. The more refined the white race among whom blacks are placed, the less chance is there for their continuance. The extinction of the red race upon this continent may be said to be almost consummated; and China, which, by a sort of instinct, excluded the whites for thousands of years, is now open to a similar influence, and a crisis is reached in the history of

the dark species of man."—*Democratic Review*, April, 1850, pp. 344, 345.

"The amazing differences in the condition of the different species of men, differences which it is impossible for us to account for on any theory of the unity of the species, differences which in the early embryo state of the human mind did not appear, but which have been increasing with an accelerated rapidity for the last three thousand years; we say, these amazing differences must have a deeper foundation than the happening of contingencies, notwithstanding the philanthropy which would embrace all men in one species, one family."—*Van Amringe*, *op. cit.*, p. 157.

From these views of the use of animal analogies in the study of the Natural History of Man, of the facts presented by a consideration of the phenomena of hybridity, of the color of the skin, and the nature, structure and quantity of its appendage, the hair, from a consideration of the osteological differences between the different races of men, of their physiological and psychological characteristics, and of the capacities of the different races evidenced by the assumption by each of a certain grade of civilization; from all these considerations we are forced to the conclusion that the different races of men are of entirely different species—according to the usual acceptance of the term—and have a diversity of origin.

But we must not confound the unity of mankind with the diversity of origin of the human races. No one can, with any show of reason, deny to all nations, kindreds and tongues, a general, moral and spiritual unity, while he who looks into the subject in the true spirit of inquiry, not suffering his previous opinions to affect his judgment, cannot but acknowledge, at least, the greater cogency of the arguments supporting the theory of original diversity.

This theory in nowise contradicts the Bible account of the creation, but is at variance with the generally-received, but erroneous, construction of that account.

"In the Mosaic record there is no account of the origin of races unknown to the ancients, as the Arctic nations, Japanese, Chinese, Australians, Americans. We have a right to consider all possible meanings to the text, and none can object, except those whose religion consists of a blind adoration of their own construction of the Bible. There is not a line in it which hints that the differences in nations were introduced by the agency of time. All its statements refer either to the general, moral, and spiritual unity of man, (which no one denies,) or to the genealogy of a particular race. There is no evidence that the sacred writers considered the colored races as descended from the same stock as themselves. This is a modern and human invention, for political and other purposes. By taking into view these non-historic races, with no records, and consequently unmentioned in the Bible, we greatly lessen the perplexity of those who cannot conceive that the Bible is not a textbook of natural history, and who would like to find there information upon all those subjects which have been left for man to investigate. If, then, the origin of the human race from a single pair can be proved at all, it must be proved independently of the Jewish Scriptures; it must be treated

as a purely scientific question."—*Kneeland's Abstract of Agassiz*.

There was, and is, a repugnance, inherent in our better natures, to recognize as a natural fact, that apparent inferiority which our senses and experience assure us exists in certain races of men, as compared with our own or Caucasian race. An enlarged philanthropy and a Christian benevolence has sought to embrace all of the human form in one common brotherhood of humanity; and it is the endeavor to do this, guided by a hasty construction of the scriptural account, which has much retarded progress in a science more vast and curious, as well as fraught with more wonderful results, than perhaps any other.

"It is universally agreed that the Divine record is addressed as much to the understanding, as to the faith of men; consequently it is open to a fair interpretation. The difficulty in accomplishing this consists chiefly in three things: first, deficiency in knowledge of the natural sciences, to enable us to understand the operation of God's laws in regard to his creatures; secondly, fixed notions by education, a departure from which is regarded as heresy; and, lastly, a peculiar frame of mind, in some men, which causes them to regard the sacred volume as opposed to philosophical investigations.

"The first deficiency is now being rapidly supplied. Scarcely a day passes without the discovery of some new scientific truth, magnifying the glory of Him who, by means of a very few simple and invariable laws, controls innumerable systems of worlds, and their component atoms, without confusion. The mind of man, the 'image of' Him upon this earth, is daily expanding, and increasing in capability to understand and discover more of the laws of his power, and thus enabled to understand his Word. The whole learned world, like a hive of bees, is busy in ceaseless industry, gathering honey from every open flower, and storing it up for that day when 'the earth shall be full of the knowledge of the Lord,' as well by reason of his works as his Word. In that day the difficulties in regard to fixed notions, arising from defective education, and the peculiar frame of mind hostile to religion, will disappear; and truth will always be orthodox, because piety and science will be united."—*Van Amringe*.

RESPONSIBILITY OF TEACHERS.—If a man should ever tremble, it should be when he essays to impress convictions upon youthful minds; for in them he will touch chords strung by the Infinite Organist of creation, which will vibrate when he shall be gathered to his fathers, which will echo and re-echo from hill to hill down the valley of life, and reverberate along the shores of eternity.—*Hopes and Helps*.

LIFE.—It is well to pause on the threshold of life, and ask ourselves *why we live*. Life means something. It is charged with eternal significance. It is big with sublime realities. Every step is a word, every day is a sentence, every week is an oration, every year is a book, full of meaning as the sun is of light. Life is a book, and we write in it something, be it much or little, sense or nonsense. And what we write we cannot unwrite.—*Hopes and Helps*.

RAILWAYS IN THE UNITED STATES.

BY H. V. POOR.

Nor to know something about our *iron roads*, is to be ignorant upon a subject which, more than all others, is engrossing the attention, the efforts, the capital, and we may say the affections of our whole people. Railroads are enterprises that excite a very different interest from that called forth by any other large investment of capital. We do not necessarily feel any pleasurable emotion in viewing a vast manufacturing establishment. The idea of the servitude and confinement within its walls, often outweighs the satisfaction we feel at viewing an immense structure, or an elaborate combination of labor. But the contemplation of a railroad gives unalloyed pleasure. Every idea connected with it is in harmony with our best and most cherished emotions. The great longing of life, is *freedom of motion*. The first wish of childhood is to *fly* with the bird it sees sailing through the air. The great penance is *immobility*. The railroad realizes to us our ideal. It enables us to outstrip the eagle in his flight, at the same time we recline upon luxurious couches, absorbed in the perusal of the "last book," unconscious of motion, while a hundred miles have been left behind. Have we friends, who, a few years ago, were isolated from us by long and tedious journeys? The railroad makes them our neighbors. We live in New York. We wish to spend the day with a friend at Albany. If we would give him notice of our coming, that he may wheel an extra chair before the fire, or order an additional chop for our dinner, we tell him through the *telegraph* that we are on our way. We leave the city at *six*: we are with our friend at *ten*: we remain with him till *four*, and are at home again to tea, at *six*, without being missed from the family circle, nor, probably, from the walks of business, although, in the mean time, we have passed the day with a distant friend, and have travelled three hundred miles for the trifling sum of \$3. All this, and to know, in addition, that our pleasures have not been purchased at the expense of pain to others. No jaded nor worn-out animals have been hitched to our car. We have ridden after the *iron horse*, whose food is wood and water, and whose limbs are iron and steel! The driver who holds the reins, too, looks fresh and lusty, and would not, if he could, change places with us. What an achievement is here! How is labor abridged, and burdens transferred from fleshy muscles to those of *iron*! The railroad creates and supplies the means of enjoyment. The very name stands for freedom and social pleasures. What wonder, then, that the world is "railroad-mad!" What wonder that the enterprise and felicity of a people are measured by the extent and excellence of their railroad accommodations? "If I cannot bring railroads to me, I will go where they are," is both the language and the action of all. So potent is the influence of these works in the creation of wealth, in promoting the prosperity, and in changing the whole aspect of society, that a community without them appears, in this age of progress, to *retrograde*. Now none are willing to rest under the stigma which the absence of railroads implies. Every part of this country is alive to their construction, and it is what is already ac-

complished, and which we are doing, that we now propose to tell our readers.

But before proceeding to an account of our own roads, it may be interesting, as well as useful, while recollection yet reaches back beyond the date of the *first* road, and their history is in the memory of a much younger than "the oldest inhabitant," to present a few facts touching their introduction into use, and to compare the first idea with the present perfect structures, both for general information, and perhaps as a record for the future, when living witness shall have passed away.

Railroads, as is well known, were first constructed in England. Their idea was taken from the rude tram roads, (which consisted chiefly of longitudinal wooden sleepers,) and were used to convey coal from the pit's mouths to the place of shipment. To protect the wood, these were sometimes covered with flat pieces or bars of iron. They were for a long time confined to the transportation of coal, and were used only in the neighborhood of New Castle, and were exclusively worked by horses.

Thus far, the use of a longitudinal way, level or nearly so, composed of wood, or wood and iron, and presenting a uniform surface, so as to offer no obstruction to *rolling* bodies, had nothing new or original in it. The use of such ways was, undoubtedly, coeval with the first development of human industry. It is impossible to conceive the construction of the *pyramids*, without railroads on a grand scale, though we have no reason to suppose that they were worked by any but *animal* power. We may, therefore, date all that is *new* in railroads, from the application of *stationary* and *locomotive steam power* to the movement of persons and freight over them.

The *first* steam carriage for railroads was made by Mr. Trevethick, an eminent engineer and machinist, and tried on the *Myrthyr Tydvil* coal railroad, in Wales, in 1804. We have only a meagre description of this engine. It had an eight-inch cylinder, and fifty-four-inch stroke. As to its performance, it is stated that "it drew after it as many carriages as contained ten tons of iron, a distance of nine miles, at the rate of five miles an hour."

The want of *adhesion*, and consequently the incapacity of this engine to draw a larger load, was considered an insuperable objection to its profitable use. It was therefore abandoned, and the idea of using locomotives on railroads attracted little or no attention, till 1811, when a Mr. *Blenkinson* endeavored, in an engine of his construction, to supply the want of adhesion by the use of *cog* wheels, which worked in *racks* parallel to and near the rails. Locomotives built upon this plan are still in use for ascending high grades, but, as will be readily understood, are not adapted to high speed.

The next step to the use of the locomotive was effected by a Mr. *Blackett*, of the Wylam Colliery, England, who, in 1813, established the practicability of obtaining sufficient adhesion to propel both the locomotive and a small load, by increasing the weight upon the *driving* wheels.

The next improvement was made by Mr. George Stephenson, the celebrated engineer, whose name bears the same relation to the locomotive that Watt does to the ordinary engine, Arkwright to the spinning jenny, and Fulton to the propelling

of vessels by steam power. His first improvement consisted of dispensing with the *cog* wheels, of applying the power directly to the wheels of the engine, by attaching the *piston* rod to one spoke in each wheel. An endless chain, playing upon two inside wheels, in the manner illustrated by the cut numbered B, transmitted the power from one set of drivers to the other.

We have in the foregoing, briefly, but with sufficient distinctness, traced the progress made in the locomotive from its first rude conception, down to the time when the practicability of its use came to be seriously entertained. It was only in 1825 that the first *iron* railway, the *Stockton and Darlington* line, was constructed. This road was worked by horses, stationary engines, and *locomotives*. Owing to the inefficiency of the latter, the company came to the determination to abandon steam power altogether, when the superintendent of the road, Mr. *Timothy Hackworth*, offered to construct an engine, which he claimed would be adapted to the business of the road. This offer was accepted, and the engine built, the boiler of which was a plain cylinder, 13 feet in length, and 4 feet 4 inches in diameter. The heating surface was obtained from a double tube of malleable iron, in the form of the letter U, traversing the whole length of the boiler. One side of this tube was made available for the fire grate; and the heated vapor being passed through it, was returned by the opposite one to the chimney, which was actually a vertical continuation of this end. With this contrivance the engine had a heating surface double that of any other engine of the time. She was carried on six 4-foot wheels, four of them being spring mounted, and was the earliest of the six-wheel coupled class. The cylinders, 11 inches diameter, and 20 inches stroke, were placed *vertically* at what is now the smoke box end of the engine, and worked directly upon the first pair of wheels. At the same end was attached a malleable iron cistern, into which the water passed from the tank, previous to being introduced into the boiler, the driver having the power of regulating the supply; and a pipe from the steam-exhaust was led into the cistern, for the purpose of admitting steam at pleasure, to heat the water. Another pipe was provided for the purpose of leading off a steam jet from the exhaust-pipe at the chimney end, for discharge beneath the grate, the intention being to facilitate combustion.

In addition to its being the original of a class of engines now so universal, this engine was the first which had a blast pipe fitted to it; the whole of the exhaust steam—excepting only such a portion as was required for the purposes before alluded to—being conveyed into the centre of the chimney, and there thrown out in a jet from a conical pipe. It will be seen that the description of this engine corresponds somewhat closely to the drawing already referred to. The cost of this engine was £425. It was immediately put into active use on the road, and conveyed in one year [1828] 22,442 tons over twenty miles, at a cost of conveyance of 1-2d. per ton per mile, including all repairs and maintenance, showing a difference of £532 in favor of this engine over animal power.

These results at once decided the point against the use of *horses*, which up to that time were re-

garded as cheapest. This engine was the first ever constructed which proved the decided superiority of steam over animal power as a motive force, and may properly be regarded as the germ of, though in appearance it bore but slight resemblance to the highly finished machines now in use. The results of the use of this engine, showing its superiority over animal power, were by no means regarded as proving its superiority to all other contrivances for moving railroad trains, though its success narrowed the question to the only two modes left—locomotive and stationary power. Its average speed was 9 miles the hour.

Notwithstanding the apparent advantage which these experiments had established for the locomotive, over horse-power, the former held its place upon the road, by a very precarious tenure. One or two disastrous accidents, the result of carelessness, brought it into general discredit, and it was only by the most strenuous exertions of the few, who saw in the rude machine which then existed the germ of the model engine of the present day, that it was allowed to keep its place upon the road. But the contest which finally established the superiority of locomotives over all other power, was by no means decided by the results attained.

In 1829, the Liverpool and Manchester road approached completion, and as it became necessary to determine the kind of motive power to be adopted, the directors summoned a council, composed of engineers having the best reputation in the kingdom. This commission, "upon a careful and thorough examination of the whole matter," decided in favor of *stationary*, and against *locomotive* power! The latter, to be sure, had been proved to be superior to animal, but that it should ever be shown to be superior to *stationary* power, the commission decided to be impossible. And so it was, to *tradition*. The "educated" man usually believes everything impossible that he has not *learned*. He is the scribe of the past, and draws from this fountain alone. He records what the *uneducated* achieves. His capital is *past* acquisition. His guide, the lights that are behind him. The practical man only uses the past as the stepping stone to the future. As *means*, not as *ends*. At this crisis in the history of railroads, he stepped in and decided the contest in favor of the iron horse. His genius developed a *higher* law, a better way. The occasion never lacks the hero. Stephenson came to the aid of railroads, and demonstrated, by the experiment of the "Rocket," the superiority of the locomotive over both animal and *stationary* power.

Fortunately for the cause of science and locomotion, the directors of the Liverpool and Manchester road were dissatisfied with the report of the commission, and resolved to make one more trial, to secure if possible the results they so ardently desired; and, therefore, to encourage and stimulate the invention of improvements, of which they hoped this machine to be susceptible, offered a premium of £500, to be contended for in 1829, for the most approved engine, fulfilling the condition of limitation in weight to six tons, (those in use averaging nine tons), freedom from smoke, a capability of drawing at starting three times its own weight, and of travelling seventy miles with that load at a minimum rate of ten miles an hour. Four competitors presented themselves for trial.

October the 7th was the day appointed for the struggle, and the selected arena was about two miles in extent, the only perfectly level part of the railroad.

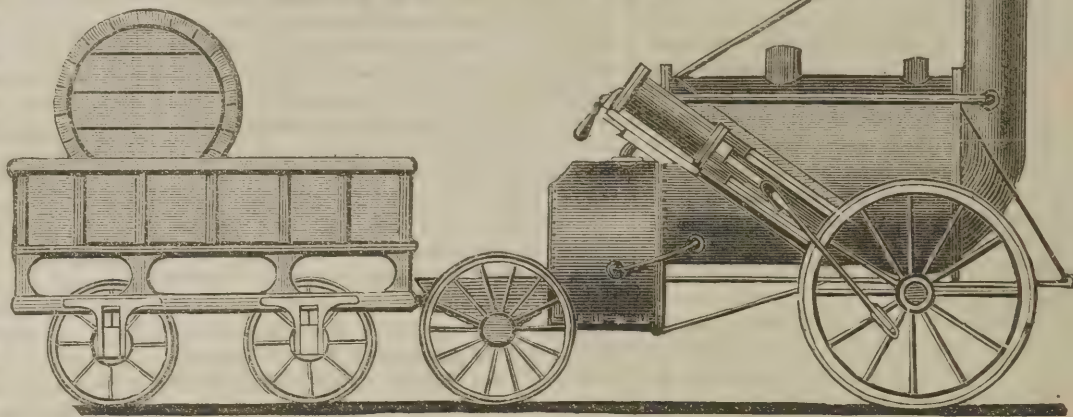
There were four competitors for the prize: Messrs. Braithwait and Ericsson, of London, entered the "Novelty" on the lists, the smallest engine, weighing 2 tons 15 cwt.; Mr. Burstall of Leith brought forward the "Perseverance," weighing 2 tons 17 cwt.; Mr. R. Stephenson, of Newcastle, the "Rocket," which weighed 4 tons 3 cwt.; the fourth candidate was the "Sans Pareil," also weighing 4 tons 3 cwt., and constructed by Mr. Ackworth of Darlington.—Every run was a *heat*, certainly, but of course the competitors ran in succession. No spurred and leather-unmentionable rider in this contest lashed his steed. Shovels and pokers took place of whips and rewhs; and, instead of jockeys in rainbow-hued jackets, men smoke-begrimed and fustian-clad, governed the reins. But never did a Derby nor a Union race-course give birth to so honorable an excitement as prevailed in this salamandrine race. No betting-ring was required to give it interest.

It was a contest, the object of which was not so much to determine which of the contending parties should triumph, as whether *man* or *nature* should come off the victor; whether the agencies that man should continue to use in subjecting the natural world to his control, in elevating himself in the scale of being, and in promoting his highest physical good, should be muscles of flesh or the forces of nature! This was the true issue; and when a thousand years shall have elapsed, and the historian, in his retrospect, shall seek for the line of demarkation between the old and a new order of things, bearing (to speak with reverence) the same relation to man *physical*, that the advent of the Saviour did to his *moral*, destiny, he will point to the period when, from being a slave to the forces of nature, he subjected them to his service, and made them the obedient agents of his will; when the power that heaved up, and now rends in sunder the mountains, once the struggles of imprisoned, immortal, but rebellious beings, became under human teaching, the docile agent, which takes him wherever he will, with a speed exceeding the flight of the eagle; and the lightning of heaven "Jove's dread thunder-bolt," carries his thoughts with instant flash to every land. Should not, and does not, the subjection to his control, of elements of infinite power, place him one step nearer his Maker!

As is well known, the "Rocket" won the field, attaining 29 miles at her highest speed,

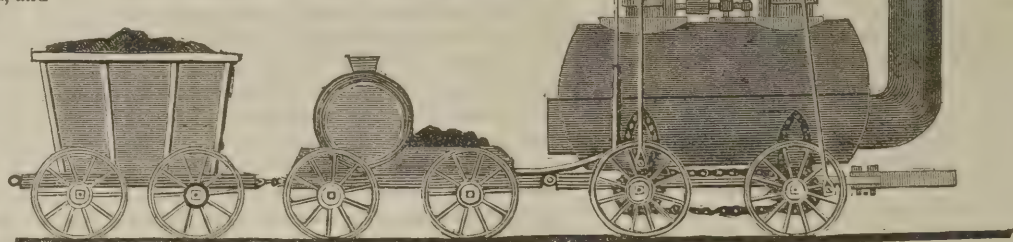
and 11 at her lowest; accomplished the entire distance at an average rate of 12 9-20 miles per hour. Mr. Ackworth's Engine, the "*Sans Pareil*," ran 22 1-2 miles in 1 hour and 37 minutes, but became disabled, as did the "*Novelty*," by the bursting of a steam pipe; the *Perseverance* did not seriously contest for the prize.

So terminated the great contest that established forever and beyond cavil, the superiority of the *locomotive* over all other kind of motive power, for *Railroads*. It may be properly regarded! as the most important event in the whole history of locomotion. Below is given an exact copy of the *Rocket*, engraved from a cut published shortly after the trial already referred to.

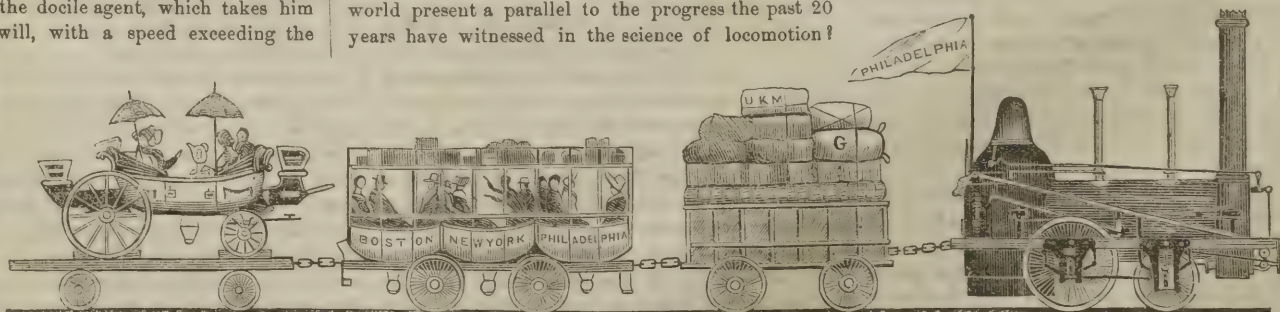


Although the "*Rocket*" demonstrated the superiority of the locomotive, its exact model was not always followed in the construction of other engines. The following is the "figure-head," carved upon the first page of the "*American Railroad Journal*," which was established in New York, in 1831, (many years prior to any similar work), and was given "as one of the best models of the Locomotives then in use."

We will close this article by giving the following correct cut of the Locomotive constructed at the West Point Foundry, in this State, for the use of the Phila-



delphia, Germantown, and Norristown Railroad. This was one of the first Locomotives constructed in the United States. What will strike the reader with greater wonder, than a comparison of the highest conception of the Locomotive only 20 years ago, and the perfect machine at the present time? Can the world present a parallel to the progress the past 20 years have witnessed in the science of locomotion?



The rude forms of antediluvian life are not more unlike the "model man," than was the engine already described, the present perfect machine.

Having in the present number touched upon some of the more interesting points in the history of Railways, we shall commence in our next article, "A History of Railways in the UNITED STATES."

ANATOMY AND PHYSIOLOGY OF DIGESTION.

NUMBER VI.

BY A. P. DUTCHER, M.D.

INDIGESTION.—Having presented as concise a description of the anatomy and physiology of the organs of nutrition as the design of our articles admits, we will now endeavor to consider some of those causes which impede and derange their healthy action.

The first cause of indigestion that we would notice (and by no means an unimportant one) is *imperfect mastication*. In this process, the teeth are the grand instruments, and indeed without them mastication is never properly performed. It often occurs, that before the regular decline of life, while the other organs of the body are perfectly healthy, the teeth begin to decay, greatly to the annoyance and unhappiness of the individual. Physiologists have universally enumerated firm, sound teeth among the signs of long life. Hufeland, the distinguished German physiologist, says: "For good digestion, good teeth are extremely necessary; and we may therefore consider them among the essential properties requisite for long life, and in two points of view, 1st, good and strong teeth are always a sign of a sound, strong constitution, and good juices. Those who lose their teeth early have in a measure taken possession of the other world with a part of their bodies; 2d, the teeth are great helps to digestion, and consequently to restoration."

The principal causes of decayed teeth are, inherited infirmities, depraved digestion, tartar, substances being taken into the mouth too hot or cold, and mechanical injuries.

Hereditary predisposition is one of the most common and remarkable of the remote causes of decay or gangrene of the teeth. And it often happens that this tendency exists either in the whole or a greater part of a family of children, where one of the parents had been similarly affected; and this is true to so great an extent, that some authors on the teeth have observed the same part of the tooth affected in several individuals of the same family, and about the same age.*

Under the head of depraved digestion, we may class all those diseases which afflict the stomach and bowels from infancy to manhood. And the remedies frequently employed for their cure exert a most formidable effect upon the teeth. We have reference to MERCURY. This potent medicine, when administered in immoderate doses, operates upon the glands of the mouth and teeth, in such a way as to injure them for life. Again, we frequently see children with very bad teeth, which were never of the full size and whiteness, who are very fond of all kinds of sweet-meats and cakes, and whose teeth are said, by indulgence in these articles, to be readily decayed; hence the belief that sugar spoils the teeth. But this is a great error. Sugar contains no agent that directly affects the teeth, but being taken in large quantities, and that too, not unfrequently, after a full meal, may enfeeble the stomach, derange its healthy action, and in this manner affect the teeth secondarily.

Tartar is also a cause of decayed teeth. When this substance first commences to collect on the teeth, it is soft and friable, and readily dislodged from them, but it soon becomes hard and adheres to the tooth with so much tenacity, that it is almost impossible to remove it without injuring the enamel. The usual color of tartar is a dull whitish yellow, dark brown or black, and sometimes slightly tinged with green. With the exception of gangrene, there is no kind of injury to which the teeth are exposed so commonly and so extensively destructive as this concretion of tartar. Let all, therefore, who value their teeth take the hint in time, and not think it too much trouble to regularly brush their teeth at least once a day—early in the morning is the best time. When this practice has been neglected, and tartar cannot be removed with a brush, it would be well to employ a dentist, and let him remove it with appropriate instruments. If this be neglected, the tartar will continue to collect until the gums and very bed of the teeth are absorbed; thus deprived of their support, they become loosened, and at length fall out.

Hot and very cold substances, when taken into the mouth, likewise injure the teeth. This is proved by the fact that some persons can chew substances of a blood heat, without inconvenience, when a piece of ice or a mouthful of hot tea will cause excessive pain in the teeth. Is it, then, remarkable that they decay, when we consider how many hot and cold substances are placed in contact with them? These affect the teeth in two ways: first, by acting locally upon the teeth; and secondly, by its stimulating effect upon the nervous system, and thus acting remotely upon the absorbent vessels, producing their decay. It is undoubtedly susceptible of the most positive demonstration, that fluids of a higher temperature than the blood, or those, on the other hand, which are very cold, are either primary or remote causes of decayed teeth.

Such are some of the causes of decayed teeth; and as there can be no good mastication without them, how important, then, that we should attend to their health, and avoid all those causes which have a tendency to injure or destroy them in any way. Human life has unquestionably been prolonged, by means of the dental art, in replacing these important little instruments, when lost, by decay or mechanical injury.

Taking large quantities of water or any other kind of fluid, directly before or after eating, is a cause of indigestion. When fluids are received with our food, they must first be taken up by the absorbents of the stomach, before digestion will commence; for the stomach refuses to secrete gastric juice in any considerable degree, as long as much fluid is present in it. Consequently digestion must be delayed in proportion to the quantity of liquid which is received with the food. Hence the practice that many individuals are in, of taking large quantities of tea or coffee with their food, is a habit which cannot be too severely denounced. Water alone, when taken in this way, is bad enough, but when combined with those narcotic poisons it is rendered doubly worse. Individuals who are disposed to indigestion, should be on their guard in this particular, and not take too much water with their food.

Alcoholic drinks of all kinds impede digestion and destroy the coats of the stomach. Many individuals suppose that a moderate use of alcoholic drinks assists the stomach in the process of digestion, and some physicians have recommended a glass of brandy after dinner, as healthful and productive of great good to the system. But this is a great error, and leads to a great deal of disease and woe. Dr. Beaumont found, in some of his experiments upon St. Martin, that even one glass of wine interrupted the natural operation of digestion, and produced an unhealthy appearance of the stomach.

Dr. Beaumont gives the following description of the condition and appearance of St. Martin's stomach, after indulging freely in the use of alcoholic drinks for several days:

"August 1, 8 o'clock A. M.—Examined stomach before eating any thing; inner membrane morbid; considerable erythema* and some apthous† patches on the exposed surface; secretions vitiated; extracted about half an ounce of gastric juice; not clear and pure, as in health; quite viscid.

"August 2, 8 o'clock A. M.—Circumstances and appearances very similar to those of yesterday morning.

"August 3, 7 o'clock A. M.—Inner membrane of the stomach unusually morbid—the erythematous appearance more extensive, and spots more livid than usual; from the surface of some of which exuded blood—the apthous patches longer and more numerous—the mucous covering thicker than common, and the gastric secretions much more vitiated.

"These experiments were continued on the 4th, 5th and 6th of August, at the usual hours. The state of the membrane, and the character of the fluids during the time, were gradually approximating to perfect health."

In concluding his remarks on this case, the Doctor makes the following statements:

"Diseased appearances, similar to those mentioned above, have frequently presented themselves in the course of my experiments and examinations, as the reader will have perceived. They have generally, if not always, succeeded to some appreciable cause. Improper indulgence in eating and drinking has been the most common precursor of these diseased conditions of the coats of the stomach. The free use of ardent spirits, wine, beer, or any other intoxicating liquor, when continued for some days, has invariably produced these morbid changes. Eating voraciously or to excess; swallowing food coarsely masticated, or too fast; the introduction of solid pieces of meat, suspended by cords, into the stomach, almost invariably produce similar effects, if repeated a number of times in close succession."

Eating between the regular hours for taking food, is also an extensive cause of indigestion. The stomach, like other organs of the body, requires its periods of repose, and when deprived of them, it soon becomes deranged. And I have not the least doubt, but the habit of taking frequent luncheons has done more to derange the digestive organs than almost any other. A morbid

* Erythema, inflammatory blushes, a morbid redness of the skin.

† Small spreading ulcers.

* See Dr. Bell on the Teeth.

appetite is thus created, the stomach is deranged, and its healthy tone finally destroyed. A small quantity of food, even a single cracker, is sufficient, an hour before dinner, to destroy the appetite for that meal; and consequently the food must be forced down, or perhaps taken an hour later than usual; the result is, however, the same—derangement and imperfection of the process of digestion. This is not all; the habit of taking food between meals is induced and confirmed, and all its evils entailed upon its wretched victim.

Many individuals have an idea that they should always eat whenever they experience a sensation of hunger; but the experiment of a few weeks' irregularity will convince them that they entertain most erroneous views. Those, particularly, who are already suffering from derangement of the digestive organs, are frequently tormented with a morbid appetite, which is seldom appeased by crowding the stomach with food. The following case, extracted from Ticknor's "Philosophy of Living," will illustrate our meaning. It is a common case, and one that frequently comes under the eye of the physician, and one, too, that can be cured only by a rigid observance of the physiological law that governs in this case:—

"Mr. —, aged forty-six, had complained two or three years of dyspepsia. He had, from his childhood, been in the habit of indulging in luncheons as often as whim or fancy prompted; and at this time he was paying the penalty of his early errors. He described himself now as suffering from a sensation of *emptiness*, and faintness at the stomach, accompanied with an insatiable appetite. His general practice was to rise an hour or more before breakfast, and, during that time, to pay at least one visit to the kitchen or pantry; at breakfast he was not lacking in the due performance of his trencher operations; and in the interval between breakfast and dinner, he never failed to take at least two luncheons, by way of sustaining his strength and removing faintness—and not unfrequently, the demands of his appetite were so peremptory that he was compelled to take a second breakfast with the servants. The dinner, provided it were good, was by no means passed by with contempt; and the poor man's stomach did, in no case, fail to be *refreshed* with an extra allowance before the hour of tea; and from tea till bedtime, it was not seldom treated with dainties at a cakeshop—and all the while complaining of hunger. After much persuasion, with the help of both reason and ridicule, he was induced to abandon the habit of taking luncheon. In a few weeks his stomach regained its healthy tone, his appetite became natural, and his comfort and health many fold increased."

There are certain things upon which the gastric juice has no power. The husks of seeds and the rinds of many fruits. Who has not observed that dry currants, and the pips of apples swallowed entire, reappear unchanged among the egests? Whatever passes the stomach unchanged by the gastric juice, passes undissolved through the whole of the alimentary canal, provoking disorder in its transit; forming sometimes a nucleus for intestinal concretions. Indigestible sustenances of all kinds are unfit for weak stomachs, and should be carefully avoided.

Various conditions of the mind have a powerful

influence on the digestive organs. Anger and grief will suspend their action almost immediately. And if food be taken just before a paroxysm of anger, in many cases it will produce vomiting and abdominal pains. If an individual would enjoy good digestion, he should always cultivate a serene and cheerful frame of mind.

A GREAT PEOPLE.

BY A CONTRIBUTOR.

THE people of the United States are a great people: great in the rapidity of their growth, great in the aspect of thrift which their cities, villages, towns, and rural settlements present; and in the original characteristics of their inhabitants. Their picture is unique, their *tout ensemble* unequalled in the history of civilization.

It is little over two centuries since the Mayflower landed its living freight on this soil, or the first vessel moored itself in James River—a few feeble folk in a dense wilderness; and now we number not less than 24,000,000 of population. Our rise and progress have been such, that we call ourselves the people of "Manifest Destiny." Nothing will satisfy us short of casting our arms around a Continent. Our spirit of national aggrandizement is precocious and vaulting. Our desire for personal elevation is proportionally great. The lowest on the ladder struggles to ascend. The highest strives to keep from a topple and a fall. No vaticination is necessary to demonstrate that we are a great people,—not a people that *is to be* great—but already a great people; exhibiting unmistakable marks of greatness. There are different kinds of greatness, but divide and subdivide as one will, we possess the element to a certain degree. Let us see.

We are territorially great. *Our kingdom's* limits might satisfy the ambition of the haughtiest despot, so far as space is concerned. Yet they are not as extensive as they will be.

"No pent-up Utica contracts our powers,
But the whole boundless Continent is ours."

In all America there is not a rood of land over which true, genuine Freedom,

The bird with hooked beak
And gold-tipped wings;

shall not flap them. It is morally impossible to be otherwise. Institutions like ours must commend themselves, and so of consequence propagate themselves. This is the Divine Law. Truth is a propagandist, and Freedom is the soul of which Truth is the body. Where the body goes, the soul goes. Our territorial greatness will increase, not necessarily by our turning ourselves into freebooters, and quarrelling with and conquering and annexing weaker States, but by such becoming convinced of our strength; of the fact that with us man is greater than the institutions which surround him; that therefore his force is not wasted in giving life and vigor to them; but that they honor and respect him. Our shadow lengthens as our national character develops, and within that shadow the feeble are clamoring to sit. The next twenty years will see Cuba on the one hand, and Canada

on the other, knocking for admission to the Union, and the people will let them in. There will be no war. England is preparing to meet the issue. She sees that nothing but brute force can keep her Canadian possessions, that the child has become, or is rapidly becoming, a man; and that in the 19th century manhood asserts and procures its rights. When, then, Canada sets up for *itself*, England will take off her hand of dominion. No European government can keep a people this side the Atlantic in vassalage, when said people *wills to be free*. What we have to do is to let the Sun of Liberty "ripen the pear," and it will "drop into our lap" in the order of nature.

We are a *great people* when our *age* is considered. In the history of nations, past or present, who can refer to another such giant youth? We are only 233 years old. That only introduces a nation to the weaning period, just to the time when the child sits in the cradle supported by pillows, its bones mere gristle, and its plaything a whistle made of tin. Methusaleh, a single, simple individual, was at our age just reaching the period in his life when his beard began to grow, when the impulses of on-coming manhood caused him to dress himself with more care, when the sight and society of the girls in his neighborhood awakened in him the aspiration to improvement, and set him at thought as to means for its accomplishment. To him, 233 years were to *his* whole life, what sixteen years are to the whole life of a man of *this* day. What but feeble development of the higher powers do we expect in boys of sixteen? What but ill-formed purposes, forsaken as soon as formed? What but the dawning of the period when they find that there are a soil and wild oats to be sown in it? A period when he sees through a highly excited imagination whose lens is so placed as to throw objects of great reality into illusion? Well, place our youth—the United States—by the side of the Methusaleh of the Antediluvian, or that of the youth of sixteen of the 19th century. How, in all that marks high resolve, great courage, abounding regard for the right, manly culture, do they compare? Are they not pigmies to him? Consider the difference in temperament, in constitution, in the designs of the Architect in their creation, respectively. Your antediluvian young gentleman, and your youth of the 19th—both fast youths, we admit—were and are persons—individually responsible, and bound only to others by ties having their strength chiefly in the facilities furnished for their growth in personal greatness. But our youth—the United States—is a *social* creature, and so is shut up to comparatively slow development, and destined to very great longevity. Taking into account his age, is our youth to be laughed at? Not by any means. What if, at times, he does act *boyishly*? "Boys will be boys." St. Paul, who is good authority, says of himself, "When I was a child, I *spake* as a child, and *thought* as a child; but when I became a man I put away childish things." Wait till the United States comes to maturity, and you will find him standing equidistant from the two great oceans, and when he turns on his heel, the tips of his fingers shall describe a circle within whose rim every living thing between those seas shall come; and Wisdom, Justice and Liberty shall be his cabinet counsellors.

To drop the figure,—We are a great nation by *origin*. This marks us from all other people. We came not into existence after common methods, or by the usual way. We never had a mother. It is common to speak of England as such. As well might one talk of Egypt. We are too unlike the English to make such claim other than preposterous. Our three millions five hundred thousand colored people, not including Indians and Mexicans of Indian descent—never gave England maternal throes. Our fellow-citizens—whom we call Irish, German, Swiss, Swedish, Polish, French, Dutch—never drew milk from England's breasts. England is *not* our mother. We *have* no mother. Our origin is *sui generis*. We have only a father, who is God. He who made us, brought us forth. Such a population, in such a state of comminglement, has never been seen since the days of Babel. And our government would *be* a Babel, were it not that it is based on Liberty. This saves us, and will save us, for this appeals to universal instincts, and so fuses us into oneness.

We are a great people in *our love for freedom*. It is not uncommon for Europeans to come here, make the tour of our country in *six months*, and return home and write books about us. These books are aggregates simply of their *impressions*. They may be right or wrong; most likely the latter. But they all agree that we are very inconsistent, and are great hypocrites, in that we make great pretensions to freedom, and yet fail to make our pretensions good. Now it is not necessary to dodge this charge, or affirm that we are *not* inconsistent, in order to relieve ourselves of the crime of hypocrisy. Inconsistent we admit ourselves to be, but this only corroborates the truth that we really and as a people enthusiastically love freedom. Our Nation is in its *youth*. No one has a moral right to hold a young *Nation* to a standard of national morality severer than the standard of individual morality to which he would subject a *person* in *his* youth. In essentials, the growth of nations and of persons is alike. In early years the rugged, the crude, the passionate, the undisciplined, the merely physical, override and rule the intellectual and the hearty. Passion is in blossom before the bud of principle swells, and the judgment perceives before the heart will consecrate. This is the history of the unfolding of individual life. Why is it not to be expected and allowed in the life of a nation? Nations are made up of persons, and the public conscience cannot be expected to rise higher than the convictions of the persons who in their aggregate make up the public. If the preacher and the teacher find it hard to instil our young with lessons which take hold on life, it would ill argue their wisdom or their tact to prefer against such the charge of hypocrisy. It is not less unjust or unwise to affix the charge of hypocrisy on the American people because the principles of freedom which they professedly cherish do not receive at their hands their widest application.

Taking into view the settlement of this country by a few "feeble folk," who planted their feet on soil covered by forests in whose depths no axe had rung its sharp, shrill twang since Tubal Cain first forged edge-tools, surrounded by savages, and compelled to all the privations of a pioneer life, not forgetting the wars with Indians, with French

and Indians, with England in '76 and 1812, remembering the hardships, the poverty, the want of credit, and the suffering consequent thereon, looking at the formation of the Colonial, the State, the Confederate and the Territorial governments, and the evidence is ample that however wide the chasm between the principles we hold and the practice we exhibit—as a *Nation we love Freedom*. There are many youths who have been sent to perdition, as far as clerical anathemas could do it, for their wildness and their aberrations from morality, who nevertheless have lived to be "shining lights in the church" and pillars in the State. So the United States will live to outgrow its exerecences, rid itself of its roughnesses, bring into subordination to its moral sense its passions and its impulses; and present to the world a life which shall be the exemplifier of its faith, and itself as the Champion of Freedom.

Additional evidences of our *greatness* as a people may be found in *OUR CREED*. No seven-by-nine people ever had such faith. We hold to the brotherhood of man. We have so declared, and have fought for, and some of our people have died by such declaration, thus inworking our faith to the lives of the living and the testimonies of the dying. Social manhood *needs* and therefore *has* a creed. Ours, as a nation, is the Declaration of Independence, the cardinal principle of which, is the equal rights of all men. History shows that nations tend toward their faith more readily than from it, unless that faith crushes and oppresses the human soul.

Now ours does not thus oppress. All its force goes the other way,—to the elevation of man, to his better culture and greater refinement,—to greater self-control, and, of course, less governmental restraint,—to wealth, health, piety, and long life. Naturally, therefore, *we tend toward it*. It is no small proof of our greatness that we have such creed. It is an insurmountable barrier to the introduction of despotism from abroad, and will surely be the death of all home-despotism.

Our greatness shines forth through our *NATIONAL CONSTITUTION*. Who ever saw the like? Not an amendment since its formation that in the least has abridged the liberties of the people, but contrariwise strengthening them, giving to them additional securities. Candidly interpreted, it is to the Declaration of Independence what the tissues of the human body are to the skeleton—the filling up, the embodying, and proportioning the social powers. Whatever defects there are in it, grow out of false interpretation rather than the incorporation of false principles, for the first perusal will satisfy one, that only imbue those who construe it with the spirit of justice, and its language will obligate no one to commit *injustice*. Give the people the heart to speak and the courage to live for freedom, and the Constitution of the United States will afford them ample scope for all their enthusiasm.

So also of our *STATE CONSTITUTIONS*. The old States have nearly all remodelled their constitutions, wherein they militated against liberty. The people have more room. Arbitrary clauses, unpleasant restraints, and liabilities to loss of personal freedom, have been to a great degree removed, except for crime. The rightful originators of power have come into possession. They wield

their resources and enjoy their Divine heritage. The new States at the outset felt the dignity of their position, and with commendable degree of courage have imbued their organic laws with the vitality of liberty.

OUR LEGISLATION proves our greatness. Our statutes are liberal and just. In some governments, the unfortunate and the villanous stand on a level in the eye of the *law*. In our own land, *once*, poverty was a *crime*. Your man of genius, and minister of Christ, your poet, and day-laborer, filling important posts as members of the great family, worked hard, were poorly paid, and went to jail for debt. Commercial men bought, sold, won, lost, and went to prison. All such disgraceful scenes belong to the past.

Our ballot-box demonstrates our greatness. No other *people* on the face of the globe have it. Where else it exists, it is the weapon of the *few*. The masses have it not. With us its generality is commended, and in its use great liberty is given. Where it is under restraint, it is worth much to admit its value as an equilibric force to the government. A people who possess it and use it, *must be free, must grow, must become elevated*. It is mightier than the sword—far mightier than the cartridge-box. It levels up and levels down till all are equal *before the law*. It is a man's great speaking-trumpet. The humblest who has it can be heard from Montauk Point to San Francisco. It is the mightiest *moral* force a man can wield. Greater than the pulpit, inasmuch as it holds to *it* the relation that deeds do to words. All the influences of the man, the citizen, the Christian, the husband, the father, the man of business gather from all the sources whence they originate, and insignificant as such may be, come rippling down till they swell unitedly into a stream whose force and power are felt at this point. Here no man can afford to be a knave. Honesty should live here. To trifle at the polls is to trifle with a sacred trust. The suffering, starving millions of Europe have no *ballot*. Poor fellows! they have not even a bullet. Ballots and bullets! One typifies moral, the other brute force. One saves when it strikes, the other kills. One wounds, to have the wounded recover wiser and better; the other digs a grave and buries without a coffin. A people who possess the ballot-box can well afford to stand criticism, if others choose to apply it.

We are great in our industrial resources. There is less of want than with any other people. This arises not merely from the ease with which the necessities of life are gotten, but from the readiness to labor—work not being undignified. Hence the natural resources of our land are being rapidly drawn out. Rail-roads and canals and plank-roads are traversing every part of our widely-extended area, and so founding for us and of us one great Republican Communion.

We are great by our intelligence and honesty. Our schools—can they be sneered at? Our literature—will it be much longer said we have none? Our educated men—are they *few*? Our women of genius—have we none? Our mechanics—are there no inventors among them? Our poets—have they no name? Our churches—give they no facilities for hearing the Gospel? Our law-code—has it had no simplification? Our judges—

are there elsewhere less venal men on the bench than in the United States! Our slavery—God forgive us for that! It is the dark spot on our escutcheon; but it must fade before the light, and heat, and Christian kindness of the days that are to come.

Let no citizen despair of the Republic. Let no man or woman be ashamed of their country, or its legitimate institutions. There are some things to regret. There are many to rejoice over. Each decade of our national life groups facts indicative of progress. Democracy—not a partisan nor a partial democracy—not a political or a social democracy—but democracy which recognizes the people as the source of power, and insists, that to wield that power wisely, education must be free, which urges on all the worth of intellectual and moral culture, and the necessity of physical training. The democracy of Christianity is abroad; under its guidance, there is no summit of greatness which the people of the United States may not confidently expect to reach.

PSYCHOLOGICAL INFLUENCES.

In our last article (see p. 80 of the JOURNAL), we considered some remarkable psychological phenomena resulting from the imbibition of certain exciting substances, solid, fluid, or gaseous, into the human system, as illustrated in the history of the ancient oracles. If the reader will accompany us a little farther in this branch of inquiry, we will not only promise him an introduction to some curious facts and laws with which modern magnetists do not seem to be generally familiar, but will engage that our researches shall not be destitute of important practical bearings.

With the use of narcotic medicaments in inducing certain preternatural developments of the faculties, accompanied with extraordinary visions, real or imaginary, the ancient priests and thaumaturgists or wonder-workers seem to have been generally familiar. It was stated in our last article, that the Delphic pythia prepared herself to utter her oracular responses, by drinking of the Castalian fountain, and inhaling the intoxicating vapor which arose from a fissure in the rocks over which the temple of Apollo was built. The prophetess of Colophon, according to Iamblichus, was prepared to utter her vaticinations by drinking from a fountain in a subterranean dwelling, in the waters of which some secret virtues were diffused, and the source of which it was not considered lawful for the common people to know. Before drinking of this water, however, she retired into solitude, and fasted a whole day and night. The prophetic woman of Branchidæ, according to the same writer, unfolded her interior light by dipping her feet and the borders of her garment in water, inhaling, at the same time, a vapor which, by some unexplained method, was made to arise from it. Pausanias favors us with an interesting account of the mysteries of the oracle of Trophœus, into which he was personally initiated. He tells us that the candidate for initiation was first kept for several days in a certain building designed for that purpose, where he was well supplied with animal food from the victims which

were sacrificed. (These meats might have been very easily drugged by the priests without the man's knowledge.) After this, the candidate was brought by the sacrificers to the river Hercyna, where he was anointed with oil, and afterward washed by two boys, whom they called *Mercuries*. He was next made to drink of the water of *Lethe* (or forgetfulness), in order that he might become oblivious of all former objects of his pursuit—and afterward was obliged to drink of the water of *Mnemosyne* (or memory), so that he might remember the objects which might present themselves on his descent into the cave in which the oracles were rendered. He then descended into the cave, prostrated himself upon the ground, and holding in his hands sops mixed with honey, he speedily fell into a trance, and obtained the object of his wishes. Afterward, and while still in a state of unconsciousness, he was questioned by the priests as to what he had seen or heard, and his answers were recorded. (See Pausan. B. ix., chap. xxxix.)

Whether there was really any *spiritual* agency in all this, as there was believed to be, is a question which I do not propose now to discuss; but the reader will readily conceive that subtle soporific ingredients secretly mixed with the various preparations which were used in the way of meats, beverages, unguents, &c., might have played an important part in inducing this abnormal state.

With arts of this kind, most of the ancient priests, magi, and wonder-workers of various countries were doubtless familiar. At first, the priests of each particular divinity, city, or nation, were disposed to keep these arts and mysteries mostly to themselves, not allowing even priests of other orders to participate in the knowledge of them; and they guarded them with a special care from the inquisitions of the common people. In the process of subsequent revolutions, however, these priestly and magian orders were broken up, and the possessors of these arts, migrating to other countries, there frequently imparted their knowledge to common people for money or other considerations. Thus a degenerate order of magicians arose, among which were possessed many of the ancient secrets of producing curious psychological phenomena, which secrets consisted mostly in the application of narcotic substances in some form or other, together with different modes of applying what is now known as animal or human magnetism. These arts, for the most part *secretly* transmitted from generation to generation, thus filtered down through the ages in gradually modifying forms, and gave rise to the various forms of necromancy, and especially to those extraordinary half-illusory and half-real phenomena which became so conspicuous during the sixteenth and seventeenth centuries, under the name of "*witchcraft*." For it should be remarked that the preternatural mental perceptions which, by these occult methods, were developed, were sometimes *illusory*, and sometimes *real*, with often such a mixture between the actual and the vividly imaginary, as to almost defy an attempt at discrimination.

Benvenuto Cellini, in his autobiography, gives a curious account of two psychological exhibitions which he witnessed in the Coliseum at Rome, as given by a priest who was a necromancer. A

thousand grim devils were apparently called up from the "vasty deep," and were seen crowding round the outside of the "magic circle" which had been drawn around the spectators for their protection. These apparitions even answered questions, or *appeared* so to do, though the spectators did not all see and describe them alike—a circumstance seemingly not very favorable to the idea of the reality of the visions.

What germs of reality may have been involved in these singular appearances, it is not our purpose at present to inquire; but a clue to a partial, if not entire, solution of the mystery is afforded in the fact that these devils did not, in either case, begin to appear until after much time had been spent in the burning of "*assafoetida*," several precious perfumes, and some compositions which diffused noisome odors." These perfumes were all, doubtless, of a more or less narcotic nature, or a nature stupefying to the outer senses, and encouraging the development of the inner faculties. They were burned, be it observed, for the *express purpose* of "raising the devils;" and after the vapors had been for a long time inhaled, and their intoxicating powers began to take effect, the spectators, thus rendered nervously susceptible, would naturally see such visions as accorded with their previously excited expectations. On the same principle, persons whose nervous organizations are particularly sensitive, may be made to see any conceivable visions, even without having their susceptibilities increased by such narcotic preparations,—as is now well known to those who are familiar with the phenomena of electro-psychology, so called. These narcotics, however, supply the means of developing the susceptibilities of those who cannot be influenced by the processes now ordinarily employed.

It would appear that the so-called *witches* also would often induce this psychological, and partially, and sometimes perhaps wholly, clairvoyant state, by anointing themselves with a peculiar compound. They would thus throw themselves into a state of bodily slumber so profound, as to be insensible to blows, burns, and prickings with sharp instruments; and after remaining so for several hours, would arouse and relate wonderful stories of what they had seen and heard, some of which would afterwards be verified, and some would prove untrue. They were in the habit, while in this strange state, of meeting in imagination, if not in spiritual reality, in some secluded place, with others of their own craft, and there indulging in various gratifications, and sometimes engaging in the performance of infernal ceremonies. In many instances, they confessed before magistrates that they had, by these ceremonies, caused the death of certain of their enemies, whom they named, though when inquiry was subsequently made, these same persons were found to be living. They were generally under the delusion of supposing themselves *bodily* present at these secret conclaves, though some of them acknowledged that their *spirits* only were there. In whatever respects these assemblages were illusive, I think there is sufficient evidence that there was often a most remarkable magnetic sympathy between those who professed to compose them—a sympathy which enabled them to impress each other when their bodies were separated by long inter-

vening distances. That they were also able to abuse their extraordinary magnetic power sometimes, to the injury of susceptible persons who were not initiated into their mysteries, is, I think, by no means incredible *per se*, to say nothing of the numerous facts and testimonies by which this seems to be proved.

Many of these persons were able to command their extraordinary psychological powers without the aid of any of those potions, unguents, or fumigations, which had such powerful influences upon the nervous system; but these preparations were generally found efficient when their ends could not be accomplished in any other way.

But psychological phenomena, as resulting from the imbibition of material substances, have been more recently, and perhaps more powerfully, exemplified in the experience of Monsieur Cahagnet, of Paris. After that eminent psychologist had vainly tried numerous experiments to produce such a development of the interior faculties as would enable him to solve, to his own satisfaction, the question, What is man? he happened one day to see at an apothecary's, on a card, the words "*Haschich d'Orient*" (an Eastern preparation of hemp). Having read of the powerful narcotic properties of this article, he purchased three grammes of it, which he took in a cup of strong coffee. Of its effects, which did not begin to be felt until several hours afterwards, I condense his own description, as follows:

"I then," says he, "experienced a nervous sensation which seemed to me to drive my eyes out of their sockets. I saw the hearth vanish from my sight to a great distance; it appeared to descend into the street, which I quickly perceived to be full of public vehicles and the passengers who traversed it. . . . Adèle was in front of me. . . . So great a sympathy was then established between us two, that I was obliged to execute all the movements that she executed; my chin appeared to me to make only one with hers—I laughed with her laugh, I spoke with her speech. What surprised me greatly was to see myself in a vast garden, and to hear myself spoken to outside of its walls. Adèle addressed some questions to me, and in order to reply to them, I found myself obliged to open the door. . . . What amused me extremely, and subsequently attracted my attention and reflection, was, that I thus found myself all that I looked at; and what seemed not less extraordinary, when I viewed a fagot of wood, I felt myself transformed into all the pieces that composed it. I saw outwardly the bark, and internally the veins and juices. . . . I had the consciousness of my entire individuality in their very narrowest pores. If my observation of details ceased, I found myself the entire object I gazed at."

The author states that he then re-entered his material body, from which his spirit had previously appeared detached. The return was attended by a powerful shock which caused the most intense pain. "The most beautiful spectacle that man has ever seen," says he, "was the reward of my sufferings—a vast panorama of all that I had seen, thought or known, in the course of my life, was represented in the most brilliant colors, in the form of transparent pictures, illuminated from behind by an incomparable light. . . . This state is so different from the material state, that it is wholly impossible, while subjected to its influence,

to appreciate the time that slips away, and the space that exists between the succession and continuance of these images. . . . I found myself in the spots I desired to visit, without ceasing to observe that I perceived them in myself—that they were my domain. I had got the solution I had been in search of; I understood what man was—I was a universe in miniature; and I appreciated how it was that a clairvoyant could be in Egypt or China without journeying thither," &c.

Mons. Cahagnet subsequently tried the effects of Haschich, with like results, upon a number of his friends. The English translation of his book, in which these phenomena are described, bears the title of "THE SANCTUARY OF SPIRITUALISM." The intelligent account which the author gives of his own experience, from which the above is extracted, cannot but be regarded as throwing important light upon the nature of the human soul, and its relations to outer objects. But I would advise the reader to be satisfied with the mere description of these phenomena, unless they can be reproduced in himself without a resort to these narcotic stimulants, which must necessarily be injurious.

The drug which Cahagnet employed in these experiments seems to have had a very general action upon the faculties. That other articles act more specifically upon particular passions, the following examples will show: In the medical department of the French "*Encyclopédie Méthodique, Art. Jusquiane (Henbane)*," is an account of a man and his wife, who, apparently without any sufficient cause, would invariably become violently enraged at each other after working together for a while in a particular room, although in all other places they agreed very well. They at length, in their simplicity, concluded that the room was bewitched; but subsequent careful search discovered a package of *henbane* near a heated stove, which being removed, they afterwards agreed in that room as well as in any other. This leaves no doubt that their organs of combativeness were thus singularly stimulated by inhaling the emanations of that deleterious substance, which the presence of heat rendered more active.

I have myself known a little girl of naturally mild disposition, to be transformed into a very fiend, by a few homœopathic doses of belladonna; and am prepared, by these facts, to believe in much that has been said about the effects of *philters*, or potions causing love or hatred. Indeed, it is more than probable that each and every substance in the exterior world corresponds to, and when imbibed into the human system, acts specifically upon some one or more of the mental faculties or powers of physical life, and that outer things, so far as their nature is properly known, may thus be employed to regulate and harmonize the realm within, or to disorganize it, and destroy its harmony. Of this conclusion, many additional proofs might be adduced; but we conclude for the present, by simply suggesting the practical importance of a farther study of these relations between outer substances and inner faculties. The knowledge of these things will doubtless suggest a scientific system of regimen and other physiological and psychological adaptations which will contribute to the unfolding of the highest possible degree of health, harmony and happiness.

W. F.

PHYSICAL EDUCATION.

BY DR. W. M. STEPHENS.

PHYSICAL education is the education of the body. Moral education is the education of the sentiments and feelings. The physical body is the basis of the moral and intellectual man; for moral and intellectual qualities are manifested through a physical organ which partakes of the qualities of the whole body. Is the body feeble, so is the brain. Has disease fixed upon any part, the brain sympathizes with that part, and makes known to the consciousness of the individual some idea of the nature of the disease. The power of mental endurance can be told by the condition of the muscular system. All mind and feeling being manifested through a material organ, and being strong or weak, clear or dull, according to the condition of that organ, it becomes evident that the body is the basis of the man. It follows from this, then, that the first effort in the education of human beings should be directed towards the production of a well-developed, healthy body.

From some cause or other, the education of the body has been almost entirely overlooked in the previous ages of the world. The mode of life pursued by our ancestors developed the physical man, and the natural instincts of human nature, in a rude state of society, led them to the chase, the athletic sport, and out-door pursuits. As society progressed, other influences were brought to bear to keep them in ignorance of the value of physical education. A scholastic philosophy taught that mind, in its manifestation, was independent of the body; that the mind being the immortal soul, could not have a material basis. The body was considered the source of impure thoughts and emotions, and the best treatment that it deserved was to be made to do penance. This, or a similar philosophy, combined with a total ignorance of the true relation of mind and body, has tended to produce that almost universal neglect of physical education which we see manifested at the present day in families, schools and colleges.

How great this neglect has been can better be told than how great it now is. The extent of an evil can be best seen when it has fully matured its fruits. To the neglect of the body our graveyards can testify by the thousands. From it the young, the beautiful, and the gifted come up to speak in a warning voice. They were the pride of their friends; took honors and prizes at school; bid fair for usefulness in life, but were cut off in its meridian, because of the ignorance of their instructors in causing them to violate God's established laws. We are then told of the uncertainty of human life, and the mystery of God's providence.

With all deference to such teachers, we hold that human life is not so uncertain, and that God's providence is not so mysterious. The existence and enjoyment of life is dependent upon physical laws, which, when understood and obeyed, life becomes a matter of absolute certainty to a good old age, and the providence of God becomes known.

That the neglect of physical education is yet very great, we have much reason to believe. In very few of our schools in the land is any attention given to air, exercise, food, clothing, sleep,

position in study, and other voluntary habits. In some schools a little physiology is taught, which little, however, is not practised. Anatomy, physiology, and the physical sciences are yet, as a general thing, almost entirely neglected in school education. At the domestic fireside the value of health and its conditions are not impressed upon the youthful mind. Violation of physical law is not taught as a sin, differing in degree according to the law violated, but still as much of a sin as the violation of any other law which God has revealed. The school, the family fireside, and the church pulpit, almost entirely neglect this subject. In this condition of things, we feel called upon to offer a few thoughts upon the blessing of health, and the means by which it is maintained, *i.e.*, physical education, in hopes that by their perusal some mind may be awakened to the vast importance of the subject.

The character of an individual is only in part determined by the size of the brain and its developments. By them can be told the individual's particular character for honesty, benevolence, veneration, etc.; but the activity of these organs, their power of endurance, the general strength of the intellect, and the vividness of the imagination can only be predicated upon the state of health and constitution of the individual. In a feeble, sickly body, the intellect of Webster becomes like a huge ship in the midst of the ocean, without sail or ballast. In feebleness, this giant mind becomes dull and heavy, it moves slowly, the memory fails, the imagination dies, and genius wanders to some more genial spot. Each disease makes its particular impression upon the mind. The aching tooth will rack it with pain, and the dyspeptic stomach fill it with gloom, doubt and indecision. Every disease of the body produces its peculiar sensation in the brain, manifested in all degrees of weakness, from a simple forgetfulness to idiocy, and from the sharp, darting pain to the delirium of the raving maniac.

In a healthy body the mind is clear, calm, and vigorous; it judges calmly; it decides maturely. There is in it a feeling of strength and elasticity. The more vigorous the tone of health, the more vivid the thoughts, the stronger the mind, and the greater its power of endurance. It feels none of the pangs of disease. The performance of each function gives nothing but the most exquisite pleasure. Everything is presented to the mind through the glow of a vivid imagination, which causes the individual to rejoice in the goodness of that Creator who has crowned existence with such richness, happiness and pleasure.

Health is more than genius. Genius is but the glare which a sickly body and a morbid temperament cast over the ruins of a mighty intellect. Health is the steady blaze of the unclouded sun which blesses and vitalizes all upon whom it shines. Genius generally exists in a body fevered by the use of stimulants, as opium, brandy, tea, coffee, pork, spices, etc. Health, avoiding all these, rejoices in a calm and even tenor of thought, not elevated to ecstasies at one moment, or depressed to despair at another; not ruffled by trifles, not easily thrown off its guard. Health is more than genius—it is wisdom in thought, and power in action.

Health is the best inheritance. It is an estate

for life which always yields a rich harvest to its possessor. No parent can leave a better portion to his children, and no parent does what duty demands when he neglects any means within his power, of transmitting to his offspring a healthy and vigorous constitution. All other wealth diminishes in value in comparison with health—for with this all other can be acquired, and without it no other can be enjoyed.

Health is the best of accomplishments. Better a "rosy cheek" and a "laughing eye" than the genius of an Orpheus in music, and of a Raphael in painting. A sickly person can be beautiful to no one of a healthy taste. If such a person is beautiful, it is only as the fever of disease imitates the glow of health. Sound, vigorous health must be the basis for excellence in every department of art. The eminent men of the day owe their position as much to the hardening discipline of their early life as to any other cause.

Health is temperance. Whatever the excess of which the intemperate man is guilty, his physical frame must suffer in consequence. If he has taken alcohol, that arch destroyer of the human family, he cannot be in health until the human system has disposed of every particle of the poison. But there are other modes of intemperance which also reflect their consequences upon the system, and strike at the seat of life. Those persons who resort to the use of stimulants are not the strong and healthy. They have happiness in the vigor of their health, the activity of their spirits, and the calm buoyancy of their minds. It is the sick who carry within them the craving desire for stimulants; their feeble nerves are calling for energy which has been exhausted in some manner, and the unhappy mind, in seeking oblivion from its cares and woes and misery, plunges into the oblivion caused by alcohol.

Health is genius, beauty, power, wealth, and temperance. Not that it is always associated with these qualities, but these qualities can exist only in an imperfect degree without it. It makes a large proportion of all that is appreciated and valued in human life and in human character.

How far it is a protection from crime, and a guarantee of a virtuous life, it would be difficult to tell, but we are inclined to the opinion, that all absolute criminality is either the immediate or remote result of disease. It is immediate in inflaming the brain and depriving the individual of self-control, by destroying the balance of the organs of the mind. Its remote influence is seen in the production of brains which are so defective as to want, in a greater or less degree, the moral sentiments. Some crimes we know are always more liable to be committed by the weak and the oppressed. In persons of defective brain, a state of want, combined with feebleness, often renders them unable to resist the temptation to lie, to forge, and to steal.

Again, all sickness is but the *evidence* of violated physical law by the individual or by his ancestors. And what is crime but the violation of those more important relations which the individual sustains to society and to government? All laws of being are God's laws, and he has appointed his penalty for their violation. Society has only made a classification of them by calling them physical, moral, and civil. The violation of either kind produces

disorder, derangement, disease. In one case the derangement is more manifest in the individual, in the other in society.

It is true that the *gist* of an offence against civil law consists in a wilful and premeditated disobedience, but it is also a maxim of the law that "*legis ignorantia non excusat*." Is it not as reasonable to presume a knowledge of God's physical law, as it is of his civil law?

In the foregoing we have endeavored to show how the welfare of the individual and society is connected with that physical education which will secure general health by an obedience to physical law. Before we can have intelligent and conscientious obedience the law must be known. Having thus fairly opened this subject, we hope to resume it on a future occasion. [Forest City, N. Y.]

PHRENOLOGY AND MATRIMONY.

THE following test of Phrenology, and its value in forming the most important relation in life, requires a brief explanation. A few months since, a stranger wrote to Mr. L. N. Fowler, from a distance, requesting a written opinion of a person from the sizes of the organs, as marked by some other phrenologist, which the writer inclosed. He made no statement, except that the person was a female; and the opinion was written by inference from the figures indicating the size of the phrenological organs. It was as follows:

"If the size of the organs be correctly given, the following must be the character of the person:

"She has very strong passions and impulses, without restraining power or refinement of feeling. She has strong sexual and social impulses, is somewhat fond of children, but more fond of company—will seek male, rather than female company, and prefer home to going abroad. She is exceedingly combative, irritable and contrary, and when excited, quite passionate. She can be very energetic and forcible; is acquisitive, and liable to be selfish, except towards those whom she loves. She is open-hearted, and likely to be indiscrete in expressing her feelings, yet is somewhat watchful, evasive and suspicious, and cannot endure to be found fault with. She is dictatorial, and will not submit to dictation; is liable to be very stubborn and unyielding, especially if opposed. Her moral faculties are full, and if circumstances are favorable to their exercise, may have a modifying influence, though they do not control the conduct. At times she may be quite respectful and obedient, but not uniformly so. She does not really lack kindness, but would exhibit more love than sympathy, and at times is liable to show more temper and stubbornness than either. She is almost destitute of skill and ingenuity—could not learn a complicated trade—has but an average degree of taste and refinement of feeling, lacks the power to appreciate the sublime, cannot take into the mind an enlarged or sublime idea, and is quite defective in the power to copy, imitate or mimic; but laughs heartily; is fond of physical sports and that kind of fun that excites the feelings. Observation is rather full, but is not very expert in committing to memory, in remem-

bering countenances, or in judging of proportions. She lacks the power to balance and keep the centre of gravity, is liable to stumble, is a poor judge of colors—but neat, fond of order, and capable of keeping things in their place; is very poor in figures, and could not succeed in mathematics. She has a fair memory of events and of places, and can remember ages and time when, and appointments. Musical talent is wanting—has fair powers of conversation, but not copious; is lacking in the ability to think, understand, comprehend, compare or appreciate, or appropriate thoughts and principles. She lacks sagacity and intuition, and is not particularly agreeable and pliable.”

This written character was sent to the person requesting it. The following is his reply:

February 11, 1853.

MR. L. N. FOWLER,

DEAR SIR:—I have received your description of the character indicated by the chart I sent you. I must say it is correct, almost to the very letter. I could not have described it half so correctly myself!

I acknowledge *with much regret*, and some shame, that the person described is a woman (then a widow,) to whom I was married last May, after high recommendations from respectable men, whose acquaintance, like mine, proved to have been partial. My family being in rather straitened circumstances, (owing to the death of my wife,) advised a rather hasty marriage. You see the result, for she is all that you have said. Nothing pleases her more than a minute at a time. She is always suspicious (jealous), and lives upon the faults of others. She is so restless that she has been noted for jumping out of her bed in her sleep, complaining of something wrong; and so contrary, that she would go up Niagara Falls backwards!! I have often heard her wish her children dead, (how must I and mine fare?) yet she thinks very much of them. She always justifies herself, and condemns everybody else. She cannot construct anything—cannot even knit a mitten, and will not be shown, advised or instructed.

Now, dear sir, what shall I do with such a piece of furniture? Oh, that I had sent the chart to you in season! Oh, Mr. F., publish this circumstance as a warning to others. But what shall I do with this loving bird? (for she is exceedingly loving sometimes,) what shall I do with her?

My friends say that they will believe no more in my Phrenology, because I have been deceived with it all [no fault of Phrenology evidently], but I want this printed in your excellent JOURNAL, as a warning.

Respectfully yours,

A SUBSCRIBER.

Work is the order of this day. The slow penny is surer than the quick dollar. The slow trotter will out-travel the fleet racer. Genius darts, flutters, and tires; but perseverance wears and wins. The all-day horse wins the race. The afternoon man wears off the laurels. The last blow finishes the nail.—*Hopes and Helps.*

HUMAN NATURE.

For several years phrenologists have recognized an organ for the manifestation of the intuitive perception of character, and they have given it the name of “Human Nature,” or the power to judge of character at sight. Old Hays, as he was called, the late high constable of New York, was widely known for his ability to detect, at sight, every rogue that came under his eye, regardless of his fine or plain appearance, and he had a large development of this organ, which is situated in the middle line of the forehead between Comparison and Benevolence. The action of the faculty is beautifully illustrated in the following lines, yet their author could not fathom the reason of our preferences and aversions:

LIKING AND DISLIKING.

Ye who know the reason, tell me
How it is that instinct still
Prompts the heart to like—or like not—
At its own capricious will?
Tell me by what hidden magic
Our impressions first are led
Into liking—or disliking—
Oft before a word is said?
Why should smiles sometimes repel us?
Bright eyes turn our feelings cold?
What is that which comes to tell us
All that glitters is not gold?
Oh—no feature, plain or striking,
But a power we cannot shun,
Prompts our liking or disliking,
Ere acquaintance hath begun.
Is it instinct—or some spirit
Which protects us—and controls
Every impulse we inherit
By some sympathy of souls?
Is it instinct?—Is it nature?
Or some freak or fault of chance,
Which our liking—or disliking—
Limits to a single glance?
Like presentiment of danger,
Though the sky no shadow flings;
Or, that inner sense, still stranger,
Of unseen—unuttered things?
Is it—oh, can no one tell me—
No one show sufficient cause
Why our liking—or disliking—
Have their own distinctive laws?

The power to understand character is the secret of the matter. We like, instantly, those for whom we have an affinity, and dislike those for whom we have little or none, and that too without being able to render a reason for our preferences and aversions. Persons who are very unlike, often mutually conceive for each other very strong attachment. The world wonders, and they, reasoning on the subject, are equally puzzled to account for it. Extremes of mind or of body often recognize, respectively, their fellow in the opposite extreme, and in their union realize a medium as in chemical affinities. Thus, physically, the tall and short, the light and dark—and, mentally, the brave and cautious, the talkative and taciturn, the ideal and practical unite in lasting and valuable attachments. The parties are suited, but the world calls their union ridiculous.

The course pursued by about half of the world, might be well described by this “see-saw,” *get sick and take drugs, get sick and take drugs.—Hopes and Helps.*

A SIN TO BE SICK.—We are ashamed of our sins, and try to hide them from the world. When we deceive, lie, cheat, or steal, we seek to conceal our wickedness from the eye of our fellows. We are ashamed of it. We ought to be just as much ashamed of our diseases, of our corruptions of body; for they are both transgressions of the laws of God, which we are under the highest moral obligations to obey. Our consciences should rebuke us just as severely for being sick, as for being wicked; for both unfit us alike for the performance of our duties to God and man.—*Hopes and Helps.*

FRUITS OF GOOD COMPANY.—It is an authentic anecdote of the late Dr. Nathaniel Bowdich, that when, at the age of twenty-one years, he sailed on an East India voyage, he took pains to instruct the crew of the ship in the art of navigation. Every sailor on board during that voyage, became afterwards a captain of a ship. Such are the natural consequences of associating with a man whose mind is intent upon useful knowledge, and whose actions are born of benevolence.

USEFUL PURSUIT.—Every youth should be educated for a particular purpose and in a particular manner, which should be determined by his natural capacities and the object he has in life.

Events of the Month.

DOMESTIC.

POLITICAL.—The Extra Session of the U. S. Senate, which has been chiefly devoted to acting on the nominations by the President, adjourned on the 11th ult. Hon. James Buchanan, of Pennsylvania, has received the appointment of Minister to the Court of St. James. Hon. Pierre Soule, of Louisiana, has resigned his seat in the Senate, having accepted the office of Minister to Spain. With the exception of the appointments to office, the political events of the past month are almost entirely devoid of interest.

THE wife of ex-President Fillmore died at Washington, on the 30th of March, of an affection of the lungs. The Senate adjourned immediately, as a mark of respect for her memory, and the public offices were closed. President Pierce addressed a touching letter of condolence to Mr. Fillmore. The remains of Mrs. Fillmore were conveyed to Buffalo for interment. Mrs. Fillmore was the daughter of Rev. Lemuel Powers, of Aurora, Cayuga county, in this State, where she was married to Mr. Fillmore, then a young lawyer, just beginning the practice of his profession, in 1826.

THE CABINET.—Marcy and Guthrie are well advanced in years, having been born near the close of the last century; Cushing is fifty-two; Davis must be near fifty; McClelland is forty-five; Dobbin and Campbell are about forty. Sectionally, the slave States are represented by three, and the free States by four members, the President also being from the North.

CONSIDERABLE excitement has been produced by the proceedings of the U. S. Sloop of War Cyane, at San Juan de Nicaragua, in connection with a dispute between the authorities of that city and the Nicaragua Transit Company. The following version of the affair is given, as from a reliable source:

“In the month of February the municipal council of San Juan, in consequence of some dispute with the Nicaragua Transit Company, passed an order for the demolition of the depot and buildings of the company, situated on Punta Arenas, opposite the city. This order was partially carried into effect on the 21st of February. Meanwhile, on the 10th of March, the U. S. sloop-of-war Cyane, Captain George N. Hollins, commanding, arrived at San Juan, under orders to cruise in that vicinity. Immediately, Captain Hollins was

gerved with a protest from the agent of the Transit Company against the order of the council of San Juan, and with a request to protect its property from further depredation. Accordingly, he dispatched Lieutenant Green with a remonstrance to the council against any additional outrage on the property of the Transit Company; but the council replied that they would complete the destruction of the buildings at eleven o'clock on the next day, 11th of March. Captain Hollins then made a protest in person to the council against their threats, but with no better result. Learning that the people of Nicaragua were proceeding to the destruction of the buildings of the company, he dispatched a detachment of marines for their protection. Being forbidden by the guard to disturb the buildings, the Nicaraguans desisted from their purpose and dispersed. In consequence of their repulse, the council of San Juan abdicated their functions. Captain Hollins deemed it necessary to continue the protection of the company's property; and on the application of an American citizen, who had suffered some outrages from the Nicaraguans, he issued a proclamation, warning them in no manner to molest the persons or property of foreigners resident in San Juan."

UJHAZY.—A letter from the Hungarians of New-Buda contradicts the report of their intended removal to Texas. Ujhazy alone, having sold his land to a German Emigrant Society, leaves in the spring, with his family, for San Antonio, in the neighborhood of which place he has purchased some hundreds of acres of land. The Hungarians have elected Joseph Majthenyi, formerly member and Secretary in the Upper House of Hungary, their Chairman, in place of Ujhazy.

TERRIBLE STEAMBOAT ACCIDENT.—THIRTY-SIX LIVES LOST.—A terrible steamboat disaster occurred in Galveston Bay on the night of 23rd March. The steamers Neptune and Farmer were racing from Houston to Galveston, when the latter exploded, killing the captain, clerk, and second engineer. Thirteen of the crew, and about twenty passengers, were also either killed or missing, and twenty passengers, mostly ladies, were saved.

The sculptor Launitz has completed the block of marble designed for contribution by the city of New York to the Washington Monument in Washington. This block of marble was quarried at Lee, in the State of Massachusetts. It is eight feet in width, and four feet six inches in height, and weighs about four tons. It bears the arms of the city of New York, in *alto relievo*, surrounded by a wreath of mingled oak and laurel leaves, and surmounted by a large eagle standing on a globe. The border represents bundles of rods encircled by a band, denoting that "in union there is strength." The inscription consists simply of the words, "Corporation of the City of New York," in raised letters. The total cost of the marble and workmanship is said to be about \$2,500.

THE Astronomer, Dr. B. A. Gould, Jr., now connected with the United States Coast Survey, is engaged in a series of highly important experiments, having for their object the determination of the velocity of the electric current over the telegraph wires. For this purpose a circuit is formed of immense length, extending from this city to Petersburg, Va., and back, several times, so as to form an unbroken line of two or three thousand miles in length. Few can appreciate the difficulties to be overcome, and the delicate manipulations required in an experiment of this magnitude, having for its object the determination of a velocity of some fifteen or sixteen thousand miles in a second of time. Dr. Gould had already been engaged in a series of experiments of this nature in connection with the late lamented S. C. Walker, and the results now to be obtained will be looked for with great interest throughout the scientific world.

CHINESE INDUSTRY.—There is a building in San Francisco, of 100 feet front, 80 feet deep, and four stories high, all of solid granite, which was put up in Canton, block by block, by Chinese workmen; and the blocks being all numbered, the building was taken down, conveyed to California, and re-erected in San Francisco by the same hands.

Mr. John B. Graham, whose name is intimately associated with various philanthropic institutions, was found dead in bed, at his residence in Brooklyn. His decease, it is surmised, was caused by apoplexy, having retired the night previous in his usual good health. In conjunction with his brother, the late Augustus Graham, the deceased projected

and contributed towards the erection of the Brooklyn Institute, the home for aged and indigent females, and the Brooklyn City Hospital, all of which he also endowed with the means to put them into successful operation. Mr. Graham was a native of Scotland, and emigrated to this country a number of years since, when quite a young man.

ABNER CURTIS, a great shoe manufacturer at East Abington, Mass., proposes to some twenty or thirty young men in his employ, that if they will, by prudence and economy, respectively save one hundred dollars the current year, and commit matrimony before the first day of January next, he will make them each a New Year's present of a house lot, and one hundred dollars in cash, to aid them in the erection of a cottage upon the same.

THE concert of Miss Greenfield, the "Black Swan," at Metropolitan Hall, drew a large audience. She was most enthusiastically received. Many present were evidently taken by surprise, and seemed unable to repress expressions of admiration.

A VIRGINIA CORN-FIELD.—There is a corn-field on the Roanoke river, at the place where it is crossed by the Weldon and Portsmouth railroad, which is ten miles long, and as wide as the low grounds of the river are broad. The little patch of corn is worked by a man named Pollock, who owns two thousand slaves to work it.

ATMOSPHERIC TELEGRAPH.—Mr. I. S. Richardson, of Boston, has invented a machine for the transportation of letters, packages, &c., through a lead tube, one inch in diameter, and twenty feet long. The letter or package to be conveyed is folded and placed in a bag attached to a plunger, and is propelled by pressure of air. An Atmospheric Telegraph Company has already been formed, and a line is to be erected between Boston and New York, having stations at Worcester, Springfield, &c. Mr. Richardson is very confident that by means of the tube letters can be conveyed to New York in less than fifteen minutes! or as speedily as business is done now by telegraph.

THE King of Sweden has ordered that the Swedish Navy co-operate with Lieut. Maury, of the United States Navy, by making observations for his wind and current charts. These observations are to be kept in the form of the "Abstract Log," prescribed by Lieut. Maury. These to be sent to the Academy of Sciences at Stockholm, and after having been discussed by that body, the results are to be communicated to the Superintendent of the National Observatory at Wasington.

THE CLERGY AND SPIRIT RAPPINGS.—Rev. Charles Beecher, of Newark, was some time since designated by the Brooklyn Association of Congregational Ministers to investigate and report upon the phenomena of our day, currently characterized as "Spiritualism," and sometimes as "Spirit Rappings." Mr. Beecher accordingly devoted many weeks to the requisite investigation, and has summed up his observations and reasonings thereon in a Report, which (by reason of the author's recent departure for Europe) was read in his behalf by his brother, Rev. Thomas K. Beecher, of Williamsburg, at a meeting of the Association.

Mr. Beecher supposes that these "Rappings" are not the product of mere juggle, or intentional imposture, nor of some hitherto latent action of Electricity, Magnetism, or any other natural and physical force; but that they are caused by the spirits of the departed, not by the spirits of the blessed. They are essentially one with the *demonic* possession whereof the Gospels often speak—that is, by the control and use of the bodily organs of living human beings by disembodied human spirits, incorrectly termed "devils" in our English version of the Scriptures. The fact of the evil character of these modern spirits is demonstrated by their general denial of the inspiration of the Bible, of the great fundamentals of Evangelical Christianity, their disinclination toward vital piety, &c., &c. We have in the Bible an infallible test of spiritual pretensions, and whatever contradicts any portion of that Book, or denies the authority and obedience due to the revealed Word of God, is thereby proved false and diabolic.

How far this clerical hypothesis can be sustained, must be left to the good sense of our readers.

Rev. Dr. Wayland, President of Brown University, has been examining the table-tipping experiments, usually attri-

buted to electricity of spirits. He decides that it is not electricity, but thinks that it is governed by some heretofore undiscovered law of nature.

FOREIGN.

FROM MEXICO.—General Santa Anna has been recalled from his banishment by a large majority of the several states of the Mexican republic, to put himself at the head of the nation, and rescue their politics from inextricable confusion. Perhaps he will follow the example of Souloque and Bonaparte, and get himself proclaimed Emperor. The General arrived at Havana, March 28th, with his wife and daughter, and a large suite of Mexican officers. One of the journals of that city makes the following remark to show that he has profited by experience, and is now fully prepared to govern the country:

"The question of race, in all its magnitude, rules in the mind of the future government, and may suggest the necessity of a system analogous to the disposition of our ideas for the purpose of re-organizing the country. A little firmness, in which we have confidence, and the frank operation of those who desire the salvation of their country, offer the only and by no means desperate medium of successfully passing through the terrible crisis which threatens Mexico."

THE advices from Paris state that Louis Napoleon had succeeded in obtaining the consent of the Pope to visit Paris in May next, to perform the Imperial Coronation, Austria and Russia having relaxed their opposition. A Republican demonstration, such as has never been seen since the *coup d'etat*, took place in Paris, on the 13th of March, when nearly 20,000 men assembled and marched in procession as a cortege of the funeral of Madame Raspail, wife of the celebrated State prisoner of that name. A detachment of cavalry and an immense force of Sergens de Ville prevented any speeches over the grave. The proceedings were conducted with perfect quietness. The immense line of men, five deep, marched with uncovered heads, and in solemn silence, past the Column of Liberty, on the Place de la Bastille. This demonstration shows the great influence still exercised by Raspail, as a Republican leader.

TEN or a dozen rooms in the Prince of Wales's Tower of Windsor Castle were destroyed by fire on the night of the 19th of March. Cause of the accident supposed to be the overheating of a few. The rooms burned were occupied as private apartments by the Royal family.

SIR John Franklin has now been absent nearly eight years, since which time fifteen expeditions have been engaged in search of him, at an expense of four million dollars.

THE plate in the cabin of the steamer "Victoria," wrecked near Howth, on the coast of Ireland, has been recovered by a diver; but the man protests that nothing in the world would induce him to go down a second time, as the scene in the cabin was the most horrible he ever witnessed. He thought he had entered a wax-work exhibition, the corpses never having removed from their positions since the vessel went down. There were some eighteen or twenty persons in the cabin, one and all of whom seemed to be holding conversation with each other; and the general appearance of the whole scene was so life-like, that he was almost inclined to believe some were yet living.

THE CALORIC ENGINE IN FRANCE.—M. Leon Foucault, the discoverer of the apparatus which exhibits the motion of the earth, has published a long article upon Ericsson's Hot Air Engine, in which he recognizes as fully possible, the superiority over steam, which Capt. Ericsson and his friends claim for the new motor. The great feature of the invention he considers to be the Regenerator, and says that though the machine may not at once become the rival of steam in point of power and speed, there will still be nothing to deduct from the admiration he expresses for the beauty of this conception, and for the genius of the celebrated Swedish engineer.

SOME French savans have resolved to assemble in Paris a congress of philologists, from the different countries of Europe, to discuss questions relative to different languages, and to prepare the way for establishing, if possible, a universal alphabet, as the first step towards the creation of a

universal language. The presence of foreign linguists is requested.

A COMPLETE, minute and exact map of France is about to be terminated, after thirty-five years' incessant labor, and at an expense of nearly £400,000. It has been executed by the officers of the staff and engineers. It is the grandest work of the kind ever undertaken in any country of the world.

THE French courts do not allow milkmen to sell water for milk. A farmer of Corbeil, who had been sending milk to Paris, or what pretended to be milk, when one-third of it was water, was recently fined a hundred francs, and sentenced to a month's imprisonment.

HOW HAYNAU DIED.—General Haynau's death was quite unexpected. On Saturday the 12th March, he joined the circle of Generals who had assembled to congratulate the Emperor at the Bellaria, and attracted the particular notice of his Majesty, who addressed him on passing with "A greeting to you, General!" (*Gruss sie, Herr General.*) On Sunday he was at the Mercantile Union, as usual. At midnight he returned to Munsch's Hotel, where he was lodging, and soon retired to rest. At half-past one he summoned his valet, and directed him to fetch him a glass of water, as he felt unwell. When the man returned, he found his master gasping for breath; in short, in the agonies of death. Medical assistance was immediately called in, and an attempt to take blood from the General's arm was made, but in vain. General Haynau had ceased to be. It is stated that the visit to Vienna, which was destined to be his last, was undertaken with the purpose of offering again his active energies in the hanging and shooting service of his sovereign.

FROM PESTH, March 1, it was stated that Noszlopy, chief of guerrillas, and three of his accomplices, one of whom was tutor to Kossuth's children, were to be executed on the 3d. Accounts of the 5th say that the execution took place at Pesth on the day specified, the victims being Charles Juhbal, executor to Kossuth's family, Charles Andrasffy von Devenyufala, Caspar Noszlopy, and Samuel Sarkozy. Andrasffy was shot in the Neugebaude, and the other three hanged at the usual place of execution before the Uloer gate. A great crowd attended. Sarkozy suffered first, then Juhbal. Noszlopy, the last, says the *Presse*, was the only one who showed no repentance.

DESTRUCTIVE AVALANCHE IN THE PYRENEES.—An enormous avalanche of snow fell a few weeks ago from one of the high mountains at Rebol, department of the Ariège. It swept away crops, trees, and detached houses, and completely buried the hamlet, with all its population. Four hundred men from the adjacent villages assembled, and after a great deal of labor succeeded in rescuing twelve persons; they were all sadly bruised and partly frozen, but it is hoped they will recover. Nine dead bodies, three of them children, were dug out of the ruins, as were also a number of horses and oxen. The amount of loss was very great. A letter from Bareges, of the 10th, states that two avalanches had fallen from the mountains of Midau (Hautes-Pyrenees) in the preceding week, and crushed a number of houses. It is believed that twelve houses at least have been destroyed.

AUSTRALIAN GOLD.—The total number of ounces of gold brought into Melbourne during the last eleven months of 1862, was 2,081,676, worth £8,300,000 sterling. In addition, about £1,000,000 have been sent to the adjoining colony of South Australia, and an equal sum has probably been retained in the pockets of the miners, while the large quantities brought down to the city by private individuals returning home must also be added. The total production for the year cannot have been much less than £15,000,000 or £16,000,000 sterling, or about \$80,000,000.

NEW RAIL ROADS.—The Auburn Advertiser says that the present year will be marked by the construction of the Lake Ontario, Auburn and New York Railroad—a Railroad commencing at Fair Haven, on Lake Ontario, and extending southward through the city of Auburn, and uniting with another road which extends to Owego, and with an extension to be made from Owego via Scranton, to the Delaware Water Gap, and there uniting with one fork to New York City, and with another to Philadelphia. Distance to New York 293 miles, to Philadelphia 287. This will afford the shortest route from the great metropolis to Lake Ontario and the Canadas.

Miscellany.

HOW TO GET TO NEW YORK.

FOR the benefit of such of our readers as may have occasion to come to our Metropolis from various parts of the country, we give the following table of Routes, Distances and Fares. In regard to local railway, steamboat and stage-coach lines, distant from the city, our readers can inform themselves more easily than we can procure the information. We can only give the great routes from a few principal points, East, West, North and South.

- I. FROM PORTLAND (MAINE). 1. Boston and Maine Railroad. To Dover, 43 miles, \$1.53; to Lawrence (Mass.), 88 miles, \$2.13; to Boston, 114 miles, \$2.13.
2. Boston and Worcester Railroad. To Worcester, 45 miles, \$1.15.
3. Western Railroad. To Springfield, 54 miles, \$1.50.
4. New Haven, Hartford, and Springfield Railroad. To Hartford, 26 miles, \$0.75; to New Haven, 62 miles, \$1.75.
5. New York and New Haven Railroad. To Bridgeport, 18 miles, \$0.50; to Norwalk, 32 miles, \$0.90; to New York, 76 miles, \$1.50.

FROM BOSTON. If you choose, you may come to New York very pleasantly by way of Long Island Sound.

1. Fall River Railroad. To Fall River, 54 miles, \$1.35.
2. New York, Newport and Boston Steamer Line. Steamers Bay State or Empire State to New York. The fare through, from Boston to New York, is \$4.50.
- II. FROM CONCORD (N. H.) 1. Concord Railroad. To Nashua, 35 miles, \$0.90.
2. Nashua and Lowell Railroad. To Lowell, 15 miles, \$0.40.
3. Boston and Lowell Railroad. To Boston, 26 miles, \$0.65. [From Boston as before (I.).]

- III. FROM MONTREAL (CANADA). 1. Champlain and St. Lawrence Railroad. To Rouse's Point, 47 miles, \$1.50.
2. Vermont Central Railroad. To Burlington, (Vt.), 43 miles, \$1.15.
3. Rutland Railroad. To Rutland, 67 miles, \$2.00.
4. Western Vermont Railroad. To Troy, 83 miles, \$2.55.
5. Hudson River Railroad. To East Albany, 6 miles; to Hudson, 34 miles, \$0.60; to Poughkeepsie, 75 miles, \$1.10; to New York, 150 miles, \$1.56.

Passengers can leave Montreal in the morning, and reach this city on the evening of the same day.

- IV. FROM OSWEGO. 1. Oswego and Syracuse Railroad. To Syracuse, 35 miles, \$1.00.
2. Syracuse and Utica Railroad. To Utica, 53 miles, \$1.06.
3. Utica and Schenectady Railroad. To Schenectady, 78 miles, \$1.56.
4. Albany and Schenectady Railroad. To Albany, 17 miles, \$0.50. [From Albany as before (III.).]
- V. FROM ROCHESTER. Rochester and Syracuse Railroad. To Syracuse, 104 miles, \$2.60. [From Syracuse as before (IV.).]

- VI. FROM BUFFALO. 1. Buffalo and N. Y. City Railroad. To Attica, 32 miles, \$0.65; to Portage, 62 miles, \$1.25; to Hornellsville, 92 miles, \$1.80.
2. Erie Railroad. To New York, 342 miles, \$6.50. "Through tickets" from Buffalo to New York are only \$7.80.

- VII. FROM PITTSBURG. 1. Philadelphia and Pennsylvania Railroad Route. To Harrisburg, 119 miles, \$5.40; to Lewistown, 195 miles, \$7.70; to Harrisburg, 256 miles, \$9.00; to Philadelphia, 363 miles, \$11.00.
2. New York and Philadelphia Railroad Line. To Trenton, 29 miles, \$0.75; to Princeton, 39 miles, \$1.00; to New Brunswick, 55 miles, \$2.25; to New York, 87 miles, \$3.00.

- VIII. FROM CLEVELAND (OHIO). Cleveland and Pittsburg Railroad. To Alliance, 58 miles, \$1.70; to Pittsburg (Ohio and Penna. Railroad), 82 miles, \$——. [From Pittsburg as before (VII.).]

- IX. FROM CHICAGO (ILL.). 1. Michigan Central Railroad. To Michigan City, 54 miles, \$1.70; to Kalamazoo, 140 miles, \$3.90; to Detroit, 278 miles, \$7.00.
2. By steamer to Cleveland or to Buffalo. [From Cleveland or Buffalo as before (VI. and VIII.).]

- X. FROM CINCINNATI. Cincinnati, Columbus and Cleveland

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- XI. FROM CHARLESTON. 1. Wilmington and Charleston Steamship Line. To Wilmington (N. C.), 180 miles, \$——.

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3. Washington and Baltimore Railroad. To Baltimore, 38 miles, \$1.80.

4. Philadelphia, Wilmington and Baltimore Railroad. To Wilmington (Del.), 70 miles, \$2.60; to Philadelphia, 98 miles, \$3.10. [From Philadelphia as before (VII.).] "Through tickets" from Charleston to New York are only \$20.00.

If the traveller likes a sea voyage, and does not desire to visit intermediate places, the pleasanter way is to take passage in one of the steamers of the New York and Charleston Steamship Line. Fare from \$20.00 to \$25.00.

- XII. FROM AUGUSTA (GA.). South Carolina Railroad. To Charleston, 137 miles, \$4.00. [From Charleston as before (XI.).]

- XIII. FROM MONTGOMERY (ALA.). 1. Montgomery and West Point Railroad. To West Point, 88 miles, \$4.00.

2. La Grange Railroad. To Atlanta, 87 miles, \$3.50.

3. Georgia Railroad. To Augusta, 171 miles, \$5.00. [From Augusta as before (XII.).]

- XIV. FROM SAVANNAH. By steamer Gordon or Calhoun, to Charleston. [From Charleston as before (XI.).]

- XV. FROM NEW ORLEANS. 1. By steamer Benjamin Franklin or William Penn, direct to New York; or,

2. By steamer Empire City or Crescent City, via Havana; or,
3. By steamer to Montgomery, via Mobile. [From Montgomery as before (XIII.).]

FOO-FOO-ING.—Senator Houston, at the close of a late speech in opposition to the resolution of General Cass on our foreign policy, took occasion to narrate the following anecdote, which we give in his own words:

"Mr. President: I have no idea of going about bantering the whole world when nobody is bantering us. An occurrence which once took place will, perhaps, illustrate this way of boasting better than any comment of mine could do. I refer to an incident which has been described by a great man—I mean Washington Irving—a man known to fame, and of high literary distinction. Washington Irving on one occasion describing the boasting of some of us, said that the best illustration which he could possibly give of it would be to narrate an incident that occurred on board a British vessel in which he had come over from England. There were on board the ship two large Gallipagos turtles, a very large animal, as it is known, something resembling terrapins. I presume many senators who have never seen turtles have seen terrapins. They are a delicious *marceau* for the epicure or the gourmand. These turtles would sail forth from their respective encampments, for they were put in separate places on board the ship. They were very belligerent in their disposition one to another. They would approach formally, slowly at first, then make a sudden movement, then another, reconnoitering with great care, their eyes scintillating fire, and their breath deep-tered; at last they approached near each other and coming almost in contact, one raised with a great caution, a little tremulous, but nerving himself at the other, as is their custom, and gave vent to an expression of his indignation, 'Foo-foo-foo!' and fell back a little. The other raised his head, slowly drew up in the same way, and extending himself, let forth 'Foo-foo-foo!' raising his head a little higher than the other. They kept alternately in that way until at last one got decidedly the advantage—although it was a very small advantage—and the other discovered it, and the moment he did he bent a retreat, and backed out with all possible facility. [Laughter.] A little blowing and a little tip-toeing was all that was done."

There are a few bombastic Military and Political FOO-FOO-ERS in our country, both north and south. But we trust "the Union" is in no danger from these tip-toe blowers. Let us keep on with our ploughing, learning and engineering, till we get our crops a-growing, our country full of schools, and a Railroad to the Pacific.

PHRENOLOGY IN OREGON TERRITORY.—[Our readers will be interested in the perusal of the following from *Marysville, O. T.*, by our friend WM. WILSON:]

MESSES. FOWLERS AND WELLS:—Having recently migrated to the shores of the Pacific, and located in the valley of the Willamette, O. T., where books are very scarce, high, and hard to be procured through commercial avenues, I will, at least, try to avail myself of the benefits of the recent amendments of the *postage law*, and herewith send you the sum of \$16, for which I wish you to forward to me, by mail, its equivalent in books.

Phrenology is a subject to which I have paid a good deal of attention, and have found it to be one of the greatest sources of intellectual and moral improvement to which my mind has been directed. I have lectured more or less on the subject, for the last four or five years. In all departments of practical life, it seems to be of inestimable value; but its influence is felt and seen more directly in the renovation of mind. It drags from the soul the dark habiliments which the ignorance and folly of past ages have thrown around it, and presents within its own sphere a world of light and life, and joys prolific. And no person, who claims for himself the least share of that spirit of progress which is now ruling the world, should be without a decent Phrenological library, to which he may have constant access. If this were the case its influence would ultimately reach even the drones of society, and raise them from that miserable condition in which they now drag out a wretched existence. I have seen but few works on the subject since I came to this valley, and have not been able to purchase any; yet the people seem anxious to learn something about it, and their minds are still free to receive the truth, not yet being whipped into the traces of conservatism, although strong efforts are now making inroads into the territory of independent thought. There is now a great demand here for such practical works on the subject as you publish.

The great interest which I feel in the dissemination of Phrenological truths, prompt me to offer myself to you as an agent for the sale of your books and journals in this part of the Territory. My means and time, perhaps, could be applied in a more profitable channel at present, in a pecuniary point of view, but we should not altogether live for money and self alone. My profession is that of the law, although I have been engaged in trading since I came here.

[Here follows references as to integrity and ability to discharge the duties of agent.]

I think I shall spend the greater part of next summer and winter in lecturing on Phrenology, and shall want a great number of your charts, books, etc., etc.

On the night of the 14th inst., at Milton, Ky., a daughter of J. B. Floyd, aged about 14 years, retired to her room about 10 o'clock, and within an hour afterwards, with her night clothes burning around her, rushed into her brother's room. Her brother succeeded in extinguishing the flames, but not until she was burned almost to a crisp, and he himself so badly burned that it is feared amputation of both hands will be necessary. She died the next morning. It is supposed she had been studying her lesson in bed, and had dropped asleep, leaving a lighted candle near by.

Looking at the subject in a physiological point of view, it is a most reprehensible practice, this reading by candle-light in bed at nights, and should never be permitted. Besides the danger of setting the house on fire, the nervous system becomes excited and deranged, and a predisposition to insanity augmented.

To Correspondents.

J. C. P.—As publishers of a scientific JOURNAL, I would like your opinion of the new theory of "Terra Culture," as advanced by Prof. Constock. I have seen nothing in your JOURNAL in regard to it. As one of mother earth's "sons of toil," I am much interested in a discovery such as this claims to be. J. C. P.

We are here solicited to give our opinion in regard to a pretended discovery in Agriculture, held by its author as a secret—to impart which, he requires the payment of so much cash. Formerly, he charged a dollar a head, for a company of a dozen or twenty; but we see he has raised his price of late, and now charges two dollars, and requires a larger number of pupils. Now, while we have our own opinions on the point, we deem it proper for us to leave the utility of this matter to be settled by accredited and experienced Agriculturists. When requested by the aforesaid "discoverer" to publish his "card," including such commendations as he offered, our reply was simply this—"Get your pretensions endorsed by scientific men, or by editors of the Agricultural press, among which we named, The Albany Cultivator, Working Farmer, and New York Agriculturist, and then it will be an easy matter to obtain the co-operation of others." To which he replied in substance, *They are all opposed to me.* This, if nothing else, would have caused suspicion, and of course we promptly declined to recommend that which "our betters" opposed. This thing has now come to the notice of practical men, and will elicit all the attention it deserves, and if it is of any value, our people will not be long in finding it out. But we cannot pronounce upon the merits of the alleged discovery, or the sanity of the discoverer. The

subject is respectfully referred to our Agricultural Editors, and especially to the venerable Prof. James J. Mapes, whom, we doubt not, can see through "moonshine" quite as easily as any other Professor.

General Notices.

TO FARMERS, MECHANICS, and MANUFACTURERS in the Country, from the "Children's Aid Society."

The greatest charity, usually, which can be done to the poor in a city, is to get them into the country. We, as a Society, have devoted ourselves to the aid of the poor children of New York; and we feel it our first duty to put them, wherever possible, in the way of an honest living out of the city. Every occupation here is thronged, and with the poor, nothing so leads to idleness and crime, as this overcrowding of population. We call upon every man in the country, who has the opportunities for it, and who would do a Christian charity, to assist us in getting these children work. There would be no loss in the charity. These boys are, many of them, handy and active, and would learn soon any common trade or labor. They could be employed on farms, in trades, in manufacturing; and many an intelligent lad might be saved to society from a life of theft or vagrancy.

The girls could be used for the common kinds of housework. They are children of parents coarse and very poor, with many bad habits, but kindness has a wonderful effect on the young girl; and of this, the vagrant child in our great city gets little. A charity at this time of life, would do what no Reform or good influence can do afterwards.

These children are not those whom Asylums or our other Institutions can help. They are not, according to any legal definition, vagrants, though they are growing up often to crime and poverty.

The children whom we shall send on application, will be sent gratuitously. Our enterprise is not one of pecuniary gain. We want to apply the remedy to the source of these vast evils and sufferings in our city, and bring good influences to bear on childhood. If the children are not satisfactory, they can be returned to our hands.

We confidently call on those through the country, who recognize it as a duty never to be avoided, to help the suffering and poor; those who practically believe in Christ's words and teachings, to aid us in this effort; and to aid us in the way most efficient, by draining the crowded city of these destitute children.

It is hoped that farmers will be found, who will take small numbers of boys on trial, receiving a fair compensation for their board, and then distribute them to those in want of such, through the neighborhood or county. All communications on this subject will be addressed to the office of the "CHILDREN'S AID SOCIETY," New Bible House, New York.

CHARLES L. BRACE, Secretary.

IN SAVANNAH, Georgia, our various publications may be obtained at the Book and Stationery Store of Mr. S. S. SIMBEX, at New York prices.

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A GOOD EXAMPLE.—[We cannot withhold the following, from a zealous friend to the cause to which this JOURNAL is devoted. If other friends, who entertain similar opinions, will follow this example, the good which will result cannot be computed.]

Enclosed you will find ten dollars, for which please send eighteen numbers of the PHRENOLOGICAL JOURNAL and two of the WATER-CURE JOURNAL, to the undersigned. I have been a reader of the PHRENOLOGICAL JOURNAL for many years, and

have always prized it highly, (and you may consider me one of your life subscribers,) and I have thought I could make no better use of ten dollars, than to buy so much good reading and give to my friends. Yours, with respect,

J. S. H., Milwaukee, Wis.

Book Notices.

SIXTH ANNUAL REPORT of the Trustees of the State Reform School, [of Massachusetts,] together with the Annual Report of the Officers of the Institution. Boston: White and Potter, Printers to the State. 1853.

Slowly is the world learning the great lesson, that it is easier and cheaper, if we must talk of cost, to prevent crime than to punish it. The money of the State is far more profitably invested in schools than in prisons. It was out of a partial recognition of this fact by the legislators of Massachusetts, that the State Reform School grew into being. Its object is to educate, to reform, to save, and not to punish, poor unfortunate boys, whom evil influences have led astray. The tendency of its whole course of discipline, labor and study, is to cure the moral maladies with which those sent there are afflicted, and not, like our most unchristian and unholy prison systems, to aggravate it. We cannot too much commend the principle set forth in the following paragraph, which we quote from the report before us:

As I have in former reports fully defined its general principles, I deem it unnecessary to repeat it here. We design to carry out, as far as practicable, the discipline of a well-regulated Christian family. A boy committed to such an institution is too apt to regard all around him as "prison keepers," under whose discipline he is placed to punish him for past misdeeds. We regard it as of the utmost importance to remove this impression, and implant in his bosom feelings of sympathy, kindness, hope and encouragement; hence it is essential that all should deal with him with much discretion and forbearance.

Little can be accomplished towards the permanent reform of a lad until his mind and heart have been enlisted, and he sees there is hope for him in the future.

We continue to place as much confidence in the boys as possible, by allowing them to labor alone and in companies about the farm, to go to the village and neighboring towns unattended by an overseer. These are privileges which are much valued, and we are confident they tend to encourage self-respect and contentment.

The school is represented as being in a highly prosperous condition, with bright prospects of continued and increased usefulness. The interesting facts given in the Appendix, in regard to boys apprenticed from the school, speak volumes for its saving influences. In this connection we would refer to the circular of the "Children's Aid Society," published in another column. Prevention is better than cure in a moral as well as in a physical sense. Try it here.

THE PROGRESSIVE FARMER, a Scientific Treatise on Agricultural Chemistry. By J. A. NASH. 12mo, pp. 254. Price 62 cts. New York: C. M. Saxton.

The Geology of Agriculture, Vegetable Physiology, Animals and their products, Manures and Practical Agriculture, are among the subjects treated. We think every farmer would derive profit from the perusal of *The Progressive Farmer*.

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The first number of Volume Three, of this valuable serial, was issued in April. It is a large octavo, replete with original matter, and illustrations such as every farmer may turn to good account. It gives us pleasure to note the industry of its editors, and the energy of its publishers, to render this Journal worthy of the "Key-Stone State."

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Circle and Parlor Annual, published by J. G. REED, will
hereafter be conducted under the name and firm of

THE LADIES' WREATH AND PARLOR ANNUAL.
L. A. Roberts, who has for some time past been con-
nected with the office of the Ladies' Wreath, has be-
come associated with Messrs. Burdick & Reed, and the
business will be conducted under the name and firm of
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pense that may be necessary to render the Wreath and
Annual the best Dollar magazines in the country, and to
furnish the engravings, which, it is confidently expect-
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Department, which in itself will be worth more than the
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printed from steel, and beautifully colored by expe-
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our best writers.

DEPARTMENT.—Helen Irving, whose por-
trait embellishes the May number, and who is well and
favorably known to the patrons of the Ladies' Wreath,
will continue the editorship of the Wreath and Annual,
in which duties she will be assisted by a gentleman of
high literary attainments. The articles will be entirely
original, and the pen of many of the best writers in
the country.

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thrope."

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son. Through in 4 hours, from 51st street.

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Mail Stations.

10 30 A. M. To Poughkeepsie, stopping at all Sta-
tions.

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Sing Sing, Crogers, Peekskill, stopping only at Hudson,
New Hamburg, Poughkeepsie, Rhinebeck, and Hud-
son, Oskill, Hudson, Coxsackie, and Stuyvesant, and con-
necting with the Express Train leaving Albany at 6 30
P. M. for Buffalo.

2 P. M. To Tarrytown, stopping at all Way Stations.
3 P. M. To Poughkeepsie, stopping at all Way Sta-
tions.

5 P. M. Way Train for Albany and Troy, stopping
only at Peekskill, Cold Spring, Fishkill, Poughkeepsie,
and Stations on the Signal.

5 30 P. M. To Peekskill, stopping at all Way Sta-
tions.

6 P. M. Emigrant and Freight Train for Albany and
Troy, stopping at all Way Stations.

8 30 P. M. To Tarrytown, stopping at all Way Stations.
6 30 A. M. Leave Poughkeepsie for Albany. Way
Freight and Passenger Train, stopping at all Way Sta-
tions.

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at 6 45 A. M.—Way Mail and Freight Train for New
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at 8 45 A. M.—Express Train for New York, stopping
only at Hudson, Tarrytown, Rhinebeck, Statensburgh,
Hyde Park, Poughkeepsie, New Hamburg, Fishkill,
Cold Spring, Peekskill, Sing Sing, Tarrytown, Dobbs'
Ferry, Yonkers, and Manhattan.

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3 15 P. M.—Way Train, stopping at all Way Stations.

Leave Albany at 5 30 P. M., Way Freight and Passen-
ger Train for Poughkeepsie, stopping at all Way Sta-
tions.

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at 8 30 P. M.—Express Train for New York, stopping
only at Hudson, Tarrytown, Rhinebeck, and Peekskill.

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at 10 15 P. M.—Night Mail Train, stopping at all Sta-
tions on Signal.

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stopping at all Stations above Peekskill, and at Crogers,
Sing Sing, Tarrytown, Deerman, Dobbs' Ferry, Hud-
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P. M., stopping at all Way Stations.

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THE NATURAL HISTORY OF MAN

BY WILLIAM C. ROGERS.

CHAPTER SIXTH.

Of the Distribution of Vegetables and Animals.

At the conclusion of the last chapter we gave a portion of the religious aspect of the science under consideration, and will conclude the view when we come to reconcile the deductions of science and of scientific men with the Mosaic account contained in the Scriptures. In the mean time we will proceed to the investigation of the distribution of animals and vegetables, and ascertain its bearing upon the theory of the distribution of man from a common centre.

As vegetables are directly or indirectly the food of all animals, they would seem to exercise a great influence upon their distribution; for, since it is necessary for the existence of animals in any continent that vegetables previously exist there in great abundance, the distribution of the latter must be long prior to that of the former, in order that the one may be placed beyond the prospect of starvation from the absence or failure of the other. Taking this view, of the subject, many philosophers, and among them many eminent writers upon the Natural History of Man, have reasoned that the distribution of vegetables from a common centre must be analogous to that of animals from the same, and that the distribution of both vegetables and animals, by a parity of reasoning, must be the analogue of the distribution of the human species from one original habitat. But we hold that vegetables and animals were *not* distributed from a common centre, while man *was*. It would be most in accordance with our feelings to give to our readers, first, the views of those ethnographers who maintain that vegetables and animals were distributed from a common centre of creation, and that, in this respect, they are the analogues of man, who was also distributed from a like centre; and, second, the views of those who maintain the contrary opinion, of which the

following will be a brief exposition. But it is impossible in a series of popular essays on a scientific subject to give both sides of each question as it arises, and draw therefrom a legitimate conclusion. The writer is often compelled to state his own views, or the views of those from whom he compiles, in a very meagre manner, and to make many assertions without adducing sufficient authority or proof for the thorough conviction of all readers. He has only to hope that his labors may provoke investigation, and, in this manner, cause the dissemination of knowledge, though they may fail to make converts of all readers.

The assertion which we are about to prove is, that vegetables and animals were not distributed from a common centre, while man was so distributed, and that there is, in this respect, no analogy between the lower organic kingdoms and man.

There have been three theories advanced to account for the distribution of vegetables over the face of the earth. First, that there was one centre of vegetation, whence it was distributed over the globe; second, that plants had several centres of vegetation, from which the species were propagated and dispersed; third, that wherever a suitable soil and climate were found, vegetables peculiarly suited to them sprang up, whence they were distributed.

"The first theory was adopted by the great naturalist, Linnæus. He supposed that the creation of vegetables took place in a warm climate, in which was a high mountain range, embracing all climates of the earth, from the torrid to the frigid zones. He attributes their general distribution to the agency of winds, rivers, marine currents, birds, animals, and man. Such agencies are no doubt competent to the task, but in order to establish this theory, it is not only necessary to account for the possibility of a distribution by such agencies, but it is also necessary to show that some alpine spot in the torrid zone actually possesses, not only all the climates of the world in a general sense, but in a particular sense, which fits it for one kind of vegetation rather than another. Climate and soil, as they relate to heat,

cold and fertility, are not the only things which adapt a place for the growth of all plants. If there is such a spot on the globe, it should now contain types of all the species of plants now found in all the great divisions of the earth. If there is such a spot, it must not only have thermal divisions agreeing with the peculiarities of all other parts of the globe, but must be laid out with mountains, oceans, lakes, rivers, deserts—every variety of minerals and soils—currents of air, dryness, moisture, and the thousand things which constitute the infinite variety of climates and soils adapted to different vegetables. We know of no such spot. The vegetation of every great division of the globe differs essentially from that of every other, and this difference is produced, not more by the mean temperature of the climate, than by the extremes of heat and cold, and their distribution through the months of the year;—not more by the general fertility of the soil, than by the presence or absence of certain metals, salts and earths. These circumstances are much influenced by causes peculiar to the several divisions of the globe, which cannot be supposed to be combined in any one locality. Thus we find the Botany of New Holland, Asia, Africa, Europe, and North and South America, to differ in many instances generically, and in many more specifically, from each other. So also is the character of vegetation sometimes influenced in the same continent in a very important manner by particular location of mountains, salt or fresh water lakes or seas, in regard to prevailing currents of winds. Africa, south of the Sahara desert, presents a wholly different botanical aspect from Northern Africa. Humboldt estimates the species of phanerogamous plants (having visible organs of fructification) of the world at 36,000, of which Europe has 7,000, Asia 6,000, Africa 3,000, New Holland 5,000, and North and South America 17,000. America has, therefore, nearly one-half the whole number, and yet, if the theory of one centre of distribution of vegetation is correct, how does it happen that America has nearly three times as many species as Asia, which must have been the seat of that original distribution? It would certainly be reasonable to expect that some part of Asia should possess a type of each species distributed, or, at least, that Europe, Africa, or New Holland, would be more likely to be supplied with the seed than America. Such, however, is not the fact, for America has 10,000 more species than Europe, 11,000 more than Asia, 12,000 more than New Holland, and 14,000 more than Africa. Whence arose this excess in a continent so remote from the supposed centre of distribution? It cannot be accounted for by the theory of a single centre of distribution."

It will be unnecessary for us to enlarge in like manner on the other two theories, since the inferences to be drawn from either would be the same, as far as they relate to the probable distribution of man. We contend that when God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after its kind whose seed is in itself upon the earth,"—"it was so," that each botanical region, by the mere energy of His word, or by the ubiquity of his power, produced the vegetation which had been designed for it by Infinite wisdom and benevolence. This

favors no theory of the centres of distribution, it confers no creative power upon insensible, inorganic materials, but accords most with the Omnipotence of the Being who spake a universe into being, and who gave to that universe such laws as maintain it in its integrity from age to age.

But though vegetables were simultaneously created in all parts of the globe fitted for their reception, they have also been distributed by the operation of many agencies since that creation. We know this to be true, for there are scarcely any of our valuable agricultural products indigenous to the countries where they are grown. The potato, a native of South America, is now grown over a greater part of the world. There are many plants, both ornamental and useful, which may be made by the art of man to grow in many climates, in which, if left without culture, they would perish. This is more especially the case with vegetables necessary for human subsistence; which appears to be in obedience to the doom pronounced upon Adam, that "in the sweat of thy face shalt thou eat bread."

But it is unnecessary for us to enlarge upon this subject further. Enough has been said to prove our assertion, that vegetables were not distributed from a common centre, and are not, therefore, in that respect, the analogues of man. It now remains for us to take a like hasty view of the distribution of all animals except man.

"So close is the connection between the animal and the vegetable kingdoms, that a difference of the vegetables of any country is always accompanied by a corresponding difference of animals. This is more observable in small and delicate, than in large and robust animals. Insects in particular, whose world is a single leaf, are always found to accompany the plant they affect. The Cochineal of Mexico is exclusively found upon the Cactus, which grows in no other country. But we prefer to illustrate our subject by examples from larger animals, not because insects are really less important in the scale of creation, but because most readers attach higher ideas of magnitude to what immediately strikes the senses as important because it is large, than what appears to them unimportant because it is small."

We will now proceed to make a hasty survey of the fauna of the different continents in the order they are named, and draw our conclusions therefrom. New Holland affords the strongest contrasts to other parts of the globe, in every department of organic nature. Mr. Field says, (quoted by Van Amringe, op. cit. p. 130): "It is in New Holland where it is summer when it is winter in Europe, and vice versa, where the barometer rises before bad weather and falls before good; where the north is the hot wind and the south is the cold; where the humblest house is fitted up with cedar; where the fields are fenced with mahogany and myrtle trees are burnt for fuel where the swans are black and the eagles are white; where the kangaroo, an animal between the squirrel and the deer, has five claws on its fore-paws and three talons on its hind-legs like a bird, and yet hops on its tail; where the mole lays eggs and has a duck's bill; where there is a bird with a broom in its mouth instead of a tongue; where there is a fish, one-half belonging to the genus Raia and the other half to that of

Squalus; where the pears are made of wood with the stalk at the broader end; and where the cherry grows with the stone on the outside."

It is in Australia and America alone that the singular animals called the marsupials (animals having a pouch or bag in which to carry their young) are found, but those of Australia agree with those of America in nothing but the pouch or sack to hold their immature offspring. The three old continents contain no animals of the same genus, and of course, none of the same species, and, therefore, could not have been the locality from which they have been distributed.

The zoology of Asia is distinguished from that of all other continents by containing the types of nearly all the domestic animals. The horse, the cow, the sheep, and the hog are all natives of this continent. The camel is found in Western Asia and Northern Africa; the elephant in South-Eastern Asia and Southern Africa. In Asia also is found the musk-deer, the orang-outang, the long-armed ape, the four-horned antelope, the royal tiger, and the peculiar kind of horse called the dziggai, so wild that it is untamable, and so fleet that it outstrips with ease the fleetest Arabian steed; and all these animals are exclusively Asiatic. The common rat is also a native of this continent. Its ornithology is peculiarly rich in the gallinaceous tribes. The splendid peacock, the ring, golden and pencilled pheasants, the crowned argus, cryptonyx, horned and impeyan pheasants all adorn its scenery, and are peculiar to the continent.

The zoology of Africa resembles that of Asia in many respects. For the dziggai of Asia we find the Zebra in Africa, an animal as beautiful, as untamable, and almost as fleet, but of decidedly different species. For the orang-outang we have the chimpanzee, which of all animals approaches man most closely in physical formation; and for the Asiatic lion and royal tiger, we have the African lion, panther, and leopards. The hippopotamus, the giraffe, the gnu, the spotted hyena, and the rhinoceros are peculiar to Africa alone, and mark it as a distinct zoological province. Of the birds of this continent but one has been added to our poultry-yards, and none can be called songsters. Of the birds of prey we have the African snake-eater, the griffard-eagle, the chanting-falcon, the butcher-birds, and others of entirely different species from similar birds of all other regions. Of birds of plumage she presents the plantain-eaters, the shrikes, the thrushes, weavers, sugar-eaters, the honey-guide, and the ostrich, which of itself is sufficient to establish Africa as a distinct zoological province. "The fantastic forms of New Holland, or the majestic splendor of Asia, need not be looked for in the gloomy and arid wastes of Africa. She has her green spots in zoology, as she has oases in her deserts; but her general character is that of gloom and grandeur—of strength, ferocity, and magnitude, rather than of beauty, variety, and gentleness."

We are thus compelled to arrive at the same conclusion in regard to the birds and beasts of Asia and Africa, that we did in regard to those of Australia—that there could have been no common centre from which they were distributed.

The zoology of Europe is not decidedly distinguished by its quadrupeds from other provinces.

Its wolves, foxes, cats, deer, beavers, &c., though some of them are specifically different from similar animals in other quarters of the globe, still do not characterize it as a distinct zoological province. But in its ornithology, Europe presents the greatest number of typical genera, in proportion to its extent of territory, than any other region. This is especially true of the wading and swimming birds, and of the noble birds of prey. "Africa north of the great desert, Asia west of the Euphrates, and Europe south of the Frigid Zone, might, with some propriety, be considered as one province."

We lastly pass to the Americas. Even a cursory view of the map of this Continent will show how highly favored it is in its physical characteristics. Traversed by lofty ranges of mountains, and by majestic rivers, lying within every zone, and laved by an ocean on either side, containing within its bosom vast gulfs and inland seas, such as no other continent possesses, it would seem that the God of nature had reserved this last of continents for the full display of his bounty, beauty and magnificence. Its flora and fauna are equally extensive and majestic. It is not our intention to deal with the former; the latter alone claims our attention. Of the animals we will give but a few examples. "The grizzly bear, if we except the Polar bear, is not only the largest, but of all the Carnivora of the Continent, the boldest, the strongest, and the most to be dreaded. He may be regarded as the monarch of his range, as the lion is of the old world. The musk-ox, the great American elk, the opossum, the tapir, the armadillo, the ant-eater, the sloth, and the lama family, all of which are decidedly American, are a few of the many which might be given to establish this as a decidedly distinct province from the old world."

In its ornithology also, America is peculiarly rich. "Who but He who made them could paint to the eye the colors, the elegant forms, the rapid motions, the peached-like steadiness of the innumerable family of humming-birds, as they dart from flower to flower, or appear to rest upon its bosom while they sip the nectar which it contains? Such is the number, and such the infinite variety of colors, sizes and shapes, that every flower in this prolific region appears to have a living representative of all its beauties in this family. There are upwards of seventy species of these little bijoux of creation, all of which belong to America, and which would, in themselves, be sufficient to establish it as a distinct zoological province. But we are not confined to a single family for our selections, for the difference of species of the whole fauna of the new continent, excepting the arctic regions, from those of the old continents, is so universal, that it is a rare thing to find any which agree. We will content ourselves with but one other ornithological example, the inimitable mocking-bird, which might be called the king of the songsters of the world, if he were not so far beyond any in strength, clearness, variety and richness of tone, that he would acquire no honor by being enthroned their monarch. The notes of no bird, from the scream of the eagle, the crow of the cock, and the cackle of the hen, to the chirping of the tit, are beyond his inimitable powers; but his own notes, uttered more frequently at

night, to cheer and beguile the tedium of his incubating partner, call forth his highest efforts. Perched on the top of the hedge, he performs a brilliant and rapid prelude; he then shoots up into the air, his performance increasing in interest with the distance, by a breathless desire on the part of the auditor to catch his every note; until anon it again swells upon the ear, until it acquires the full compass consistent with harmony, when it again gradually fades as he settles upon the limb, near to her for whom this divine solo was performed."

In the above rapid and general, but at the same time strikingly distinctive, view of the five great Zoological provinces of the globe, we have followed the work of Van Amringe, and in many places his very words; and to that work we would recommend our readers, as one of great scientific merit, which presents the subject in an attractive and convincing manner.

From the above survey of the Zoology of the five great Continents, New Holland, Asia, Africa, Europe and America, it is impossible for us to suppose that all animals were created on any particular spot, and thence distributed over the earth.

In relation to the origin of animals from a single pair, Agassiz uses the following language:—"The idea of a pair of herrings or a pair of buffaloes, is as contrary to the nature and habits of those animals as it is contrary to the nature of pines or birches to grow singly, and form forests in their isolation. A bee-hive never consists of a pair of bees, and never could such a pair preserve the species with their habits."—"Was the primitive pair of lions to abstain from food until the gazelles and other antelopes had sufficiently multiplied to preserve their species from the persecution of those ferocious beasts?" We find the same animals occurring in places distant from each other, in Europe and America, under such circumstances that we must admit their simultaneous origin in both centres.

We have thus conclusively shown that neither vegetables nor animals were distributed from a common centre. It now remains for us to show that man was, and in so doing I shall follow the reasonings and arguments of Van Amringe, to whom all quotations on this subject may be referred except when otherwise stated.

Sacred History tells us that Asia was the original dwelling place of the human family, and consequently from Asia all nations of men must have migrated. Profane history and the traditions of nearly every race of mankind, assert the same fact, so that every honest inquirer after truth may believe that a locality near the centre of Asia, probably the valley of Shinar, about ancient Babylon, was the original centre of distribution of mankind.

It was adduced as an argument that because no single continent or region contained the types of all the different vegetables and animals, therefore they were distributed from no common centre. The same is not true, however, of the human species. They can all be referred, with a degree of evidence perfectly irresistible, to a common centre, Asia, and there, in that centre, are to be found types of every species of the human family except the Negroes, and history tells us that the woolly-

headed Negroes anciently occupied at least a part of Northern Arabia, then called Ethiopia.

Young and Champollion deciphered the Egyptian hieroglyphics, and from their labors we gain the following facts:—"In the tomb of Ousirei, at Thebes, a King of Egypt cotemporary with the bondage of the Jews, on the walls of one of the apartments is sculptured a procession in which are exhibited, together with the natives or subjects of Ousirei, three distinct races of men, distinguished by their costumes, their features and complexions—the Israelites, Red-men, Negroes, and the shepherds or Hykschos. The last are represented with fair hair and blue eyes. The painting is said to have been well executed, and to be well preserved. Thus we find that nearly 4000 years ago, types of all the races of men, (and three varieties of one species) except the yellow or Mongolian species, existed in Egypt or its vicinity; and the Mongolian species we know, from their own undoubted records, to have inhabited Western Asia several centuries prior to this period."

We proved above that vegetables and animals were not distributed from a common centre; they cannot, therefore, be the analogues of man in this respect, since all history, sacred and profane, tells us that man was so distributed.

"The constitutional organization of man, so different from all other organisms, confirms the probability that he was created on one spot and thence distributed." Omnivorous, he finds no difficulty in changing his diet in conformity with the climate he may inhabit, and the circumstances which surround him. Though naked, he is endowed with the power of clothing himself to accommodate himself to all climates. Ingenious in contrivances, he can transport himself over oceans, mountains and deserts. Courageous and migratory, curious, and possessing an insatiable desire for knowledge, riches, and power beyond any other creature, he bears all climates, if not with absolute impunity, at least with a constitutional ability which soon enables him to overcome all obstacles. A being so endowed could safely be entrusted with his own dispersion. Vegetables and animals possess no such attributes to enable them, by their own constitutional ability, or by volition, to flourish in all climates. A few in each kingdom, by the art of man, may be made to grow and propagate in regions in which they soon would perish without his care. So also some few become acclimated, or naturalized to a new soil and climate, and continue freely to thrive and multiply without further care, but there are always peculiarly favorable circumstances, making their new abode not very different from their native habitations. There is therefore no analogy between vegetables, animals and man in their constitutional ability to migrate.

It seems to have been an absolute necessity in regard to animals and vegetables, that the Almighty should have distributed them, but "in respect to man there appears to be no such necessity, as he is endowed with powers every way qualifying him for, and at the same time insuring his distribution to, all regions. There is therefore no analogy between these Kingdoms and man in regard to the constitutional ability to endure a distribution from a single centre to all climates." It is perfectly apparent from what has been proved



WILLIAM RUFUS KING.

in this and the preceding chapters, that animals and vegetables are, in no respect, the analogues of man, and consequently every system or theory of the natural history of man founded on such analogies must be false, since no true superstructure can rest securely upon a false foundation. Ethnographers who have adopted such theories have done little more than to collect materials from which the true natural history of man may be written. They were the pioneers of the science whose labors were necessary to prepare the way for succeeding generations, and as such demand our highest respect and our warmest admiration.

In regard to the evidences afforded by the study of the different languages of all nations to prove the dispersion of man from a common centre, I would refer the reader to Good's "Book of Nature." To enter further into this investigation would be foreign to our purpose. It is our object to give sufficient evidence to substantiate our views, and to name our authorities for that evidence, so that our readers may know where they may gain a more profound knowledge of the subject.

Having now laid a foundation of great firmness and strength, we will proceed, in the next chapters, to build our superstructure thereon, but earnestly hope that none of our readers will subscribe to our views until they have given the subject as thorough an investigation as the nature of their circumstances will admit.

We will close the present chapter with the following quotation from Mark's "Life and Writings of Hippocrates," which presents in beautiful lan-

guage a truth to which all should give due consideration.

"When the Goths, in the recesses of their forests, had tasted, for the first time, the vintage of Italy, they eagerly marched forward in quest of the land which had produced it. How much less ardor does the student evince who is satisfied with receiving at secondary and ternary sources that wisdom which may be received at the fountain head, pure and unadulterated!"

Let not the Goth, impelled by such motives, accomplish more than you, oh my readers, who are stimulated to exertion by an intellectual appetite as glorious in its purposes, as it is insatiable in its nature!

WILLIAM RUFUS KING.

PHRENOLOGICAL CHARACTER.

FROM the accompanying portrait of WILLIAM R. KING it appears that he had a predominance of the motive and mental temperaments, a long, high, narrow head—was manly, dignified, proud, firm, decided, steady, persevering, respectful, elevated in feeling, kind, benevolent, liberal yet frank, candid, confiding yet positive, energetic and capable of being rigid and set in his purposes.

His forehead indicates large perceptive faculties and comparison, which would give him uncommon perceptive knowledge, practical talent, avoidability of mind, system and arrangement, correctness in the use of language, retentive business memory, with very strong powers of association, comparison

and intuition of mind. His head, as seen in the likeness, does not indicate special ingenuity, wit, brilliancy, imaginative or imitative power. Such a mind would always act with a definite object in view, and would seek the most direct way possible to reach it. It is a superior business organization, and one well calculated to inspire respect and secure confidence.

BIOGRAPHICAL SKETCH.*

WILLIAM RUFUS KING, late Vice President of the United States, was a native of North Carolina. He was born on the 7th April, 1786. His father, William King, was a planter, in independent circumstances, whose ancestors came from the north of Ireland, and were among the early settlers on James river, in the colony of Virginia. He was highly esteemed for his many virtues, and was elected a member of the State convention which adopted the Federal constitution. The mother of Mr. King was descended from a Huguenot family, which had been driven from France by the revocation of the edict of Nantz.

William Rufus King received his education at the University of North Carolina, to which he was sent at the early age of twelve years. On leaving that institution, where his attention to his studies, and uniformly correct and gentlemanly deportment, had commanded the respect and regard of his fellows, and the approbation of the professors, he entered the law office of William Duffy, a distinguished lawyer, residing in the town of Fayetteville, North Carolina, and, in the autumn of 1805, obtained a license to practise in the superior courts of the State. In 1806, he was elected a member of the legislature of the State, from the county of Sampson, in which he was born. He was again elected, the year following, but, on the meeting of the legislature, he was chosen solicitor by that body, and resigned his seat. Colonel King continued in the practice of his profession until he was elected a member of Congress, from the Wilmington district, which took place in August, 1810, when he was but little more than twenty-four years of age; but, as his predecessor's term did not expire before the 4th March, 1811, Colonel King did not take his seat in the congress of the United States until the autumn of that year, being the first session of the twelfth Congress. This was a most important period in the history of the country. The governments of England and France had, for years, rivalled each other in acts destructive of the neutral rights, and ruinous to the commerce of the United States. Every effort had been made, but in vain, to procure an abandonment of orders in councils, on the one hand, and decrees on the other, which had nearly cut up the commerce of the country by the roots, and a large majority of the people felt that, to submit longer to such gross violations of their rights, as a neutral nation, would be degrading, and they called upon their government to protect those rights, even at the hazard of a war. In this state of things, Colonel King took his seat in the House of Representatives, and unhesitatingly ranged himself on the side of the bold and patriotic spirits in that body, who had determined to repel aggression, come from

* Mostly abridged and condensed from Col. A. J. Pickett's valuable History of Alabama.

what quarter it might, and to maintain the rights and the honor of the country. In the spring of 1816, Colonel King resigned his seat in the House of Representatives, and accompanied William Pinckney, of Maryland, as Secretary of Legation, first to Naples, and then to St. Petersburg, to which Courts Mr. Pinckney had been appointed Minister Plenipotentiary. Colonel King remained abroad not quite two years, having, in that time, visited the greater portion of Europe, making himself acquainted with the institutions of the various governments and the condition of their people. On his return to the United States, he determined to move to the territory of Alabama, which determination he carried into effect in the winter of 1818-19, and fixed his residence in the county of Dallas, where he resided till his death. A few months after Col. King arrived in the Territory, Congress having authorized the people to form a constitution and establish a State government, he was elected a member of the convention. Colonel King was an active, talented and influential member of that body, was placed on the committee appointed to draft a constitution, and was also selected by the general committee, together with Judge Taylor, now of the State of Mississippi, and Judge Henry Hitchcock, now no more, to reduce it to form, in accordance with the principles and provisions previously agreed on. This duty they performed in a manner satisfactory to the committee. The constitution, thus prepared, was submitted to the convention, and adopted, with but slight alterations.

On the adjournment of the convention, Colonel King returned to his former residence, in North Carolina, where most of his property still was, and, having made his arrangements for its removal, set out on his return to Alabama. On reaching Milledgeville, in the State of Georgia, he received a letter from Governor Bibb, of Alabama, informing him that he had been elected a Senator in the Congress of the United States, and that the certificate of his election had been transmitted to the city of Washington. This was the first intimation which Colonel King had that his name even had been presented to the legislature, for that high position. He retraced his steps, and reached the city of Washington a few days before the meeting of Congress. His colleague, the Honorable John W. Walker, had arrived before him.

Alabama was admitted as a State, and her senators, after taking the oath to support the constitution of the United States, were required to draw for their term of service, when Major Walker drew six years and Colonel King four.

Colonel King was elected a senator in 1823, in 1828, in 1834, and in 1840. His firm but conciliatory course insured for him the respect and confidence of the Senate, and he was repeatedly chosen to preside over that body, as president pro tem., the duties of which position he discharged in a manner so satisfactory, that, at the close of each session, a resolution was adopted, without a dissenting voice, tendering him the thanks of the body for the ability and impartiality with which he had discharged those duties. In the spring of 1844, Colonel King was offered the situation of Minister to France, which he declined, as he had, on previous occasions, refused to accept other diplomatic situations, which had been tendered to



ARTHUR SPRING.

him, preferring, as he declared, to be a Senator from Alabama to any office which could be conferred on him by the General Government. He was afterwards, however, induced to accept. Arriving in Paris, he obtained an audience of the King, presented his credentials, and at once entered upon the object of his mission. He returned to the United States in November, 1846, having requested and obtained the permission of the President to resign his office.

In 1848, the Hon. Arthur P. Bagby was appointed Minister Plenipotentiary to Russia, and resigned his seat in the Senate of the United States. Colonel King was appointed, by the Governor of Alabama, to fill the vacancy thus created; and, in 1849, the term for which he was appointed having expired, he was elected by the legislature for a full term of six years. In 1850, on the death of Gen. Taylor, the President of the United States, Mr. Fillmore, the Vice-President, succeeded to that high office, and Colonel King was chosen, by the unanimous vote of the Senate, President of that body, which placed him in the second highest office in the government. In 1852 Mr. King was elected Vice-President of the United States. In the mean time the progress of consumption compelled him to leave Washington for the island of Cuba, in the hope—a vain hope it proved—of benefiting his health. While in Cuba the oath of office as Vice-President of the United States was administered to him. He remained on the island two months, but received no permanent benefit. Finding recovery hopeless, he hastened home to die among his kindred. His strength failed rapidly, and he barely reached his

plantation, near Cahawba, Alabama, before he received the final summons, and passed peacefully to his rest. He died on the 18th of April, 1853, at the age of sixty-eight.

In all the relations of life, Colonel King maintained a spotless reputation; his frank and confiding disposition, his uniform courtesy and kindness, endeared him to numerous friends, and commanded for him the respect and confidence of all who had the pleasure of his acquaintance. Brave and chivalrous in his character, his whole bearing impressed even strangers with the conviction that they were in the presence of a finished gentleman. His fine colloquial powers, and the varied and extensive information which he possessed, rendered him a most interesting companion.

ARTHUR SPRING.

A PHRENOLOGICAL SKETCH.

BY JNO. F. GRAFF.

THE recent revelations of the deeds of this fiendish monster in human form, have no doubt excited in the minds of inquiring people, a desire to learn whether there is anything in the exterior of this man's organization that is indicative of the almost unparalleled barbarity of which he has been recently convicted. Indeed I am assured that the intense anxiety on the part of many of our citizens to get a glimpse of the criminal during his late trial, was in a great measure prompted by this very desire, and not so much from idle curiosity as some persons imagine. Frequent were the expressions of those who had just withdrawn their

eyes from this "temple of iniquity," that "he was not such a bad looking man as they expected to see," or that "they should not have thought from the appearance of the prisoner that he had ever been guilty of so awful a crime," or perchance some one more scrutinizing in his observation, was heard to say that "his very appearance bespeaks the demon that lurks within him." Thus have been the speculations in reference to this unfortunate man; and without stopping to inquire whether the readers of this sketch are believers in the science upon which I propose basing my deductions, I shall proceed as briefly as possible to note his cerebral and facial excesses and deficiencies; their respective scientific indications, and the perfect coincidence of their manifestations in the character of our subject. Before proceeding, however, it is but just to say that our observations are from *eye measurement*, had in the Court room on the last day of his trial, and that in the absence of closer contact, we shall be obliged to speak of *general* indications rather than minute details. Hoping that the reader will not attempt to criticize from the configuration of the head and face, as represented in cuts that have been published, which resemble the original about as much as the *dove* resembles the *owl*, but that they will resort to the living head or the skull after the criminal has passed the ordeal of the law and the dissecting room.

In the first place, the face of Spring, if it be not the index of a most desperate character, to the common observer, bears upon it unmistakable signs of mean, shame-faced deceit; the impress of a *hidden* character, arising from his ever-present mental power of concealing his motives and intentions; and such a character can never be satisfactorily read from the face alone, for it is only when the strong points of his nature are excited that his dark veil of deceit is withdrawn from the demoniac fires that rage within his soul, and you may rest assured that the change of his face, from the moment that he took his last drink with Mrs. Shaw, until his second victim offered her sacrifice for mercy, was a change of no ordinary character—it was a change from the expression of bacchanalian revelry to the visage of an incarnate devil.

There are, however, developments in his face that do reveal his character, despite his great ability to conceal; it is revealed by the great (relative) preponderance of his face below a line drawn from the alæ of the nose to the upper part of the ear, where it connects with the head, over the part lying above this line; and, not only this, but the whole aspect of the face is indicative of a most perverted and sensual animal nature.

But not to enlarge further upon the facial indications (which more properly belong to Physiognomy,) let us take a survey of his head; of which we notice first, his large perceptive organs, as manifested in the marked prominence of the lower part of the forehead, immediately over the eye; the function of this group of organs, reduced to their simplest form, is *aptness and accuracy* of perception—perception of physical things—*observation*; and those individuals who were admitted into the Court room early on the morning of the last day of his trial, to get a momentary look at the prisoner, as he was seated in the dock, will not

soon forget the hawk-like scrutiny with which he eyed every visitor as they passed around the room.

The superior, or upper, part of his forehead, however, is quite retiring, and accordingly his reflective organs are weak, and his general intellect, under any circumstances, would consequently be of a *physical* character. His Firmness is large, as is seen by the height of his central top-head, immediately above the ear; from this point to the superior margin of the forehead there is a horrible descent, a perfect inclined plane, leaving the regions of the moral organs almost totally deficient. Conscientiousness is also most villainously low, as is seen in the marked sloping of the head from the organ of Firmness on either side.

His head, in the region of the ear, in front, above, and behind, (the region of the selfish propensities) is *enormously large*, and the individual organs of this group, which are commonly denominated Alimentiveness, Acquisitiveness, Destructiveness, Secretiveness, and Combativeness, are correspondingly strong. The functions of the five organs just named are: appetite for food and stimulants; love of money; executiveness, or perseverance; policy and restraint; and the element of self-defence. These are the natural functions when subservient to stronger moral sentiment and intellect; but when they assume the ascendancy, as in cases where they greatly predominate in size over the moral and intellectual organs, their functions assume a character vastly different. Drunkenness, theft, and robbery, fiendish severity and murder, lying, deceitfulness and fraud, quarrelling and fighting, are, then, the products of their excitement; and so intimately are these organs connected in juxtaposition, that the excitement of either one inflames the others, and thus induces their perverted action.

Another peculiarity to which I have not yet adverted is the flatness of the back part, or occipital region of the head, indicating a deficiency of the *home* instinct and love of children. These constitute the general peculiarities upon which we can pronounce without manipulation.

And now let us for a moment mark the coincidence between the indications of these several organic peculiarities and his recently discovered character. That his face does not belie him when it tells of his inflamed physiology, or perverted animality—which is the same thing—no one will dispute; and it is this self-induced physical condition that makes him a ten-fold worse man than he would otherwise be, even with his inferior organization; and I doubt very much whether he could have—bad as he is—consummated, in the manner he did, so revolting a butchery as that of which he has been found guilty, without the aid of stimulants to extinguish the few moral embers that were yet in his soul, and to excite to unnatural activity the basest passions of his nature.

Nor can I sanction the propriety of administering to him stimulants from time to time to keep alive his spirits during his trial. Better to have left him *faint* and die, if need be, than to administer that which was, drop by drop, eating from his soul every vestige of humanity. Should you dissent from this, you are reminded that his prostrate condition after his sentence in Court, was certainly more in keeping with his situation than

the blasphemy and desecration which followed the "glass of brandy" before entering the coach.

In his cerebral organization there are five peculiarities, as we have shown, which contribute mainly to the making up of his character: they are, first, his large perceptive intellect and retiring reflectiveness; second, his indomitable Firmness and small Conscientiousness; third, the almost total deficiency of his moral organs; fourth, his small love of *home* and *children*; and fifth, the enormous development of the entire animal selfish group, as is seen in the great breadth of his head from ear to ear.

Now, to all who have any adequate idea of Phrenological Science, it would be superfluous further to philosophise in the predication of *such* a character from such an organization; the result is obvious. To illustrate, however: the strength and activity of his perceptive intellect was clearly shown in the readiness with which he acquainted himself with the situation and circumstances of his recent *victims*, the proper time for his success, the exact whereabouts of the money, &c. And nothing but the smallest reflection could have prompted him to the succeeding acts which led to, or, at least, facilitated his detection.

His large Firmness is evinced in the indomitable perseverance with which he persisted in his determination to "get that money at all hazards," as is also his small Conscientiousness in his manner of obtaining it. You will bear in mind that the money getting faculty is among that prominent group around the ear, and that its action in the absence of Conscientiousness, amounts to theft and robbery.

Nor is the consequent activity of his murderous instinct more strongly corroborated in his character, than is the utter deficiency of his whole moral region, as well as the refining elements on the side of the top-head; he is not only wanting in morals, but well nigh devoid of those organs which give refinement, decency, and respect. Of his attachment to home the reader must imagine, but as regards his parental love, it could scarcely be more deficient in his brain than the want of it has been manifested in his willingness to offer his own son a willing sacrifice to save himself from the penalty of his guilt.

Such are the outlines of the Phrenology of this truly unfortunate man; such has been the character of his career, and such the natural materials, with which he has had to plod his way through life.

That he has horribly abused the "talents" with which he was intrusted (few as they were) is too well attested in his appearance to admit of even a doubt; but that the curses of ancestry have been visited upon him, and that the infectious air of evil example has been the atmosphere which surrounded him in his youth, is a fact no less certain, and should incite us to pity rather than revenge.

His earthly career is soon to end! The embryo of his eternal existence is fast drawing to a close, with the lying promise of an impious priest for his only hope. God have mercy on them both, if mercy there be for blasphemous hypocrisy on the one hand, and unparalleled degradation on the other.

Arthur Spring is to be hanged. Under the present form of the law, there is no other alter-

native, save the unwarranted interference of Executive leniency—yet we are inclined to think there is another way, *quite* as effectual, *more* in keeping with the magnanimity of our nature, and in *closer* conformity to the will of Him whose sovereign law is to “overcome evil with good.”

[Philadelphia, March, 1853.]

[The New York Tribune gives the following biography of this wicked man:]

A CHAPTER IN THE LIFE OF SPRING, THE MURDERER.

Now that Arthur Spring, the late trial of whom for murder has excited so much interest, is convicted, and nothing remains but to execute the fearful penalty, it will not be improper and may not be uninteresting to recite a brief chapter of the last five or six years of his life. Spring was an Irishman born—a confectioner by trade; he lived for a number of years, and up to 1844—’5, in the city of Philadelphia, after which he moved his family to this city and commenced the business of a refectory and liquor saloon, in a basement two or three doors from the old Park theatre. Within three months after he had opened this “place” in Park Row, he was arrested by the police on a charge of having, in connection with another person, (still residing in New York,) enticed a sailor (the mate, we think,) of a vessel, into his cellar at a late hour of night, knocked him down with a heavy club of wood, (wounding him nearly to death,) and robbed him of \$600 in gold coin. The evidence against Spring was not conclusive of guilt, but was sufficient to bind him in the sum of \$1000, to appear and answer the charge. He procured bail and was released from the Tombs.

Spring’s family lived in some rooms in the rear of his place of business, and soon after this charge against him his wife died in childbirth, (as it was said, but otherwise, as it was suspected,) having three small children, the eldest a son—the present witness on the trial for murder—and two infants girls. In less than a month after the death of his wife, Spring was again apprehended on a charge of having stolen, at night, in his cellar (and almost in the same manner the mate was robbed) \$100 and over from an emigrant lately arrived in this city. A part of the money was found concealed under the steps of the stoop leading into his rear yard. The offence was fixed upon him almost beyond doubt. Shortly after his arrest he confessed his guilt to Justice (then Clerk) Stuart, admitting also the perpetration of the other robbery—how it was done—who was concerned with him in the felony—in what manner they divided the money, and where he had concealed the most of his share, (which on searching proved true) declaring most solemnly that he had committed the second offence for the sole purpose of getting a sufficient amount of money to reimburse the party first robbed, (his partner in the crime refusing to surrender back any portion of his share) so that the seaman might, as he had promised, leave the city and not appear against him at the trial, and he be thereby preserved from the State-prison, and saved to the care and protection of his children. Spring pleaded guilty to this second offence, and was sentenced for six years to a felon’s doom, at hard labor at Sing-Sing—leaving his destitute and worse than orphan children friendless and without protection. Mr. Stuart had

them placed in the kind charge of Mrs. Foster, matron of the City Prison, where they remained for a number of weeks, and were finally removed to the Alms House.

Some six or ten months after it was learned that the wife of Spring had some relations, and among them an aunt, owner of some property, at or near Washington. On writing to her, Stuart received an answer that if the children could be sent on to Washington, proper charge would be taken of them by their mother’s relatives. A small amount of money was raised, a trusty person employed, and these poor children—young Arthur, with two smaller sisters—were forwarded to their friends and kindred. Five years passed, when one morning in the early part of December last, Arthur—a bright, intelligent lad, who had passed to the age of sixteen or seventeen years—presented himself to Justice Stuart (who was at once reminded of the unhappy history of father and family), stating that he was living an apprentice to a confectioner in Washington—that his sisters were both alive and with their friends—that he had alone come on to New York to see if, by some means, he could not get his father pardoned the remaining year of his sentence from the State Prison—that he would have made the effort sooner, but was without money to pay his passage from Washington, and had only then become enabled, by a long and continuous saving of all the small means he could husband. The magistrate, moved by the noble object of the boy, (who declared that nothing would make him so happy as to be able to take his father home with him to his little sisters), and upon his own knowledge of the whole matter wrote an earnest letter to Governor Hunt, with which the lad proceeded to Albany.

It is almost needless to say that with a man like Governor Hunt, the brave and generous conduct, and earnest, artless pleading of this manly and devoted stranger boy, for the pardon of a parent so long confined in the dungeon of the State Prison, did not fail of its object. The freed father and thankful child, with heart swollen with emotions of gratitude, and bounding with hope in the joyful anticipation of restoring a long lost parent to the little sisters he so much loved, with no delay left New York by way of Philadelphia for the city of Washington.

The rest is known. And this is the son on whom the father now seeks to fix the offence of a most diabolical murder, of which he alone is, beyond doubt, the perpetrator, and most righteously convicted.

HEALTH A DUTY.—It is not my purpose in this lecture to attempt to point out the course of life necessary to health, so much as to present the moral obligations we are under to preserve the health of our physical beings. To me it is a religious duty, scarcely inferior to any other. And although for all I may receive the jeers and taunts of my fellows, it is still a duty which, under God, I must strive to perform, and seek to induce others to do the same.—*Hopes and Helps.*

THE first step in excess is one step in sin. We must always remember that the kingdom of evil borders closely upon the kingdom of good.

THE HUMAN VOICE.

[A SUBSCRIBER requests the Editors of the PHRENOLOGICAL JOURNAL to give their views on the Causes and Cure of STAMMERING, for the benefit of those who may be afflicted with that habit. We cannot offer a more scientific or philosophical exposition than that given by Dr. R. T. TRALL, in his excellent work, THE HYDROPATHIC ENCYCLOPEDIA, from which we quote the following.]

DISEASES OF THE VOCAL AVENUES.

ALL the diseases which make up the present chapter, have, as their most prominent symptom, some misaffection of the voice or speech, although some of them differ very greatly in every other particular. They may be thus grouped:

Chronic Catarrh	{ Acute, Chronic, Ozena.	Speechlessness	{ Elingual, Atonic, Deaf-Dumbness.
Polypus	{ Compressible, Cartilaginous.	Dissonant Voice	{ Whispering, Immelodious, Of Puberty.
Rhonchus	{ Snoring, Wheezing.	Dissonant Speech	{ Stammering, Mispronunciation.

CATARRH—CORYZA.—When this affection is confined to that part of the mucous membrane which lines the nasal cavities, it is called *cold in the head*; and when the inflammation fixes permanently upon the same membrane in the cavities of the frontal bones, it is called *catarrh in the head*.

Symptoms.—In the *acute* form there is a defluxion of acrid, pellucid, mucous, or ropy matter from the nostrils, with a sense of irritation, and some degree of general fever. In the *chronic* variety the discharge is limpid, without acrimony or irritation, and unattended with febrile disturbance. The third variety, which is produced by an *ozena*, or nasal ulcer, is denoted by an offensive, purulent, or ichorous defluxion; it is often connected with caries of the spongy bones.

Special Causes.—Sudden exposures to cold and damp, hot drinks, irritant dust or vapors, snuff, smelling salts, strong aromatics, mercurial salivation, often induce this disease. Some authors give us a *senile* variety, owing to “the *natural* paresis of old age;” but I hold that any local palsy before death is entirely *unnatural*.

Treatment.—The acute form requires a few packs to reduce the general feverishness, which, if the diet is rigidly abstemious, and the patient kept in a moderately warm room of uniform temperature, will effect a cure in a very few days. The chronic variety—as also does the nasal ulcer—requires a persevering employment of derivative as well as local treatment. The pack occasionally, frequently sniffing cold water up the nostrils, the hip-bath, and one or two foot-baths daily, with as much exercise in the open air—avoiding, however, chilling and damp winds—as the patient can comfortably bear, comprise the remedial course.

POLYPUS.—Polypus tumors in the nostrils are of two kinds; the *soft*, or *compressible*, and the *hard*, or *cartilaginous*. Both are probably morbid growths of the mucous membrane, although the latter variety is generally connected with caries of the ethmoid or inferior turbinated bones.

Symptoms.—Nasal polypi present the appearance of fleshy, elongated excrescences, attached by a slender neck to some part of the Schneiderian membrane, extending in different directions, and affecting the speech by obstructing the nasal cavities. The soft kind is unattended with pain; its color is a pale red, having some resemblance to

a common oyster; and it generally shrivels in dry and enlarges in wet weather. The hard polypus is firm, of a highly red or dark color, progresses gradually without alternate diminution and enlargement, and causes pain, with a very disagreeable sensation in the nostril and forehead, on coughing, sneezing, blowing the nose, etc.

Treatment.—In the early stage frequent sniffing of the coldest water will often arrest the tumor. When it becomes troublesome from bulk, extirpation is necessary.

The soft kind may be removed with the ligature or forceps; the latter is generally the most convenient method. The hard polypus cannot always be meddled with without endangering the life of the patient. When attached to or connected with the spongy bones, these may be removed by a skillful surgeon.

RHONCHUS.—RATTling IN THE THROAT.—*Snoring* and *wheezing*, which are the chief varieties of this affection, are symptomatic of other diseases, as apoplexy and asthma, and of gross feeding, a plethoric habit, corpulency or obesity, or of an obstructed skin, by which the lungs are oppressed with vicarious duty, or of atony or debility of the abdominal muscles, which are important agents in the respiratory movements. The cure will be found in a restoration of that equilibrium in the bulk and action of the bodily organs and functions which is correctly termed health. Dr. Good recommends "taking off the obesity," in fat persons, "by repeated venesections, active purgatives, vigorous exercise, and a low diet." I will guaranty a perfect cure in every case of obesity on earth, by proper exercise and diet, *sans* all the bleedings and the purgatives.

SPEECHLESSNESS.—APHONIA.—DUMBNESS.—Inability of speech may result from destitution of tongue—and this may be congenital or accidental—constituting the *elingual* variety; or from paralysis of the nerves of the tongue or glottis, in consequence of some violent injury or shock, forming the *atonic* variety; or from congenital deafness, or deafness acquired in early life, making the variety called *deaf-dumbness*.

Special Causes.—When the inability is not organic, its most frequent causes are severe and protracted colds; violent shocks, as of lightning or electricity; vehement emotions, as of terror, anger, fright; narcotics; mephitic exhalations; poisoning from eating mushrooms, and sometimes shell-fish; metallic vapors; mercurial medicines, etc. There are also many cases of partial or complete loss of voice, the cause of which is almost always overlooked or unthought of by the attending physician: I mean cases of weak voice resulting from mere debility of the muscles of the loins and abdomen. In these cases there may be a moderate degree of general health, with an extreme relaxation or rigidity of these muscles, so that the balance of action between them, the diaphragm, and the laryngeal muscles, is lost; the diaphragm descending when it should ascend, and *vice versa*.

Treatment.—We have no special remedial resources in the majority of cases which depend on incurable malformations or structural lesions; nor can we in the majority of cases dependent on functional derangement, do more than attend carefully to the general health, trusting nature for the local medication. In that form, however,

dependent on muscular debility, we can invigorate the affected muscles by the wet compress, frequent hip-baths, various manipulations, as kneading, pounding, thumping, and a variety of exercises which call the weakened muscles into vigorous play, as dancing, jumping, riding a hard-trotting horse, and vocal gymnastics, as reading, speaking, and declaiming by the elementary sounds of the letters or words, etc.

DISSONANT VOICE.—The chief depravations of voice have been ranked under the heads of *whispering*, in which the voice is weak and scarcely audible; *immellodious*, when it is habitually rough, nasal, squeaking, whizzing, guttural, or palatine; and the irregularly alternating harsh and shrill voice which is peculiar to the period of *puberty*.

Special Causes.—The last named variety can hardly be regarded as a disease, save when complicated with some accidental abnormality. The other varieties are caused by most of the circumstances which produce the atonic loss of voice, to which may be added over-exerting the vocal apparatus, as in loud speaking or singing, or in straining the voice while the bodily attitude is crooked or distorted, or when the abdominal muscles are so weakened that the main effort at expulsion is thrown upon the muscles of the throat, chest, and diaphragm. Indeed, a misuse of the respiratory muscles, or in other words, a vicious habit of exercising the voice in early life, which has its origin in bad training or bad health, is the most common cause of unharmonious, unmusical, and unpleasant voices in after life.

Treatment.—The special management in all forms of voice wherein there is no "concord of sweet sounds," consists, in addition to such appliances as particular complications may demand, in a regular system of voice-training or vocal gymnastics. Ordinary ingenuity will suggest a thousand variations of the general plan to suit individual cases; but this general plan is: 1. An erect bodily position; 2. Opening the mouth freely and fearlessly in every attempt to read or speak; 3. Reading and speaking slowly, and pronouncing every syllable distinctly, and even giving every letter its full and appropriate sound; 4. Pronouncing the different elementary vowel and consonant sounds of our language, at first slowly, and then as rapidly as possible, taking care to have every sound distinctly enunciated; 5. Hallooing with a full prolonged sound, as by the word over; 6. Laughing by pronouncing hah-hah-hah as rapidly as possible, observing that the abdominal muscles contract—that is, spring out, as it were—at every enunciation; 7. Declaiming on the sea-shore in the face of a strong wind, with pebbles in the mouth, *a la* Demosthenes, etc.

DISSONANT SPEECH.—*Stammering* has been called a sort of St. Vitus's dance of the vocal organs. Its principal varieties are called *hesitating*, in which there is an involuntary and tremulous retardation in the articulation of peculiar syllables; and *stuttering*, which is an involuntary re-pronunciation of some syllables or words, alternating with a hurried and convulsive pronunciation of those which follow.

Mispronunciation is that form of imperfect speech in which the sounds are articulated freely, but

inaccurately pronounced; the principal varieties of this affection are vicious or incorrect pronunciation of the letters *r* and *l*; substitution of soft for harsher letters; multiplication or omission of labials, or exchanging them for other letters; misemployment of dentals, and mispronunciation of gutturals.

All of these errors and imperfections of voice are sometimes the result of organic malconformation; occasionally, as in the case of stammering, of a constitutional irritability of some of the muscles concerned in articulation; more frequently of a want of correct education; and still oftener of a careless or depraved habit; and even in some cases of an exceedingly silly affectation. Many stammerers who talk with great difficulty, read with great facility, and all of them stammer most when they undertake to speak most deliberately, and least when their attention is so engrossed with the subject that they think nothing about picking out single words, or arranging sentences with a view of obviating the infirmity of speech.

Treatment.—All that has been said in relation to the vocal treatment of the preceding disease, applies with equal force to this. The stammerer cannot well be too slow and deliberate in his voice exercises, nor should he attempt much conversation while under the remedial discipline, and he must exercise also the mental qualities of firmness and perseverance. Every expedient which he can devise to expand the lungs and augment their retentive capacity, will facilitate his improvement; as, for example, deep, full, and prolonged inspirations and expirations, during which he may to advantage count one—two—three—four, etc., taking pains to open wide the mouth, and "speak loud and plain" each monosyllable he attempts to utter. The various forms of mispronunciation, besides the vocal exercises herein intimated, could with propriety be referred to a judicious course of lectures on elocution, nor would the lessons of the singing master be without value.

TOBACCO:

Its Nature, the various Modes of Using it, and its Effects upon the Physical and Moral Nature of Man.

BY A. P. DUTCHER, M.D.

The habit of using tobacco as a luxury was first introduced to the civilized world, about three hundred years since, by Ralph Lane and his associates, who, by a constant intercourse with the Indians of our country, had acquired a relish for their favorite enjoyment of smoking the baneful weed, to the use of which the Indians ascribed a thousand imaginary virtues. Since that period, this habit has attained a degree of celebrity among civilized nations, that is almost incredible. So much so, indeed, that in some countries, this habit has become so common, that children smoke before they learn to walk, and grown-up people have carried it to such an excess, that they frequently fall down senseless, and often die in consequence.

In the *Materia Medica*, tobacco is classed among those medicines called *narcotics*, and in its effects upon the system, it differs not essentially from

those of alcohol and opium, except that neither the first excitement nor subsequent depression is so great. In full doses, tobacco, whether by smoke or infusion, is a most deadly poison. A very moderate quantity introduced into the system—even applying the moistened leaves over the stomach, has been known very suddenly to extinguish life. The Indians were well aware of its poisonous effects, and were accustomed, it is said, on certain occasions, to dip their arrows in an oil obtained from the leaves, which being inserted into the flesh, occasioned sickness and fainting, or even convulsions and death.

In whatever form tobacco may be employed as a luxury, a portion of its active principle mixes with the saliva, and invariably finds its way into the stomach, and disturbs or impairs the functions of that organ. Hence all of those distressing affections—nausea, pain in the head, vertigo, &c., which are produced on first using it. And it is only by the most rigid perseverance, that many systems can overcome these distressing effects, when acquiring the habit of its use. And the fact that many do overcome them, may be adduced as an illustration of the perversion of taste, as well as the capability of the system to be so educated as to receive with pleasure what was at first disagreeable, and to bear with impunity what was at first injurious.

Dr. Rush, in his observations on this habit, makes use of the following language: "Were it possible for a being who had resided upon our globe, to visit the inhabitants of a planet where reason governed, and tell them that a vile weed was in general use among the inhabitants of the globe it had left, which afforded no nourishment—that this weed was cultivated with immense care—that it was an important article of commerce—that the want of it produced real misery—that its taste was extremely nauseous—that it was unfriendly to health and morals—and that its use was attended with considerable loss of time and property, the account would be thought incredible, and the author of it would be excluded from society, for relating a story of so improbable a nature. In no view is it possible to contemplate the creature man in a more absurd and ridiculous light, than his attachment to TOBACCO."

The most common methods of using tobacco, are by *smoking, chewing, snuffing, and snuff-rubbing.*

OF SMOKING.—Of all the modes of using tobacco, this, certainly, is the most delightful and benevolent. Here there is manifested none of that contracted disposition to selfishness; when a man smokes he does it for the benefit of his friends. The inhalation of smoke from a rank segar, or what is still better, a pipe grown old in the service, is peculiarly grateful, and as rum-drinking and smoking often accompany each other, the fumes of the tobacco, mingled with the steam of rum, render the enjoyment doubly exquisite.

The most common affections of this method of using tobacco, are, tremor of the limbs, obscurity of vision, determination of blood to the head, and foetid breath, loss of the teeth, cancers of the lip and tongue, various inflammatory disorders of the tonsils and windpipe, which sometimes speedily terminate in suffocation. Percy relates the case

of an individual who was advised to smoke, to dissipate, or, at least, to diminish the tumefaction with which his tonsils were affected, succeeding frequent attacks of cold and sore throat. He did so, and at the end of two weeks he was obliged to have one of them cut off, and the other scarified deeply, to prevent immediate suffocation.

But it matters not how or in what manner an individual may use tobacco, it will make some impression upon the system, and, nine times out of ten, one fraught with the most injurious consequences.

OF CHEWING.—This may be regarded as the most deleterious form of using tobacco, and is sometimes accompanied with the most dangerous and fatal diseases. The waste of saliva is greater than in smoking, and the derangement of the digestive organs proportionally severe. All inveterate chewers are more or less subject to long-standing diseases of some of the principal organs of the body. The recital of the following cases will give the reader some just conception of the pernicious tendency of this form of using the noxious weed:

A distinguished clergyman had acquired the habit of chewing when quite young, and continued the practice for a number of years, but found, by experience, his health materially impaired, being often affected with sickness, lassitude, and faintness. His muscles also became flabby and lost their tone, and his speaking was seriously interrupted by an elongation of the *uvula*. He was advised by his physician to discontinue the use of his tobacco. He laid it aside. Nature, freed from its depressing influence, soon gave signs of returning vigor, which resulted in his perfect restoration to health.

A lawyer of my acquaintance, who stands very high at the bar, while arguing a very important case, was suddenly seized with the most alarming vertigo, which continued at intervals, for three or four months, attended with disorder of the stomach, and a relaxation of the nervous system, which is always the result of a too free use of tobacco. After consulting several physicians, and taking a variety of medicines, with cupping, and severe blistering, to little or no purpose, he was finally prevailed upon to relinquish the deleterious practice. In a short time vertigo left him, and he soon recovered his usual health.

We might cite other cases, but sufficient has been said to show the injurious effects of chewing upon the system.

OF SNUFFING.—The habit of snuff-taking is one of the most injurious practices that popular custom has sanctioned as harmless. If the practice of snuffing only destroyed the organs of smelling, and injured the tones of the voice, the injury done to the system would be comparatively trifling. But the damage of this mode of using tobacco stops not here; and I am well convinced, that it has rarely occurred to those who use snuff the most largely, that it is an agent possessing qualities that cannot fail to prove highly deleterious to the healthy tone of the digestive organs.

Those who use this article do not advert to the route into which the noxious material finds its way into the stomach. It is a fact that snuff is often forced, by the strong act of inhalation, through the nostrils into the gullet, and through

it into the stomach, where it often collects in large quantities, owing to its indigestible nature, (being frequently adulterated with ammonia, salt, urine, and ground glass), and produce many aggravated and incurable diseases. It is said that Napoleon Bonaparte derived the cause of his protracted suffering and eventual death, from the large quantity of snuff which he used. His disease was a cancerous affection of the *pylorus* of the stomach.

OF SNUFF-RUBBING.—All that has been said of the noxious effects of tobacco, will apply to snuff-rubbing. When reduced to powder, it is more dissolved and mixed with the saliva, and of course more easily absorbed. And I have seen wretched victims to this habit, who were little better on the scale of suffering, than those who had fallen a prey to the use of opium or alcohol.

If these various forms of using tobacco only injured the corporeal organs of mankind, the damage would be of little moment, but the injury stops not here; it debases the intellect, and seriously impairs the morals of society. Let us briefly notice its influence upon morals.

1st. All who use tobacco, either moderately or excessively, know that one of its most common effects upon the body is *thirst*. This thirst cannot in many cases be allayed by water, for no sedative or even insipid liquid will be relished after the mouth and throat have been exposed to stimulus of the smoke or juice of tobacco. A desire of course is excited for strong drinks, and these, when moderately indulged in, soon lead to intemperance and drunkenness.

2d. The use of tobacco, more particularly in snuffing, destroys a great deal of valuable time. Perhaps few who use snuff have ever examined this part of our subject. On an average, every professed, inveterate, and incurable snuff-taker, at a moderate computation, takes one pinch in ten minutes. Every pinch, with the agreeable ceremony of blowing and wiping the nose, and other incident circumstances, consumes a minute and a half. One minute and a half out of every ten, —allowing sixteen hours to a snuff-taking day—amount to two hours and twenty-four minutes out of every day—or one day out of every ten; one day out of every ten, amounts to thirty-six days and a half in a year. Hence, if we suppose the practice to be persisted in forty years, two entire years of the snuff-taker's life will be dedicated to tickling his nose, and two more to blowing it.

3d. The use of tobacco begets a want of cleanliness. Cleanliness is one of the first moral virtues, and has been enforced in both the Jewish and Mahometan law, as a part of their religious observances. No uncleanly person was allowed to enter the congregation and worship God—they were strictly forbidden. Put in our day, when men profess to be governed by a superior light, they are permitted to enter the sacred temple, with their mouths well crammed with the weed, and bespatter themselves, their neighbors, the seats and floor with their disgusting saliva. Such filthy conduct is certainly a breach of good manners. No individual, I presume, will question that manners have an influence upon morals;—they may be considered as the outposts of virtue. A habit of offending the senses of individuals, with whom we associate, by the use of to-

bacco, cannot therefore be indulged in with innocence. It produces a want of respect for our fellow-men, and this always disposes to unkind and unjust behavior towards them. Who ever knew a rude man uniformly moral?

We have thus briefly considered the history of tobacco, its nature, its effects upon the human system, and upon the morals of mankind. We are well aware that we have omitted many things in regard to its pernicious effects; yet I am sure that no man who is at all acquainted with the effects of any of the modes of using this article, will for a moment recommend its use. Dr. Franklin on his death-bed, declared to one of his friends, that he had never used tobacco in any way in the course of his long life, and that he was disposed to believe there was not much advantage to be derived from it, for that he had never met with a man who used it, that advised him to follow his example.

"Gen. T., of New York, a gentleman of known wealth and liberality, was not long since called upon by a person to obtain his signature on a petition for the abolition of capital punishment. The person unfolded his papers and documents, and presented and enforced his arguments in rather a tiresome set speech, stopping occasionally to deposit a mouthful of tobacco juice upon a nice parlor carpet. General T. was in favor of diminishing capital punishment, but doubted the propriety and expediency of abolishing it in all cases. At the expression of this opinion, his visitor began to bridle up and prepare to lay down his arguments with greater force; and, in order to give greater facility to his enunciation, he took from his mouth a huge quid of tobacco and threw it upon the white marble hearth, saying he wished the General would be so good as to inform him in what cases capital punishment could ever be justified or defended.

"Well," said the General, "it strikes me that if we are going to abolish capital punishment, there are two cases which should be exceptions."

"Two cases, are there?" said the petitioner. "Well, sir, I should like to hear them stated and the arguments for them."

"The first," said the General, "is that of clear, cold-blooded, premeditated murder. I think the person who lies in waiting or in ambush, with malice prepense, and takes the life of his fellow-creature, ought to forfeit his life in return. He deserves to be hung."

"Well, I have abundance of arguments to meet that case," said the visitor. "Now, I should like to know what is your other case."

"The other case," said the General, "is that of the animal that walks on two legs, calls itself a man, and carries a mouthful of disgusting filth into a clean house, and there pours it about the carpet and scatters it over the hearth. Such a being is certainly not fit to live in decent society, and I do not know of any better or more ready mode of getting rid of him than to hang him. With these two exceptions, I think I should be willing to sign your petition for the abolition of capital punishment."

The visitor gathered up his papers, thrust them in his pocket, and with a very blank look hastily withdrew. He has not called since to receive the General's signature."

VENTILATION.

SUBTERRANEAN TENEMENTS.

In a former number we briefly stated the importance of Proper Ventilation, as being actually necessary to the enjoyment of good health.

The recent census of this city has developed facts which induce us to say a little more on the same important subject of ventilation at this time. Looking at the census of this city, and comparing certain circumstances with those existing in other large cities in the Union, we find that there is no city in which are so many, on the average, who occupy a single house as in this. Our average is about 13, 66-100 to each house; while in Philadelphia it is but 6, 68-100. Thus we have more than double the number, on an average, tenanting our dwellings than our sister city. So it is compared with other great cities in the Union. We have ordinary sized houses having from 50 to 100 human beings living or staying in them.

New York has an underground population, a subterranean tenantry, who are often confined by dozens in a single apartment, somewhat resembling the Black Hole at Calcutta, only not usually so large. The access of pure air is as difficult in these subterranean vaults as it is to the diving bell, in which persons have often suffocated when the contained air was exhausted.

Every one knows, or at least ought to know, that by the respiration of man, or any other animal, the oxygen of the atmosphere in his immediate vicinity is consumed, and carbonic acid gas is produced. Oxygen is the vital principle of the atmosphere. The nitrogen is only useful in diluting it, as pure oxygen would be too stimulating for the delicate texture of the lungs. In the act of breathing we extract from the air a portion of its vital principle, or oxygen, which remains in our systems, and we throw off a portion of carbonic acid gas equal in volume to that of the oxygen we consume. This carbonic acid gas is fatal to life if inspired, or taken into the lungs.

A melancholy example was witnessed at the Black Hole at Calcutta, as it was termed, and which was eighteen feet by eighteen, containing 324 square feet. When Fort William was taken, in 1756, by Surajah of Dowlah, Nabob of Bengal, 146 persons were shut up in this place, thus giving each person a space of about 12 inches by 26 1-2, which was just sufficient to hold them without pressing too violently against each other. In this dungeon there was but one small grated window, and the weather was sultry, so that the air could not circulate, or be materially changed, and fresh air be supplied. In less than one hour many of the prisoners were attacked with extreme difficulty of breathing; several became delirious, and the place was soon filled with incoherent ravings, in which the cry for water was predominant. This was handed to them by the sentinels, but it did not allay their thirst. In less than four hours many died, laboring under violent delirium. In another hour, all the survivors became frantic, and shortly after insensible. At the expiration of eleven hours after they entered the place, but 23 out of the 146 came out alive; and these were suffering with a high putrid fever, from which, however, with the

aid of fresh air and proper attendance, they recovered.

Similar instances have occurred in other places and at other times. Jail fevers, camp fevers, hospital fevers, and, we might add, fevers that originate in the dwellings of the poor, in the dark, illy ventilated, underground abodes of the poor and wretched inhabitants of our city, almost invariably owe their origin to deficient ventilation. The dreadful mortality that befalls the unhappy negroes in the slave ships, in crossing the hot and still seas, has the same cause.

Crowded and illy ventilated rooms is one of the greatest causes of human maladies. Where there is imperfect ventilation, there are foul and fetid exhalations and excretions from the surface of the bodies of those who are crowded together in too great numbers, and these add to the other potent causes of disease and death.

The moralist, when he reflects and expatiates upon the miserable condition of a large portion of society, has exclaimed—"like brutes they live, and like brutes they die." But the class who inhabit the dark and desolate subterranean vaults of our city do not enjoy the comforts and luxuries of the brute creation, which is surrounded, at least, by the pure air of heaven.

What is Christianity about? Why is not a little more missionary labor performed nearer home? Under the very nose of the church-bell we have heathens in frightful numbers. The shadow of the Christian church in our city covers ten thousand wretched victims, who live in the deepest degradation, surrounded by filth, poverty and ignorance. When shall this horrid picture of suffering humanity lose its unsightly countenance, and assume one more beautiful, lovely and angelic?

It is not only in the underground tenements of our city that deficient ventilation produces disease and death. The crowded apartments of the poor in all parts of the city are destroying the health, happiness and lives of our people. We have about 37,000 houses for more than 500,000 people; and this unnatural huddling together of so many human beings necessarily engenders disease, and demoralizes our population. It is time that some remedy for this state of things should be applied. What that remedy shall be we have not space now to describe fully. But it is certain that there is land enough in the vicinity of this city on which to build small and commodious houses for our people; and some more general movement of the humane should be commenced that will soon lead to a removal of the serious evils of which we complain. We have at least fifty miles of pure atmosphere surrounding the globe, and it is hard indeed if God's choicest creation cannot have sufficient of the vital fluid to support them in the enjoyment of good health.

PATRIOTISM is shown in deeds, in lives which do honor to a country, and strengthen the pillars of moral principle on which she rests. Let American youth vie with each other in making strong the right arm of their country's virtue and honor, and in laying deep in their hearts the principles of her permanency and prosperity. —*Hopes and Helps.*

FUTURE OF AMERICA.

FROM EVERETT'S SPEECH ON CENTRAL AMERICA.

I CORDIALLY sympathize with the distinguished Senator from Illinois in the glorious views he entertains of the future growth and renown of our country. I wish I could persuade him that this glorious future of America is not inconsistent with an equally auspicious future of the friendly States of Europe. I wish I could persuade him that that part of the world is not exclusively occupied by the tombs and the monuments that he so eloquently describes; but that there, also, in every country—more in one than in others, but visibly in all—there is progress; that liberal ideas are at work there; that popular institutions and popular influences are steadily forming themselves there; that the amelioration of the laboring classes is going on; that education and social comfort are making their way there. It is true, I beg the gentleman to believe me. It is true; and nothing will promote it more than a kindly sympathy and a salutary example on the part of this country. And this I will also say, that I have visited no country in Europe—whatever temporary causes of irritation may from time to time exist on the part of this Government or that in which the name of an American citizen is not a direct passport to every good office that a stranger can desire, and nowhere more than in England.

In our views of the glorious future that awaits our country, we are too apt, perhaps, to turn our thoughts to its geographical extension as the measure and the index of progress. I do not deny the correctness of this idea, to a certain extent. It is necessary to the formation of the highest qualities of national character, that they should be exhibited upon a grand, extensive scale. They cannot be formed and exhibited within the bounds of a petty State. Neither, sir, does this idea of geographical extension necessarily carry with it the idea of collision with other powers, although it may, perhaps, by natural association, suggest it. But I think there need be no fear that, so far as geographical extension is necessary, we shall not, in the natural order of things, have as much of it and as rapidly as the best interests of the country will require or admit.

In the meantime, if we wish a real, solid, substantial growth, a growth which cannot by possibility bring us into collision with foreign powers, we shall have it in twenty-five years to our hearts' content; not by the geographical accession of dead acres, not by the purchase of Cuba, not by the partition of Mexico, but by the simple, peaceful increase of our population.

Have you considered, Mr. President, that this mysterious law of our nature, which was promulgated on the sixth day of creation—"Be fruitful and multiply and replenish the earth"—that this great law, in twenty-five years of peace and union—for it is all wrapped up in that—will give us, aided by foreign emigration, another America of living men equal to that which we now possess?

Yes, sir, so far as living men are concerned, it will give us all that the arm of Omnipotence could give us, if it should call up from the depths of the Pacific and join to our western border

another America as populous as ours. And if, by any stroke of power or policy, you could to-morrow extend your jurisdiction from Hudson's Bay to Cape Horn, and take into the Union every State, every Government, and all their population, it would not give you a greater amount of population, including your own, than you will have at the end of twenty-five years by the simple law of increase, aided by immigration from Europe.

Sir, I may not live to see it, but my children may. The Senator from Illinois, (Mr. Douglas,) in all human probability, will live to see it; and perhaps no one is more likely than he to impress his views of public policy upon its growing millions, and to receive from them in return all the honors and trusts which a grateful people can bestow upon those whom they respect and love. Let me adjure him then, sir, to follow the generous impulses of his nature; and after giving, like a true patriot, his first affections to his own country, let him be willing to comprehend all the other friendly countries of the earth within the scope of his generous consideration, and, above all, to cultivate the spirit and the arts of peace.

It is the opposite spirit—the spirit of military aggrandizement and conquest—that has forged those chains of Europe which he has so eloquently deplored. It is this that brought down Asia to the dust in the morning of the world, and that has kept her seated there in sackcloth and ashes ever since. This blasted Greece. This destroyed the liberties of Rome. It was not the foreign enemy that laid the axe at the root of her freedom. It was her pro-consuls, coming home from the successful wars of Asia, gorged with the gold of conquered provinces. This spirit of aggrandizement and of military conquest has done the same for Europe; and will it not do it for us? Will it not give us vast standing armies, overshadowing navies, colossal military establishments, frightful expenditures, contracts, jobs, corruption, which it makes the heart of a patriot sick to contemplate? How can our simple republican institutions, our popular elections, our annual or biennial choice of those that are to rule over us, instead of a rule of hereditary succession, supported by pretorian guards—how can they subsist under an influence like this?

Do not mistake, sir; I counsel no pusillanimous doctrine of non-resistance. Heaven forbid! Providence has placed us between two great world oceans, and we shall always be a maritime power of the first order. Our commerce already visits every sea, and wherever it floats it must be protected. Our immense inland frontier will always require a considerable army; and it should be kept in the highest state of discipline. The naval school at Annapolis and the military school at West Point ought to be the foster-children of the Republic. Our arsenals and our armories ought to be kept filled with every weapon and munition of war. Every vulnerable point upon the coast ought to be fortified. But while we act upon the maxim, "In peace prepare for war," let us also remember that the best preparation for war is peace. This swells your numbers. This augments your means. This knits the sinews of your strength. This covers you with a panoply of might. And then, if war must come in a just

cause, no foreign State—no, sir, not all combined—can send forth an adversary that you need fear to encounter.

But, sir, give us these twenty-five years of peace. I do believe, sir, that this coming quarter of a century is to be the most important in our whole history. I do beseech you to let us have these twenty-five years at least of peace. Let these fertile wastes be filled up with swarming millions; let this tide of immigration from Europe go on; let the steamer, the canal, the railway, and especially let this great Pacific Railway subdue these mighty distances and bring this vast extension into a span. Let us pay back the ingots of California gold with bars of Atlantic iron. Let agriculture clothe our vast wastes with waving plenty. Let the industrial and mechanic arts erect their peaceful fortresses at the water-falls. And then, sir, in the train of this growing population, let the printing-office, the lecture-room, the village schoolhouse, and the village church be scattered over the country. And in these twenty-five years we shall exhibit a spectacle of national prosperity such as the world has never seen on so large a scale, and yet within the reach of a sober, practical contemplation.

IMPORTANCE OF PHYSICAL IMPROVEMENT.

BY H. C. FOOTE.

PHYSICAL improvement must be the basis of all human improvement, mental, moral and social. If great moral or religious excellence ever seems to be attained without a good constitution and temperate habits, it is only a seeming exception to the rule.

There is a great depression in the centre of the coronal region in the majority of heads; less in females than in males. It is one of the most palpable sign-marks of the degeneracy of the race through Adam. It is the location of the religious faculties, Veneration and Spirituality. These, if small, can be cultivated by any one. How? By a proper course of reading; habitual attendance upon religious exercises and instruction; proper associations; proper habits of life; proper diet, &c.

Phrenology does not necessarily tend to fatalism or infidelity. There are many who guess it does, but they have given the subject a very superficial investigation or taken their opinions at second hand.

Ministers of the Gospel mourn over the stony hearts of men who remain so indifferent to their highest interests, so callous to their urgent appeals; but unless there is a change, an increase in our knowledge of Nature's laws, and an improvement in our habits of life, they may mourn in vain, and the millennium never appear. But, happily, Progress, moral as well as scientific, seems to be an indelible characteristic of the age, and there is hope. Minds and bodies that are stimulated, narcotized, stupefied, enervated, weakened and depraved by the use of tea, coffee, tobacco, opium, alcoholic drinks, excess of animal food, &c., cannot be in a fit state to appreciate spiritual matters, to progress in spiritual knowledge, or moral excellence.

One insidious monster, in particular, has bound

the nations in its chains. We need another Father Mathew to wake up the people to a true sense of their debasing slavery to tobacco.

In civilizing this continent, the whites and Indians seem to have borrowed from each other nothing good. The Indians learned to drink our rum, and the whites to smoke and chew their tobacco. Like two beggars sleeping together, one had the itch and the other was covered with vermin. All ignorant and barbarous nations seem to have the honor of originating the habit of stupefying their mental faculties with narcotic vegetables. The Asiatic uses opium, the betel and lotus leaf. The Turk, opium and tobacco; and the rest of the world, tobacco. The habit was evidently originally induced by the restless craving and gnawing of ignorant and untutored minds, habitually unqualified for abstract thought, and obliged to stupefy their minds to kill time.

Those who use tobacco cannot necessarily know the whole effect it has upon them. To judge more exactly, they should experiment by abstaining from it, not for a few weeks or months, but for two or three years, until they are entirely weaned from it, and the system thoroughly cleansed from its effects by daily bathing and vegetable diet. Then commence using it again, and *watch the effect*. The same principle will apply in a greater or less degree, and the same may be said of tea, coffee, opium, spirituous liquors, animal food, mince-pies, pepper, mustard, all stimulating and narcotic substances, feather-beds, &c.

The man who uses tobacco, has his system thoroughly impregnated with its delectable virtues. His blood, bones, glands, muscles, his very brain, is permeated with the narcotic principle. He thinks tobacco, he acts, talks, sees, feels and reasons tobacco. All his finer sensibilities are tinged and stupefied with tobacco. His strength of nerve, high-toned delicacy, purity of mind, his highest aspirations and ambition for moral excellence, are shattered, blunted, degraded, bewildered and stupefied in a fog of tobacco. Congressional and legislative speeches are conceived, colored and executed in tobacco. Judicial cases are tried, argued, and juries decide, wallowing in (extra doses of) tobacco. How much higher might even the soaring Milton have soared, had he not smoked TOBACCO.

The writer has observed closely this subject for several years, and does not speak at random.

[Marietta, Ohio.]

PHENOMENA OF SLEEP.

DR. DICKSON, of South Carolina, has recently published a work on Life, Sleep, Pain and Death, which contains some curious facts and speculations. The facts are given in relation to sleep, which is described to be the repose of the mind.

The necessary amount of sleep differs in the various tribes, as well as in different individuals. The average proportion of time thus employed by our race is estimated at one-third. Sir John Sinclair, who slept eight hours himself, says that in his researches upon the subject of longevity, he found long life under every circumstance and every course of habit—some old men being absti-

nent, others intemperate, some active and some indolent; but all had slept well and long. Alfred the Great slept eight hours a day—Jeremy Taylor but three. Bonaparte, during the greater part of his active life, was content with four or five hours' sleep. Old age and infancy sleep much.

Some boys slept, from fatigue, on board of Nelson's ship, at the battle of the Nile. Among the impressive incidents of Sir John Moore's disastrous retreat to Corunna, in Spain, not the least striking is the recorded fact, that many of his soldiers steadily pursued their march while fast asleep. Burdach, however, affirms that it is not uncommon among soldiers. Franklin slept nearly an hour swimming on his back. An acquaintance of Dr. D., travelling with a party in North Carolina, being greatly fatigued, was observed to be sound asleep in his saddle. His horse, being a better walker, went far in advance of the rest. On crossing a hill, they found him on the ground snoring quietly. His horse had fallen, as was evident from his broken knees, and had thrown his rider on his head, on a hard surface, without waking him.

Animals of the lower orders obey peculiar laws in regard to sleep. Fish are said to sleep soundly; and we are told by Aristotle, that tench may be taken in this state, if approached cautiously. Many birds and beasts of prey take their repose in the day-time. When kept in captivity this habit undergoes a change which makes us doubt whether it was not the result of necessity which demanded that they should take advantage of the darkness, silence, and the unguarded state of their victims. In the menagerie at Paris, even the hyena sleeps at night and is awake by day. They all, however, seek, as favoring the purpose, a certain degree of seclusion and shade, with the exception of the lion, who, Burdach informs us, sleeps at noonday, in the open plain; and the eagle and condor, which poise themselves on the most elevated pinnacle of rock in the clear blue atmosphere and dazzling sunlight. Birds, however, are furnished with a nictitating membrane generally, to shelter the eye from light. Fish prefer to retire to sleep under the shadow of a rock, or woody bank. Of domestic animals, the horse seems to require least sleep, and that he usually takes in an erect posture.

Birds that rest in a sitting posture are furnished with a well-adapted mechanism, which keeps them firmly supported without voluntary or conscious action. The tendon of the claws is so arranged as to be tightened by their weight when the thighs are bent, thus contracting closely, and grasping the bough or perch. In certain other animals which sleep erect, the articulation of the foot and knee are described by Dumeril as resembling the spring of a pocket-knife, which opens the instrument and serves to keep the blade in a line with the handle.

It has been prettily said that, without Hope and Sleep, man would be inconceivably wretched. The circumstances favoring sleep, besides a quiet conscience, a mind unexcited, and a body free from pain, are a recumbent posture, silence and darkness. When Ptolemy demanded of a soothsayer—"What would make one sleep well in the night?" "The best way," he replied, "was to have divine and celestial meditations, and to use honest actions in the day-time." Müller says he could go to sleep at will on assuming a recumbent position.

Bonaparte, during his grand career, required no other condition but darkness; yet, at St. Helena, he suffered from sleeplessness among his other tortures. Habit exercises an almost omnipotent influence in this matter. A distinguished watchmaker having retired from business, was in danger of phrenitis for want of sleep. After several miserable weeks of this privation, some one suggested a return to his old place of abode. The experiment succeeded perfectly, for he fell asleep in his former workshop at once, rejoicing in the loud ticking of scores of clocks and watches.

Of contrasted impressibility is the case of the old harpist, given by Brandis, who slept the instant he left off playing; but, although undisturbed by other sounds, woke up immediately as any one touched the strings of his instrument.

Deprived of sleep, man is inexpressibly wretched, and eager and ceaseless has ever been his search after the means of procuring this inestimable blessing. Narcotics are everywhere instinctively sought and eagerly employed; and stimulants, as indirectly narcotic, have unfortunately become beverages. Alas! what a picture of life is presented to us in the fact that unconsciousness of and insensibility to care and anguish constitute the best boon that can be offered to suffering humanity! If Sancho Panza had reason for the heartfelt blessing he bestows upon him who first invented sleep, surely all nations will rise up and call him blessed who shall discover the means of procuring sleep at will, without counterbalancing consequences of an unpleasant nature. The waters of Lethe, which possessed the power of obliterating all remembrance of sorrow and crime, would not be more desirable.

THE ASTOR LIBRARY.

THE Trustees of the Astor Library have just sent their annual report to the Legislature. They state that the Library edifice in Lafayette-place has been completed during the past year, with shelving and other appurtenances, and is a solid structure. It is deemed advisable not to put in the books until April next, so that they will not be injured by any dampness from the walls. The new building will be ready for use with the books in by the first of May. The amount expended on the building, besides the cost of the site, up to January 1, 1853, was \$70,000. The total expenditure to that date for books, was \$75,364 40. The total number of volumes now acquired is between 60,000 and 65,000. The Superintendent, Dr. Joseph G. Cogswell, has gone again to Europe to make purchases, which he expects to complete by the first of April next. The sum which he is authorized to expend on this trip is \$25,000. This will probably add 15,000 or 20,000 volumes to the works already collected, and the Library will be opened with about 80,000 volumes, carefully selected, and many of them very rare and costly: all at an outlay of \$100,000. The average cost of books lately destroyed by fire in the Library of Congress, exceeded \$4 per volume. Those of the Astor Library are really no less valuable, but cost only \$1.25 per volume on the average. Mr. Astor's will prescribes that \$120,000 shall be expended at

first in procuring books, and afterwards, the net income of \$180,000, after defraying current expenses in continuing the collection. The residue of the \$120,000 (being about \$20,000) will be expended in supplying deficiencies in the various departments of science and letters. The Trustees hope to furnish an alphabetical index or catalogue of the works in the Library at its opening. Of the \$400,000 left by Mr. Astor, the Trustees acknowledge the receipt of \$333,333.33. The remaining instalment of \$66,666.66 will be due on the 29th of March next. The report is signed by Wm. B. Astor, President *pro tem.* of the Board, and Mr. S. B. Ruggles, Secretary. Accompanying the above was a list of books presented to the Library during the year 1853. The funds and property of the Library amount in value to \$452,367.33, viz.: Mr. Astor's legacy \$400,000; donation of Mr. Cogswell \$1,029.90; premium account, gain on the stock transferred with first instalment, \$3,462.87; interest account, \$12,551.33, and other items to make up the sum.

The price of the site of the Library edifice remains still in the hands of the executors, the parties entitled to life estates in each site (excepting Mrs. de Notteback) not having chosen to receive the income.—*N. Y. Tribune.*

Psychology.

PSYCHOLOGICAL PHENOMENA.

DEVELOPED BY PHYSICAL DERANGEMENTS.

THE body is the continent of the soul, and the organ and medium of its ordinary external manifestations. But although a perfect and healthy state of the body is, for this reason, necessary to the highest external manifestations of the powers of the soul, there are certain diseases and accidental physical derangements which, by a seeming partial destruction, or thinning down, of the organic covering of the soul, greatly tend to the development of its more interior and supersensuous faculties. Facts without number, which in some degree exemplify this latter proposition, have been witnessed in consumptive persons, who, as the body gradually wastes away under the slow ravages of the disease, grow more and more spirit-like, and more sensitive to the atmospheres of other persons, until there is attained a state of semi-clairvoyance capable of perceiving occurrences distant either in time or space, and even, sometimes, of discovering the thoughts of persons surrounding them. The same phenomena are often observed in cases of catalepsy, and fevers, and when, by a fall or a heavy blow, the circulations are arrested, and the nerves are stupefied. The following remarkable facts will serve to bring our general proposition more fully within the sphere of the reader's appreciation:

An acquaintance of the writer, an exemplary Christian lady, left the visible organism in consequence of a wasting disease of the lungs. As the disease progressed, her intuitional powers (doubtless owing partly to this cause, and partly to habits of constant meditation upon spiritual and religious subjects) became more and more developed, until she could begin to discern the secret

thoughts of persons around her. Several hours before her decease, though apparently as well as ever, she became suddenly impressed that the time of her departure was at hand, and informed her family of the fact. She then immediately grew worse, and when apparently in the last struggle, a gentleman of her acquaintance, who had entered the room, felt of her pulse, and *silently* thought within himself, "She will cease to breathe in about ten minutes." She immediately spoke, as if in answer to his *unuttered* thought, and said, "No, sir: you are mistaken; it is not yet." She, in fact, soon afterwards rallied, and lived, in the full possession of her senses, for several hours.

A gentleman informed me that several years ago, whilst laboring under an attack of typhus fever, he one day, during an exacerbation of the disease, felt a distinct consciousness of sitting by his own bed-side, and looking upon his own body as it lay on the bed before him, and from which he himself was partly separated, in consequence of the state of the physical organism being unfavorable as a habitation for the soul. I have heard of many cases of this kind, but among others the following are the most remarkable, and will doubtless, to some persons, seem almost incredible; but the respectability of the sources from which I received them is such as would leave no doubt in my mind as to their truthfulness, even in the absence of the *à priori* grounds, upon which their possibility and probability may, we think, be fully established. The first case I received from a female correspondent several years ago; and its main particulars may be given in a condensed form as follows:

Mr. J. was dangerously ill of a fever; and, as his disease approached its crisis, he gradually acquired the power of separating himself, as it were, from the body, and of taking cognizance of distant occurrences and circumstances. A highly esteemed friend of Mr. J., residing a mile or two distant, lay sick of a similar disease at the same time. Towards this person Mr. J., as he related, felt his spirit, in one instance, forcibly drawn, and he seemed to arrive in his actual presence at the moment when he breathed his last. He lingered for a while in the presence of the weeping family of the deceased friend, but was finally diverted from his contemplations of the scene of death by the sensation of violent frictions which were being made upon his own body. The next morning, having gained strength to converse, he told his physician and other attendants that he had seen his friend die the last night at ten minutes past eleven o'clock,—which proved to be exactly true.

During the subsequent three days, Mr. J. grew rapidly worse, and was finally thought by his physician and friends to be dying. The body, in fact, did cease to breathe, though only for a time, during which the spirit, as he subsequently stated, preserved a vivid consciousness of what was going on, which he also as vividly remembered after his restoration to the normal state. "I stood," says he, "at the foot of my couch—distinctly saw my own body lying helpless and speechless—*felt*, rather than heard, the words, 'He is dying'—beheld the unfeigned grief, the fast flowing tears, the convulsive shudder with which my wife bent over my earthly tenement, vainly entreating for one last word—watched my little ones as they

clung with terror undefined, but powerful, to their mother's garments."

On hearing it proposed to send a messenger with the information of his death to his mother and sister, who resided about five miles from the place, he became possessed with the desire to be himself their informer, and immediately found himself in their presence; but after making several ineffectual attempts to communicate with them, he became unconscious, and several hours afterwards found himself again in the body.

The next case was related to me by Mr. Joseph Dixon, now of Jersey City. About the year 1822, Mr. D. suffered an attack of bilious fever, and during the worst stage of the disease was, for a portion of the time, as it was thought, delirious. Whilst in a state thus characterized by the members of his family, he one day described his father, who was then at sea, as being engaged with others in a battle with the crews of two piratical vessels. He described the party who attacked the pirates as being drawn up in four boats before their vessels, and his father appeared to be aboard of one of these boats, and *he* seemed to be standing by his side. He saw his father struck in the breast by a bullet which had passed through a man's head who stood before him in the same boat, and immediately exclaimed, "O, my father is shot." He said his father seemed immediately to answer him, saying, "No, my son, I am not injured;" on saying which he took the bullet from his breast and put it into his vest pocket. At the same instant a brutish looking man appeared on the gunwale of one of the piratical vessels, flourishing a broadsword, and challenging the boat's crew to come aboard. His father immediately seized the loaded musket which had been dropped by the man through whose head the bullet had passed, and fired upon the wretch, who fell, pierced perhaps by half a dozen other bullets, which were directed to him at the same time; and the pirates, seemingly disconcerted at the loss of a leader, immediately set sail and escaped.

All these particulars were related by Mr. D. whilst in a state which his attendants pronounced delirium; but when his father returned, after the lapse of several months, he confirmed the description in every particular, and produced the bullet which had struck him in the breast, and which he had brought home in his vest pocket. The battle with the pirates had taken place on the south side of the island of Cuba, and on the very day on which the son's description had been given.

In its essential particulars the character of this case is similar to that of the previous one, but it differs from it in the fact that whilst the soul observed scenes so distant from the locality of the body, it still had the free use of the bodily organs as its instruments of expression. This fact tends to confirm the doctrine, taught by Swedenborg and other celebrated psychologists, that to the soul, or spirit, there is (virtually or actually) no such thing as space, but that its changes of scenes and apparent localities are governed (mainly, if not solely) by changes of *state*, by which latter it is brought *en rapport* with the persons or things observed. Be this as it may, however, the phenomenon (frequently exemplified also in cases of magnetic clairvoyance) affords matter of curious speculation, and is pregnant with

meaning in reference to the nature and powers of the soul.

A psychological phenomenon very similar to the foregoing, also caused by a physical disturbance, was related by Plutarch as having occurred to one Thespesios of Soli. This individual accidentally fell from an eminence, upon his neck; and though he received no wound, he apparently died in consequence of the fall. Three days afterward, however, he revived, when upon the very point of being interred; and he subsequently related wonderful experiences through which he had passed during the insensible state of his body. He said, among other things, that "when his rational soul left the body, he felt like a pilot hurled out of his vessel into the depths of the sea. He then raised himself up, and his whole being seemed on a sudden to breathe, and to look about it on every side, as if the soul had been all eye. He saw nothing of the previous objects, but beheld the enormous stars at an immense distance from each other, endowed with admirable radiance, and uttering wonderful sounds; whilst his soul glided gently and easily along, borne by a stream of light in every direction." While in this state he also saw the souls of many other persons. These were in perfect human form, and were in various conditions, favorable or otherwise, according to their respective moral states while in this life. By one of these he was informed that he was not yet dead, but by a particular providence of the gods had been permitted to come there as to his rational spirit, whilst his soul had been left behind, as an anchor, in his body; and after receiving important instruction in reference to the modes in which divine justice was administered both in the natural and spiritual worlds, he felt suddenly impelled forward as by a strong gale of wind, and thus was forced back to his body and came to life again at the place of interment. So powerful was the influence of this vision upon the mind of Thespesios, that from a character distinguished by low brutality and avaricious rapacity, he was converted into a pattern of justice, moderation, and sobriety.

Facts such as the foregoing certainly afford the strongest presumptive evidence that man has a soul which is capable of an existence, in all the functional operations of its identical moral and intellectual faculties, even after the dissolution of the body. For if the partial unfitting of the physical organism did not, in these several instances, destroy, but rather developed, the interior consciousness of personal existence, who shall say that in those same instances an entire dissolution of the body would have had any other effect upon the percipient life-principle than to render it entirely free from those material clogs and hindrances which obstruct the exercise of its highest and noblest powers? A healthy condition of the bodily organism, and especially of the brain, is unquestionably necessary to the highest manifestation of the soul's powers to the external world, and for the simple reason that the body is the only medium through which the soul does or can hold intercourse with that world; but as within and above the sensible world without, there must necessarily be a world of refined and invisible essences, which, again, cannot be without forces,

motions, and hence forms,—so it is reasonable to suppose that there is within the earthly body of man a refined, invisible, and living organism (which constitutes the real man), and whose organs of sense and percipient powers are adapted to a cognizance of that more ethereal world, by which the world of gross materiality is thus surrounded and pervaded. There is nothing in Phrenology which contradicts this view, whilst there is everything in Psychological facts and general analogies to confirm it. W. F.

THE REMEDIAL INFLUENCE OF MIND.

BY W. C. DENDY.

WHEN Plato wrote these words—"nec totum corpus (curabis) sine animâ," he recorded a truth which few probably will deny, but the principle of which, in the practice of medicine, has been constantly blinked or set aside. This error has been committed, not only from deficient appreciation of the influence of mind, and especially that one of its faculties we term *volition*; but also from a notion that the psychologist speaks and writes of intellect as an abstraction, and not as that intimate union of mind and matter which has laid the basis of modern psychology, and especially of the theory of insanity. What the blood is to a secreting gland the spirit is to the brain—the gland forms its especial product from blood; the brain acting with spirit, so to write, produces mind. Now, whatever the nature of this union may be, we know there is a constant reciprocity or mutual influence between the two elements: and to show how mind acts on tissue, let us take the course of a simple thought, the subject of which is sufficiently potent to cause *sensible effects*; we may call it emotion. The sensations it often induces are those which, if in greater degree or more permanent, would be the very symptoms or indications of disorder. What is a chill (as of fear), but a rigor, like that of ague? and its cause is cardiac congestion. What a throb, but that exalted innervation, which if protracted would probably induce cardiac hypertrophy? What the flush, but that hyperæmic condition, which if not quickly subsiding might terminate in inflammation?

The true psychologist, therefore, discards metaphysics entirely from his vocabulary. With him, mind and brain indeed are almost convertible terms; their influence on the heart being almost instantaneous; a fact which has indeed caused that organ to be conventionally, though absurdly, referred to as the seat of the sentiments. It is true that the innervation of the heart is chiefly ganglionic, but its association with the brain, the power of will over even incident or reflex innervation, is proved by its obedience, as in the cases of Coma, of Fontana, and Colonel Townsend: and the heart pays back this compliment in kind: Dr. Wardrop enumerating twenty disorders which result at once from this mutual influence of brain and heart. We know that this influence also is both special and common; if thought be concentrated on one organ, it may there at once induce an especial disorder, or by affecting the heart itself primarily, it may soon derange the condition of the whole vascular system. Intense emotion, even constant thought, will often disorganize the

cerebral tissue, and disease of the brain may gradually derange or instantly annihilate the manifestations of the mind.

The pathological influence of mind is as deeply interesting as it is evident on the structures of the body. The effect is often as it were electric, altering at once not only the feelings but the secretory apparatus of an organ; the color of the hair has been changed from black to gray, even in a few hours, as in the case of the young Sardinian Fowler, and of Marie Antoinette, whose beautiful locks, it is stated, became almost white during her return from Varennes to Paris. The same is stated of Leheny, the man who stabbed the Emperor of Austria a short time ago. At other times the constant anticipation or foreshadowing of a coming evil will often reduce the system so much as to incapacitate it for bearing that evil with impunity. Cases are recorded, by Mr. Travers and others, of patients having either dreamed of the fatal result of an operation, or brooded over its perils, and thence dying soon after its performance, every step of which was seemingly propitious. Shock will often at once strike down as it were the very life of a being, inducing syncope, trance, or epilepsy: or by a more severe mental blow on the brain, the organic power may be permanently paralyzed, and death be the result. A few years ago, just previous to the death of Sir Astley Cooper, he was called in to reconcile the difference of opinion between another surgeon and myself, regarding the propriety of operating on the scirrhus breast of a lady who came from the country; not to consult me regarding her malady, but to request me to operate on her at once. Her expressions were most cheerful, and she was evidently buoyed up by a confident hope of being speedily relieved by the operation. On Sir Astley's announcing somewhat abruptly his disapproval of the operation, the lady almost started from her seat, and soon after fainted. From the moment of return of consciousness despondency took possession of her mind, and gradually declining, she sank in three weeks from the delivery of the verdict.

The effect of fear, we know, will be frequently to induce diuresis and diarrhoea; anger and jealousy will soon clog the bile-ducts, and originate jaundice and melancholy. Murat was directly in a state of jaundice if he heard bad news from Naples, while in Russia. One of my mercantile friends almost invariably dislodged from his stomach the whole of a hearty breakfast, if on his adjournment to his counting-house he opened a letter containing accounts of any mishap to his freights or his ventures. The proper secretions, as that of milk, are constantly checked by grief; alarm and dread will suppress the salivary flow; a truth of which the Indian magician often takes an ingenious advantage in the discovery of a criminal. Mere anxiety also, by reducing the vital energy, will render the body at once prone to malarious infection, or parasitic development. Terror, even induced by illusion, may in a few moments prove fatal, as in the case of the criminal who died under the erroneous notion that he was being bled to death.

The chronic yet woeful effects of the overwrought mind are multiform. How many are the melancholy instances of suicide in the subjects of

overstrained genius. Remember Ariosto, Collins, Cowper, White, Byron, Coleridge, Paganini, Malibran; the spirit of each might exclaim with Manfred—

"Look on me—there is an order
Of mortals on the earth who do become
Old in their youth, and die in middle age,
Without the violence of warlike death;
Some perishing of study—
And some insanity."

In this penalty of genius we see, however, the balance of happiness beautifully adjusted; the exaltation of mental as of corporeal pleasure being followed by despondency and peril. Mind is in these instances a hard and cruel master, but by discipline and culture it may often be made a valuable servant.

The psychological and prophylactic, and, may we add, therapeutic influence of the *mens sana* are as clear as the pathological effect of mind. It would be easy to fill many pages with illustrations of this truth: it is of course these influences which constitute the remedial powers of mind even when disorder is established. It is often deeply interesting to mark the salutary changes which result from the influence of a devout and philosophic spirit, and also of the lighter and more joyous states of the mind when brought to play even on structural disease. As we know that mental states induce disorder, we may also perceive, that prevention and cure may be effected simply by inducing a contrary condition of mind. A sthenic disorder excited by excess of emotion will often subside on the supervention of an asthenic state of the mental organ. Even the secreting tissue may be obedient to this principle, the whitening of the hair may subside on the removal of its cause of fear or grief; the reduction of hernia has been easily effected when the body is under the depressing influence of alarm.

The principle of John Hunter may thus be applied even to psychology—one thought displacing another, and it were not difficult to construct on this basis an allopathic table of psychological antagonisms—opposing, for instance, the effects of anxiety, or pride, fear, melancholy, envy, hatred, remorse, by devotion, cheerfulness, self-control, piety: *contraria contrariis curantur*.

In following up this argument we cannot, I think, deny a certain influence of other minds on our own, although the real truths are so unblushingly warped and exaggerated to favor the views of the empirical impostor. What was the principle of tractors—of potions—of electro-biology—of the shampooing of Valentine Greatrakes, but the effect of mental impression; a change nervous and vascular is induced, and its consequence must be some change of action, it may be morbid. An acknowledgment of this truth would soon take the remedy of mental influence from the hands of the impostor, and gain for us a valuable aid in our ministrations.

I was some time ago attending a young lady with typhoid fever, to the friends of whom one of the most notorious mesmerizers had been strongly recommended; indeed he was brought to the house during one of my visits. I was not at all reluctant to argue the question, and my arguments prevailed of course with the enlightened members of the family; but for fifteen minutes while I was

explaining, and indeed convincing, as I believed, the professor was playing a deep game with me. In profound silence and abstraction he fixed his hawk's eye on mine, and I confess and declare that the sensations of extreme heat and something like vertigo caused me no slight fear, lest I should in the end be practically floored by my antagonist. It was evidently his scheme to put himself, as he would call it, *en rapport* with me.

When the mind is pleasurably excited, the emotion of joy, the circulation and innervation are of course more healthy. Even the organic functions dependent on spinal and ganglionic influence may be instantly excited. I had a patient in whom the peristaltic action was directly induced by a brief glance at the *Times* newspaper; and I know a gentleman in whom the same effect instantly results from the study of a map; it is very rare indeed that this expedient fails. We know, too, how instantaneously a thought will stimulate the salivary, the spermatie, and other glands.

Now as one of the immediate effects of grief or fear is, as we know, to reduce action and secretion, they might thus possibly be converted into a remedial agent in the suppression of hæmorrhage, and also in those cases of acute neuralgia which depend on plethora or increased determination, as inflammatory toothache, &c. It is by the production of analogous sensations that remedial effects are induced by the hand of the hanging criminal, the drinking of warm blood, the toad amulet, &c. Probably the sense of shame may thus be auxiliary in the removal of internal hyperæmia by the rush of blood to the surface of the body—counteraction or derivation.

When, however, this emotion of fear is heightened into terror, very opposite and most eccentric consequences may be produced. The previously speechless son of Cræsus is recorded by Herodotus to have exclaimed, "Kill not Cræsus," on the uplifting of the assassin's arm; and Battus, according to Pausanias, recovered his lost speech at the sight of a lion at his side.

The contrasts of fear are hope, faith, confidence. As hope casts a *couleur de rose* over the heart and mind, faith and confidence will often effect more for disorder than a bevy of physicians with the whole materia medica at their command. Yet how is this influence disregarded in practice. For hope is not only *felt* in the heart, but it is synchronously the immediate cause of a vigorous circulation. It is recorded, on the contrary, how deeply the circulation and energy of the soldier are affected, so soon as the army turns on its inglorious retreat. The pulse is irritable and languid, the respiration slower and irregular, and the asthenia of disappointment at once sets in. In the hospital of a defeated army the healing process is far more slow and imperfect than in that of the conquerors. And why is this? The thought in the brain at once oxygenizes the blood in the first case, and carbonizes it in the other; the extreme of these states being liable to rise or lapse into conditions of inflammation or melancholy: these contrasted phenomena have been indeed noticed in the same subject. The drivelling idiot has, under acute cerebral fever, as the excited circulation has lighted up the brain, become half rational for a time; that which would by excess make another mad brings out into relief his asthenic or apathetic

intellect, which again dwindles as the action subsides.

In Lord Anson's voyage, despondency and hope were proved to be the exciting cause and remedy in the most malignant attacks of scorbutus. And in that most severe epidemic scurvy, at the siege of Breda, the pious fraud of the Prince of Orange in vaunting the miraculous powers of an elixir really of the most simple composition, very speedily, by the imparting of hope and confidence, established healthy action, and cured the patients who had been for months completely disabled.

Joy, the contrast of grief, is of course a feeling of still deeper intensity, and the wisdom of Solomon was aware of its salutary influence, when he wrote the proverb—"A merry heart is the life of the flesh." Yet excess of joy may madden or kill; insanity has often been induced by sudden accession of property, and the widow fell dead on the unexpected return of her son. I was some time ago one of a long list of doctors who had endeavored in vain to restore the power of speech to a young lady, who had for many months been afflicted with hysterical aphonia. During this course she was promised one of the jewels in the Exhibition if she would pronounce its name; with extreme effort she gained her prize, but the strain directly aggravated the malady for some time afterwards. The nearest approximation to remedy or cure was effected at last by the cold water douche, as a forlorn hope, the essence of which was, I believe, as much shock as the refrigerating influence of the cold fluid.

True love is the highest, deepest, and holiest source of joy, as it is the most unselfish.

Blighted love and jealousy constitute the most fertile sources of indisposition,—“the worm i' the bud,” which foils our study and efforts in the cases of chorea, hysteria, amenorrhœa, and melancholy, and even the development of intellect.

Mutual affection, or happy love, is at once its antidote. Even in a few hours, we have probably all known the Protean symptoms of organic asthenia, as well as of psychical depression, disappear as if by the spell of an enchanter; and all this from the mere assurance in the mind of a woman that she is beloved. The remedial influence of mind is in nothing more immediate or striking than in this. A reprieve has often been granted even at the eleventh hour. The physician is constantly consulted in the cases of young women, in which he sees at once the remedy, but of which he cannot propose the adoption. The mental counteraction of the more violent *passions* may often effect a very sudden cure. Van Swieten records the sudden relief of acute gout by extreme fright induced by a ghost; and Haller, from a violent paroxysm of anger; and Valerius Maximus, from the same cause and its consequence—increased innervation, even to the restoration of a paralytic limb. We are all aware of the instant alleviation of an excruciating toothache by the mere touch of a dentist's rapper.

One of the most prevalent errors of the human mind consists in the conception of wrong notions of one's self. Like evil thoughts, the illusive belief that disease exists in a part, will sometimes, by concentration of nervous and muscular energy, so influence the body as to become a very fertile source of indisposition; and it may, indeed, in

time even induce the very organic disease which it had merely imagined.

It is in hysteria especially that this *auto-mania*, or morbid thinking of one's self, chiefly occurs; although it is probable that few are altogether without it. To one lady especially would I allude, who came under my care for acute hysteria—the surface of whose body, the abdomen especially, was so intensely sensitive, that a feather dropped on it caused her to scream with agony—nay, even the approach of the finger would induce an extreme degree of this hyperesthesia. No medicine was of avail, but her great relief was procured by psychical treatment alone. Although a sudden touch was then agonizing, delicate and gradual pressure was soon borne without suffering, and the mind being brought to think rightly of the nature of her malady, the lady was relieved at least of one severe affection.

On this point I may affirm that agreeable deception, nay, that which may be termed a pious fraud, may be conscientiously and most beneficially adopted in many cases of hysteria. The supposed morbid effects of an easterly wind have been really averted from the hypochondriac by nailing the vane to the westerly point. And patients who have imagined that they carried within them the most monstrous entozoa, have been cured by an emetic, something resembling the parasitic monster having been, previous to its effect, secretly placed in the basin.

Intense thought and calculation had induced in Mr. M., a man of robust health, a throbbing and intermission of the pulse. Keeping the mind in fallow, or diversion, twice restored the heart's integrity. Immense speculations, and the *crisis* or *panic* concentrated his thought on his ledgers, and he entirely forgot himself and his functions. Mitral disease, hypertrophy, and *universal* effusion was the end of this; and from his right pleural cavity I drew off at once five pints of fluid. And all this might have been averted, had thought been diffused or diverted; or had he been dissuaded from this mismanagement of self.

In deep study this concentration of thought is a constant source of self-forgetfulness. The heart being an involuntary muscle, will still act as well as congestion will allow it. But congested lung, when instinct fails in its duty, must be relieved by voluntary effort. We must not forget to breathe. The consequent collapse of the air-cells will not only increase congestion, but especially favor the development of tubercle. It is often by the due expansion of cells that the granule or germ in the pulmonary parenchyma is subdued or kept down. So that volition, or direction of mind to the pulmonary apparatus, so as to insure full and deep breathing, may be not only remedial, but prophylactic of consumption itself. Indeed, we may believe that mysterious dissolution may be sometimes referred to this stealthy cause. The cases of Bateman and Hunter might have formed fatal illustrations, had not the one been almost incessantly roused from slumber, and the other set himself to deep and voluntary inflation of his lungs. On this principle, sleep is sometimes perilous in disorders of the pulmonary system, as it withdraws volition. Probably this may have been the immediate *causa mortis* in old asthmatic persons,

who, having long endured a sort of chronic atelestasis, have been discovered dead in their beds.

I have studied to limit, as much as possible, this crude paper, avoiding any direct allusion to the pathology of sympathetic and reflex actions, confining my remarks chiefly to the points of prevention and remedy by psychical influence. But this, of course, only through the medium of matter; for the metaphysical treatment of disorder would be an absurd solecism. The basis of my remarks is of course the proposition that a mere thought instantly induces a physical change, probably even in the condition of the blood, and that by the directing or averting such thought to or from disordered structure or function, we may constantly avail ourselves of a valuable auxiliary in the practice of our intricate science.—*Journal of Psychological Medicine.*

Agriculture.



FARM WORK TO BE DONE IN JUNE.

THE farmer should now improve every moment of his time, by indefatigable industry; if the planting of potatoes or corn has been neglected, it should be attended to without delay, or the crop will not repay for the labor. Ground occupied by potatoes, and not salted while in fallow, ought to receive an application of fine salt between the rows, at the rate of three bushels per acre, to kill grubs, slugs, worms, and other insects; it will also destroy a large percentage of weeds. After it has lain a few days, so that the dews and rains have dissolved it, the soil should be cultivated. Many object to the use of salt, supposing it to be injurious to the roots of plants; they are right, when it is placed in contact with the roots when in its pure state, but when applied to soils in which lime exists, even in minute quantities, a chemical change takes place, rendering the constituents of the salt available to the current crop.

Salt is composed of chlorine and soda, and when it comes in contact with lime the chlorine of the salt combines with the lime, forming chloride of lime, the soda being set free in the form of carbonate of soda; both these substances are useful to the plant, but more particularly to root crops, as they require large amounts of soda, etc.

Some farmers raise fair root crops by the addition of salt as a special manure; the soil must be naturally supplied with the remaining inorganic constituents or they would receive no return for their investments. The use of any special manure is to supply the deficiency of the soil or the requirement of the crop, not to take the place of all other applications.

Prof. J. J. Mapes recommends, as well as practises, the application of six bushels of salt per acre sown broadcast, when ground is not occupied; or a week

previous to planting. Many farmers have followed this advice, and have been greatly benefited thereby; they not only rid their lands of grubs, worms, etc., but also find it a partial preventive against drouth; salt having a natural affinity for moisture.

Sugar-beets and mangel-wurzel should be planted very early in the month; they are usually found to do better planted rather later than other root crops. Rutabaga turnips should not be planted until quite late in the month; if planted early, they are apt to grow thick-necked, with small-sized bulbs. Bone-dust is a good addition to lands that have been salted and otherwise manured, and it is sufficient to give a large crop without any other addition. Turnips are the only crop that will be materially benefited by an application of raw bone-dust; they seem to possess greater power in abstracting the phosphoric acid locked up in bones, than any other plant. It will be found more profitable to use the preparation of bone-dust, sulphuric acid, guano, and sulphate of ammonia, known as the *improved superphosphate of lime*. In this compound you have all the requirements of the turnip crop in such a condition that none of its constituents can escape without administering to the nourishment of the plant.

White globe turnips may be sown now with profit—they give larger returns than the rutabaga, and answer as good a purpose for early soiling of stocks.

A second sowing of corn in drills two and a half feet asunder should now be made, to keep up a constant supply of green food for stock during the season of short pasture. Farmers near cities, or those who have but small lots for pasture, usually devote a portion of their ground to raising lucern, clover, rye, or corn, as green crops for soiling or feeding to cattle in stables or small enclosures. They claim, and with truth, that they get larger supplies of milk while the animals are kept in better condition, than when allowed to expend their energies in racing over a poor pasture lot in search of food to satisfy the cravings of their appetites.

Stock confined should be well provided with cool and well-ventilated stables; the floors of which should be well cleansed night and morning, and dusted with plaster of Paris, charcoal dust, decomposed muck, or sprinkled with dilute sulphuric acid, any or all of which will absorb and retain all the odors and gases given off by the excrement and the exhalations from the bodies of the animals.

The manure removed from stables should be thrown on the compost heap beneath a shed, or other shelter, instead of being thrown into an open barnyard to have all their soluble portions washed out by the rains, and the volatile escape in the air to the absolute loss of the farmer, at least so far as regards the present benefit to be derived from it. In the neighborhood of the shed place a quantity of decomposed muck, sods, peat, charcoal, or other carbonaceous matter, prepared so as to absorb and retain ammoniacal gases. Large quantities of these materials should be mingled with the manure as it is thrown on the heap from day to day. In order to have the fermentation proceed regularly, keep the heap well moistened by the addition of water until it begins to drain. The drainage should be collected in a cistern and returned twice or three times a week to the top of the heap by means of a pump. By this operation all the soluble portions of one part of the heap will be carried to every other part, making it of equal value throughout.

The passage of water allows the admission of air, which hastens decomposition. To this cistern you may add potash, soda, sulphuric acid, dissolved bones, or any other material capable of being dissolved in water, that you may wish to place in your soil. All weeds may be added, if well salted, so as to prevent their seeds from germinating. Slight quantities of salt will hasten decomposition, while large amounts preserve substances from decay.

It is an excellent plan to mix all the manures of the

farm together in one compost, you then have a manure equal to the requirements of most crops and soils. Many farmers object to having manure short before application; they assert that much of its value is lost by allowing it to get thoroughly decomposed. This is very true when done by exposure in open yards, but not so when prepared as above. Soils containing a fair proportion of carbonaceous matter or alumina (clay) will retain the results of the decomposition of long manures when deeply ploughed under, while sandy soils allow their free escape.

Buckwheat is usually sown from June 25th to July 20th, varying according to the season and climate. This crop is frequently sown to be ploughed under to afford a supply of organic matter to the soil. This practice does very well in those districts where charcoal-dust, muck, or peat, sods or other organic matter are not to be readily obtained. Two dozen loads of either of these substances properly prepared will have more influence in ameliorating the condition of the soil than a whole crop of buckwheat or clover. The object of ploughing in these crops is to get organic matter in the soil, to loosen it, and also in a state to retain the results of decomposition. It then becomes a question with the farmer, whether he had better prepare his organic material for the office he wants it to fulfil before applying it, or await the slow process of ploughing in green crops. Locality and convenience will decide this question, and by these must the farmer be guided in selecting his mode of operations.

Old tough sod lands should be ploughed during this month if intended for fall sowings. The sod will have ample time to decay during warm weather. Do not omit subsoiling. You will find the grain more forward and in better order in the spring if well subsoiled; it will also prepare a portion of your subsoil to become surface soil.

If you have neglected the weeding of any of your fields, do not put it off one moment.

The old adage, "One year's seeding gives nine year's weeding," proves too true, from the appearance of a number of farms to be seen during a ride through the country.

Keep the soil in motion around all crops that will admit of it, and if the season be dry you will have an opportunity to see the reason why your crops do better than those of your neighbor, who stirs his soil but little, for fear that he will thus cause a loss of moisture.

You will readily perceive that if the soil be dry the moisture must be resident in the atmosphere; this is known by the condensation of moisture in drops on cold surfaces: thus, when a pitcher or glass containing cold spring water is brought into the atmosphere on a sultry day, a condensation of moisture immediately takes place on the surface, so with the walls of stone buildings. The same takes place in the soil when the atmosphere is admitted to it by frequent stirrings. It requires but one and a quarter degree difference in the temperature of the soil and air to accomplish this, and at the same time the soil will retain the carbonic acid and ammonia which the air may contain; therefore, plough, cultivate, and hoe as much as you can in the earlier stages of growth. Many farmers wait until their crops get to be large before cultivating among them; this is the point where they make the mistake, because a plant requires all the aid it can receive while yet young to give it a vigorous growth; if this period passes by without care or proper nourishment, a stunted growth is the consequence.

ORCHARD.

The space between all fruit trees should be kept highly cultivated and well manured; all weeds, sods, &c., should be removed from the butts of the trees, and if their surfaces have been washed with the soda-wash they will now be free from all insects, dead bark, etc.

If this has been neglected, it should be attended to at once. The wash is made by dissolving one pound of caustic soda in one gallon of water, and is applied with a brush or cloth.

Ants may be destroyed by pouring hot water in the holes containing them.

Many recipes have been given for the removal of caterpillars, but none of them have proved efficient except the one recommended by Prof. J. J. Mapes. He adopts the following plan: "Make a copper tube two inches diameter and twelve inches long, with a socket in its lower end for the insertion of a pole; on the side of this tube, and near its upper end, insert (bronzed and not soldered in) four tubes one and a half inches long, and connected at their apertures so as to present a smooth surface after the insertion of the wicks. On the back of this tube is an opening closed by a screw, in which may be poured the ordinary burning fluid, to which an excess of alcohol should be added; when ignited a large but not strong flame is produced; by rubbing it in the nest of the caterpillar it sings and destroys them without injuring the tree in the least. Caterpillars are in their nest before 8 A.M., and after 5 P.M., when they should be attacked."

All extra buds, suckers, or shoots, should be rubbed or pinched off, and not allowed to grow large enough to require the saw or knife. Plum and other stone fruits are liable to gum and canker. These excrescences may be prevented by the free use of the soda-wash. If they are of large size cut off the parts and wash with whale oil soap—a slight dressing of salt around plum and other fruit trees, will be found beneficial.

All young fruit trees and bushes should be mulched, to keep the soil about their roots in a loose moist state.

Gooseberries well trimmed and mulched with salt hay, do not mildew. Grape-vines should receive attention, and if sluggish, water freely with soap-suds, diluted potash water, or the improved superphosphate of lime, dissolved in water.

Mechanical Department.

IRON SLATES AND IRON PAPER.—School-boys display great skill in breaking their slates. Shall they be allowed to continue the exercise of this practice; or shall we invite them to use the new Wurtemberg sheet iron slates? A manufacturer in Germany has invented a mode of applying a surface-coating to sheet iron, which enables it to take freely the mark of a slate pencil; it is said to be much lighter, and is much less liable to injury, than a common slate. If we have sheet iron slates, why not sheet iron paper? Byron Von Kleist, the proprietor of some iron works at Neudeck, in Bohemia, has lately produced paper of this kind, from which great things seem to be expected. It is remarkable for its extreme thickness, flexibility, and entirely without flaws. It is used in making buttons, and various other articles shaped by stamping; and it is capable of receiving a very high polish. Whether the world is ever to see newspapers printed on a sheet of iron, we must leave to some clairvoyant to determine; but no sooner did our manufacturers become acquainted with this Bohemia product at the Great Exhibition, than they instantly set their wits to work to produce better and thinner sheet iron than had before been made. In the Birmingham department before the Exhibition closed there made its appearance a book about five inches by three, consisting of forty-four leaves of sheet-iron, the whole weighing about two ounces and a half. We are thus getting on; the age of iron literature may yet arrive. So dig up the metal, work it out into steam-horses, calorific engines, plough-shares, pruning-hooks, newspapers and books.

THE AMERICAN PHRENOLOGICAL JOURNAL,

DEVOTED TO

SCIENCE, LITERATURE, GENERAL INTELLIGENCE.

PROSPECTUS of Vol. XVIII., commencing July, 1853.

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Reviews.

THE WORKS OF WILLIAM H. SEWARD. Edited by George E. Baker. 3 vols. 8vo. J. S. Redfield.

We look upon the truly great statesman as one of the noblest products of American institutions. Such a man is the object of a generous pride with every patriotic heart. His fame is the common property of the nation. It should not be limited by any local distinctions. Like the genuine American citizen, it should acknowledge "no North, no South, no East, and no West." Nor should it be made to serve the triumphs of a party. In our great republic, parties no doubt are unavoidable. And who would wish to see them set aside, even if it were possible? They are the legitimate and necessary result of natural differences of opinions; the expression of conflicting interests; the embodiment of opposing principles; but they all contain certain elements of truth—they all exert a salutary influence, either in the way of impulse or of check—they are all essential to the maintenance of personal independence, which is the first law of a democracy—and they all contain within their ranks, men of intelligence, of ability, of worth, whose names are honored, wherever human excellence is held in just estimation. Irrespective of party, such men form the nation's chiefest treasure. Who is not proud of the exalted fame of Calhoun, Clay, Webster, in spite of the political differences which he may entertain? Who does not contemplate with satisfaction the brilliant reputation of Everett, Douglas, and Seward, though he finds much in their career with which he fails to sympathize?

In speaking of Gov. Seward, in the present article, we wish to view his character and course without party bias. Our Journal is devoted to the study of human nature, not to the exposition of political principles. The platform of party gives occasion for high-minded and powerful men to exhibit the qualities which they possess. Let us look at Gov. Seward in that point of view.

We have ample materials for this process of observation in the elegant volumes which have recently been issued from the press of Mr. Redfield. They form a collection of writings, on subjects of universal moment and interest, which does honor to American literature. In every respect, it may be regarded as one of the most valuable publications of the day. Without fear of invidious comparison, it may be placed on the same shelf with the collected works of Webster, Calhoun, and Everett. It cannot fail to be read extensively by the lovers of political discussion. Nor will it prove less attractive to those who are fond of oratorical displays, and refined and vigorous composition. Its literary merits are of the highest order. The contents of the work are no less interesting from the nature of the subjects, than the manner in which they are treated. In addition to speeches and essays on a great variety of political topics, they comprise numerous valuable discussions on popular education, the melioration of the criminal code, the history of the State of New York, and eloquent eulogies on distinguished public characters. No reader who cherishes an interest in the progress of social reform, or of mental development in general, should neglect perusing these instructive volumes. We should rejoice to see a copy of them in every public and private library in the country.

The character of Gov. Seward, as exhibited in these volumes, presents a remarkable illustration of the expansive influence of American society. He was born in one of the beautiful, but obscure rural districts of the State of New York. His parents were highly respectable persons in the middle walks of life. He enjoyed no advantages of education in boyhood but those of the village school and academy. His early years were passed in the usual occupations of a hardy coun-

try lad, reading, writing, and ciphering, conning the rudiments of Latin Grammar, and now and then giving vent to an oratorical taste by vociferous declamation; while in the intervals of school, we may see him in our mind's eye, riding the horse to plough, driving the cows to pasture, turning the new-mown hay in the swath, and as the frosts of autumn come on, picking up potatoes, and shaking apple trees, or driving the wagon piled high with yellow shocks of corn, giving glorious promise of a merry husking. Still loving his book better than play, his mind gains ripeness and strength with each revolving season. Soon he finds himself ready to enter college, and though a mere child, when he passes the examination, from that moment his claim to intellectual eminence does not admit of a question. He passes through the ordeal of a college education unscathed. With a decided taste for the companionship which every literary institution affords, and fine social qualities, which won him general popularity, he does not yield to these allurements to the neglect of his studies, or the prejudice of his morals. Before leaving college he had established his character as a diligent, earnest student, and has always maintained it from that day to this.

Commencing practice as a lawyer in the prosperous town of Auburn, he rapidly gained distinction at the bar, and soon rose to the highest eminence. His native acuteness of mind gave him a wonderful facility in analyzing the knotty points of a case, while his unimpeached integrity, and the frankness and geniality of his manners, endowed him with an influence over a jury which has rarely been equalled in the courts of this State. He always steered clear of the miserable trickery and finesse which are the main resources of the pettifogger. He relied on the justice of his cause, rather than any unworthy arts of persuasion; and thus while gaining in professional eminence, lost nothing in personal character.

Upon entering political life, as a member of the State Senate, he at once took a high stand as a parliamentary debater, and was soon recognized as the leader of his party in the legislature. He has since been regarded as one of the strong men of the country, throughout all the fluctuations of politics. His course as Governor of the State of New York, and as a member of the United States Senate, is now a matter of history; and whatever views may be entertained of the wisdom or expediency of the policy with which his name is identified, no one will deny him the merit of rare sagacity, high moral courage, boldness of conception, honesty of purpose, and a uniform consistency, which is the best argument of the strength of his convictions.

Gov. Seward is emphatically a man of progress. As such, he will most commend himself to the readers of our Journal. He has no obstinate prejudices in favor of the past. He is a firm believer in the destiny of man to improvement and happiness. His energy is not clogged by any latent traces of old-fogyism. His course is right ahead. He wishes for free development, material prosperity, and spiritual elevation to all mankind. This trait grows out of the structure of his intellect, no less than of his moral organization. He has sufficient idealism for a poet, if circumstances had not made him a politician. Hence he cannot blindly follow the lead of another. His views are original, and are embodied in an original policy. He is born with the qualities that necessarily make him an innovator. With his native thirst for perfection, he cannot be satisfied unless his principles are applied to the improvement of institutions. Equally strong is his sense of justice and benevolence. Hence, he seeks for the greatest good of the greatest number. His instincts are all democratic—as opposed to aristocracy and conservatism. He is naturally a man of the people, without being a demagogue. Doubtless he may fall into errors, as regards the adoption of specific measures—he may prove too independent for

the accomplishment of mere party purposes—he may favor a line of policy which is not suited to the interests of all sections of the country—but, we venture to say, that he will always sustain his character as a bold and earnest thinker, a champion of human rights, and a statesman of uncommon originality and benevolence. If any one is disposed to question our convictions, we can only refer him for proof to the admirable volumes which have suggested this article.

Poetry.

PROGRESS.

BY CHARLES MACKAY.

FORWARD! ye deluded nations;
Progress is the rule of all:
Man was made for healthful effort;
Tyranny has crushed him long;
He shall march from good to better,
And do battle with the wrong.

Standing still is childish folly;
Going backward is a crime:
None should patiently endure
Any ill that he can cure.
Onward keep the march of Time—
Onward while a wrong remains
To be conquer'd by the right,
While oppression lifts a finger
To affront us by his might:
While an error clouds the reason,
Or a sorrow gnaws the heart,
Or a slave awaits his freedom,
Action is the wise man's part.

Lo, the earth is rich in blessings:—
Earth and ocean, flame and wind
Have unnumbered secrets still,
To be ransacked at your will,
For the service of mankind.
Science is a child as yet,
And her power and scope shall grow,
And her triumphs in the future
Shall diminish toil and woe;
Shall extend the bounds of pleasure,
With an ever widening ken,
And of woods and wildernesses
Make the homes of happy men.

PERSEVERANCE.—"Perseverance built the pyramids on Egypt's plains, erected the gorgeous temple at Jerusalem, reared the seven-hilled city, inclosed in adamant the Chinese empire, scaled the stormy, cloud-capped Alps, opened a highway through the watery wilderness of the Atlantic, levelled the forest of a new world, and reared in its stead a community of states and nations. It has wrought from the marble block the exquisite creations of genius, painted on canvas the gorgeous mimicry of nature, and engraved on metallic surface the viewless substance of the shadow. It has put in motion millions of spindles, winged as many flying shuttles, harnessed a thousand iron steeds to as many freighted cars, and set them flying from town to town and nation to nation, tunneled mountains of granite and annihilated space with the lightning's speed. It has whitened the waters of the world with the sails of a hundred nations, navigated every sea and explored every land. It has reduced nature in her thousand forms to as many sciences, taught her laws, prophesied her future movements, measured her untrodden spaces, counted her myriad hosts of worlds, and computed her distances, dimensions, and velocities."—*Hopes and Helps*.

HOME.—"Every home should be a little world, furnished at least with a little of all that its inmates want to make them happy. Let parents see well to this, and they will not be compelled to see their children weary of home."—*Ibid*.

Events of the Month.

DOMESTIC.

DEATH OF VICE-PRESIDENT KING.—The death of Vice-President King, which had been anticipated for many weeks, took place at his residence in Dallas County, Alabama, on Monday evening, April 18th. He had attained the ripe age of 68 years. His death was calm and peaceful. He retained possession of his mental faculties to the last. His funeral was solemnized on the 20th, according to the rites of the Episcopal Church, when an eloquent discourse was delivered by the Rev. Mr. Platt, of Selma. The remains of the deceased were deposited among his kindred, near his late residence, at Pine Hall. Suitable testimonials were paid to his memory by the Executive and Cabinet at Washington, and in the various Courts in the principal cities of the United States. Without possessing the greatest brilliancy of talent, Mr. King was distinguished for sound judgment, high integrity, and an excellent disposition. In the private relations of life he was universally esteemed.

NEW MEXICO.—An attempt has been made by Governor Lane, of New Mexico, to take military possession of the Mesilla Valley, a portion of the Mexican territory, on the pretence that it belonged to the United States, having been conceded to Mexico by an error on the part of Mr. Bartlett, the late Boundary Commissioner. A full and luminous statement has since been published by Mr. Bartlett, showing that the assumptions of Gov. Lane are entirely unauthorized. The United States Government has promptly disavowed the proceedings, and superseded Gov. Lane in his office.

DELAWARE.—The Constitutional Convention of the State closed its labors on Saturday, April 30th. Each of the three Counties is to choose three Senators, and one of the Associate Judges, whose salaries were finally raised from \$1,000 to \$1,200 each per annum. Justices of the Peace are to serve four years. Hon. James A. Bayard, the Democratic leader in the Convention, has introduced and carried a clause, divesting future Legislatures of the absolute power over Slavery always hitherto enjoyed, and aggravating the disabilities hitherto inflicted on the Free Colored population. The Convention has voted that no clergyman, while officiating as such, shall be elected to any political office; also that no Bank Charter shall be granted by any future Legislature until after three months' notice of application shall have been publicly advertised in at least three Delaware newspapers. No person is eligible to a seat in the Legislature until 24 years of age. This Constitution is to be accepted or rejected by the people on the second Tuesday in October of this year, and, in case of its acceptance, the first election under it will take place on the Tuesday succeeding the first Monday in November, 1854.

CATASTROPHES OF THE MONTH.—The month that has elapsed since the last number of our Journal was sent to press has been marked by a succession of terrible calamities on steam-boats and railroads, resulting in an unprecedented and awful destruction of human life. The first disaster which was announced in the mournful series was the loss of the steamer Independence, by shipwreck and fire, on her way from San Juan del Sud to San Francisco. She was lost on the 16th of February, having run ashore on the shoals off Margaretta Island, where she took fire and burned to the water's edge. Five hundred passengers were on board, all of whom leaped into the water and tried to swim ashore, of whom at least *One Hundred and Forty*, and probably more, were lost. Margaretta Island is upon the coast of Lower California, and is uninhabited.

The steamer Ocean Wave was destroyed by fire on Friday night, the 29th ult., six miles west of the "Ducks," and fifty miles above Kingston. The Ocean Wave was owned at Ogdenburg by the Northern Railroad Company, and has been running between that port and Hamilton for freight and passengers. She was on her downward trip. The Ocean Wave had on board fourteen cabin and nine deck passengers, besides four children and the crew, who swelled the number to about fifty, of whom twenty-two were saved. A small vessel, on her way downward, sent a boat to the assistance of the ill-fated steamer.

The schooner Georgiana then hove in sight, lowered a boat, which was manned with her mate and two sailors and succeeded in picking up eighteen persons. In two min-

utes after their rescue the wreck went down. She had drifted eight miles from the shore before she sank. The captain, first mate, and one passenger, reached the shore near the disaster, and the vessel brought the rest to Kingston. The whole number lost was at least twenty-eight. The progress of the flames was so rapid that it was impossible to launch any of the boats which were on board.

The Express train, from Chicago, on the Michigan Southern Railroad, came in collision at the crossing of the Central Road with the Emigrant up train, and the most disastrous consequences ensued. The locomotive and baggage car of the Express train and three of the cars of the Emigrant train were smashed, and from twelve to fifteen persons were killed, and fifty to sixty injured—some of them fatally. The emigrants on the Central Road are the principal sufferers, no person in the first-class cars being seriously injured. The engineer and fireman of the Express train escaped. The tracks cross each other at nearly right angles. Conductor Whiting, of the Express train, was seriously hurt. The cause of the collision is beyond conjecture. The night was bright, the moon being near the full. The tracks run for a long distance on a straight line.

The last and most fatal catastrophe (except the destruction of the Independence) took place on the New Haven Railroad at Norwalk, Ct., on Friday, the 6th of May, by which between forty and fifty passengers lost their lives. The draw-bridge across the river at that place had been opened to admit the passage of the steamboat Pacific, and the signal was accordingly lowered. The engineer neglected to take notice of the signal, and the train of two baggage and five passenger cars came on at a tremendous pace—without slackening speed in the least—to the bridge, which is fifty-five feet across; and so great was the momentum that the engine leaped across the gulf and struck its fore part against the abutment on the other side.

The engine, two baggage cars, and two passenger cars, were hurled into the river, which was at high tide. The distance from the level of the road to the water is about twelve feet; the depth of water about the same. The forward end of the third passenger car was smashed up, and the hinder part prevented the remainder of the train from sharing the same fate.

The scene at the car-house and baggage-room was most solemn and impressive. Forty-six bodies of men and women, and two little children were lying around! The agonized features, some covered with horrible contusions, or deep gashes—the foam issuing from the mouth and nostrils, the clinched teeth and hands, and the wet garments, formed a tableau most horrible. The friends or relatives of the deceased, wandering from corpse to corpse, and eagerly searching for the features of some loved one, rendered the scene not unlike that of a field of battle.

Among the victims of this catastrophe were several eminent physicians, who were returning to their homes from attendance on the American Medical Convention, which had just closed its annual session in New York.

MISS LUCY STONE'S LECTURES ON WOMAN'S RIGHTS.—This distinguished and eloquent advocate of Reform delivered two lectures on Woman's Rights, at Metropolitan Hall, on the evenings of April 26th and 26th. She made her appearance on the stage in a complete Bloomer dress, and was received by a large and highly respectable audience with enthusiastic applause. Her vindication of the right of woman to a superior social position was argumentative, fearless and impressive. She spoke with great propriety and earnestness. Her reasoning was logical and conclusive. Her whole manner was such as to win the favor of her hearers, and disarm the most obstinate prejudices.

UNPRECEDENTED SPEED.—The clipper ship Sovereign of the Seas arrived at this port last month in 82 days from Honolulu, Sandwich Islands—it usually requiring four or five months from these islands. Besides this speed for the whole passage, portions of the time show a more remarkable performance, as the following items will show: the run from Honolulu to Cape Horn, a distance of 8,634 miles, was accomplished in 37 days; in 26 of those days, consecutively, the ship run 6,489 miles; and one of these days was distinguished by an extraordinary run of 430 miles. This is the greatest sailing recorded; the nearest approach to it being that of the Flying Cloud, which run, in 26 consecutive days, an average of 227 miles per day; while the daily average of the Sovereign of the Seas, for the same time, was 249 11-13 miles—or 22 miles a day more than the Flying Cloud. The best day's run of the Flying Cloud was 374 miles. There is no doubt

of the above run of the Sovereign of the Seas, as it appears from the lights and calculations entered at large on Capt. McKay's journal. A speed of 18 miles an hour for 24 hours—greater than was ever done under canvas.

THE MICHIGAN UNIVERSITY announces a free Course of Lectures on Agricultural Science, commencing April 27th and closing June 28th. Rev. CHARLES FOX (Ed. "Farmer's Companion") will lecture on Theoretical and Practical Agriculture; Prof. S. H. Douglass on Climate, Geology, Mineralogy, Meteorology and Chemistry; Prof. A. Sayer, on Vegetable and Animal Physiology, &c. &c. (Board at Ann Arbor, \$1 50 to \$2 per week.) We trust this example will find imitators in many of our Colleges.

GUTTA SERENA pipes have been tried in Quebec by the Water Company with signal success. They bore a pressure of 105 lbs. to the square inch, and, *The Chronicle* says, could apparently have sustained double that pressure. The brass coupling twice gave way, but not the pipes.

WILLIAM SMITH, brother of the Mormon prophet Joe, has some peculiar notions about spiritual wife-ism. He is now before the Circuit Court of Illinois, sitting in Lee County, on a charge of having more wives than the law allows. One of the female members of the church has made affidavit that she has been induced to believe that it was necessary for her salvation that she should become his spiritual wife; the result of which was just the same as usually accompanies cases where no spiritualism is claimed. Smith has himself now pending, in the same court, an application for a divorce, on the ground that his wife, while at Nauvoo, was initiated into the mysteries of, and, as he says, took "seven degrees" in spiritual wifery.

An elopement lately took place in Ohio. A young couple having determined to hitch teams, the parents of the girl locked her up, when the lover pried the door open with a crowbar, and fled with her nearly two hundred miles, to Pittsburg, where the knot was tied. At last accounts they were convalescent.

The editor of the *Auburn* (N. Y.) *Advertiser* says he saw the other day, in a pile, in the basement of a grocery store in that place, a collection of some six or eight hundred toads. It is stated that they, or the oil from them, is one of the ingredients of a new rheumatic ointment.

COLONIZATION SOCIETY.—The American Colonization Society and its auxiliaries have sent out to Liberia, since 1820, in their various expeditions, 7,457 persons. Of these, 3,123 were born free, 242 purchased their freedom, and 4,092 were emancipated in view of their emigration. Twelve were taken from Massachusetts, 32 from Rhode Island, 33 from Connecticut, 142 from New York, 23 from New Jersey, 133 from Pennsylvania, 5 from Delaware, 490 from Maryland, 104 from District of Columbia, 2,586 from Virginia, 1,032 from North Carolina, 408 from South Carolina, 733 from Georgia, 86 from Alabama, 518 from Mississippi, 262 from Louisiana, 331 from Tennessee, 334 from Kentucky, 46 from Ohio, 31 from Indiana, 34 from Illinois, 48 from Missouri, 1 from Michigan, 3 from Iowa, 21 from Texas, 4 from Choctaw Nation, and 5 from Cherokee Nation.

THE HOLT ESTATE.—Columbus Smith, Esq., has returned from England, where he has been investigating the claims of the Holts in this country, to a large estate left by Chief Justice Holt. He reports that there is a large estate in possession of the Wilsons; but that the genealogy of the Holts in this country cannot be traced back so as to render proof that they are the real heirs, and there is much doubt of their being so. He considers the case settled against the Holts. He obtained a copy of the life of Sir John Holt, published in 1764, containing his will, legal decisions, with a portrait, &c. It is in possession of Dr. Holt, of Lowell, Mass. So the vexed question of "Have we a Holt among us?" is finally settled to all intents and purposes so far as the American Holts are concerned.

EXTRAORDINARY METEOR.—On Saturday, the 30th of April, a most brilliant meteor passed over Washington City: its light was intense, and it was apparently so near that its sudden light startled more than one pedestrian. Originating near Arcturus, it passed just west of Benetnasch, (Ursa Major,) and disappeared at the same elevation above the horizon, but about ten degrees west of the polar star. The

light was quite equal to that of the brightest rockets, and illuminated every object almost as vividly. Its path was marked by a ruddy train of several seconds' duration through the whole trajet, and, what was peculiarly remarkable, the portion of the train between Arcturus and Benetnasch, after the rest had disappeared, gradually curved from the latter star toward the zenith, until it formed a right angle with its angle to the eastward. This remained visible for several minutes. There was no explosion nor any audible noise during its flight.

ALHARA.—Mr. Henry R. Schoolcraft, in a recent letter, describes a section of country with this name, lying in the newly organized territory of Washington, west of the Rocky Mountains. He says it is an attractive fertile area of country, well timbered, fifty miles broad, and running for several hundred miles parallel with the Rocky Mountains. The climate is mild and temperate, and the country cut up with streams and water power capable of being used for driving machinery of all kinds. This district probably comprehends twenty-five thousand square miles, and if its capacities of production have been correctly estimated, would sustain a population greater than some of the Eastern and Atlantic States.

LIABILITY FOR MALPRACTICE.—The Supreme Court of Massachusetts has, by a recent decision, recognized the principle that a physician is responsible for errors in his practice, which result in mischief to his patient. A lad, who had his arm injured by machinery at Lowell, brought suit for damages against Dr. Kittredge (not the celebrated Water-Cure practitioner of that name in Boston) for the loss of an arm. The arm had been bandaged too tightly, and mortification ensued, so that the arm had to be removed to save life. A verdict of \$1,675 damages was given. By the law of this State any man can act as a physician, but he is responsible for the consequences.

THE amount of gold deposited in the United States mint, during the month of April, has been about four and a half million of dollars; not equal to the extraordinary deposits of the month of March, but still quite equal to the average. During the same period the exports of specie to Europe have been about eight hundred and ninety-two thousand dollars, leaving a very handsome surplus in the country.

THE reported gold discoveries at San Antonio, Texas, have turned out a hoax—all the gold having been brought from California.

PROF. MAILLEFORT has proposed to the State of Louisiana to remove the rocks which form the Red River Falls, near Alexandria, for \$18,000.

IN many parts of Illinois the wheat crop is entirely killed, so much so that thousands of acres will be ploughed up, and sowed in spring wheat or planted in corn.

THE peach crop in New Jersey is thought to be highly promising. In this State the peach has also passed the ordeal of winter in safety.

MAY-DAY was observed in Troy, N. Y., somewhat according to ancient custom. The pupils of some of the schools, with their teachers, first assembled at the Hospital; thence, arrayed in neat attire, and presenting the garland emblems of the season, they proceeded to St. Mary's Church, where appropriate exercises were observed; after which, arranged in proper order with reference to size and classes, preceded by their teachers and accompanied by their principal, they marched in fine order through several of the principal streets of the city.

THE total population of the cities, towns, and villages in the United States, is only 4,000,000. The rural population is 19,263,000.

A PHILADELPHIA Editor, who has recently entered the Benedictine order, treats his readers to a long article on the honeymoon, in which he says that "it lasts just thirty days, and is the quintessence of matrimonial bliss." As he speaks from recent experience, he ought to be good authority on that point.

A FELLOW down East having been found guilty of violating the Maine liquor law, in disposing of the ardent, and rascally stuff at that, was ordered by the Judge to stand up

and receive the sentence of the court, which was as follows:—"You old reprobate! The court sentences you to drink two glasses of your own rascally liquor, and may the Lord have mercy on your stomach." He preferred to be locked up on bread and water for twenty days.

A WOMAN named Violet Proctor lately died in the New Bedford Almshouse, at the advanced age of 108 years!

MRS. FROST, of Madison, N. H., now in her one hundredth year, is engaged in knitting a pair of stockings for exhibition at the Crystal Palace, this city.

THE Icarian Colony, at Nauvoo, Ill., has recently been increased by the addition of a number of new members from France. Each applicant passes a probation of four months, and is required to furnish to the common stock at least \$80, with a bed and clothing for himself. Many Germans and Americans in the vicinity, it is said, have expressed a desire to join.

THE *Massillon News*, in speaking of a fire which lately occurred there, says:—"Our fire department was promptly on hand. It consists of five tin pails, and as many wooden buckets as can be caught up at the various stores and shops around town."

THE notorious Dr. Achilli is about to leave England for the United States.

EDWARD LEAHEY, the recusant monk of La Trappe, who has been on trial in Portage city, Wisconsin, for the deliberate murder of Bernard Manly, has been found guilty of the charge, and sentenced to be imprisoned in the State prison for life. Leahey killed Manly in August last, in Columbia county, Wisconsin, on pretence that the latter had been guilty of improper conduct with Leahey's wife. The trial, which was pending at the time of the murder, showed the suspicions to be unfounded.

FOREIGN.

ROBERT OWEN AND THE SPIRITS.—A manifesto of a singular description has just been issued by the celebrated Robert Owen, addressed "to all Governments and Peoples," having for its purpose to announce "a great moral revolution which is about to be effected for the human race, by an apparent miracle."

This miracle consists, says Mr. Owen, in communications "most important and gratifying, which have been made to him (in common with many more) by invisible but audible powers, purporting to be from departed spirits;" those with which Mr. Owen has been favored coming from President Jefferson, Benjamin Franklin, the late Duke of Kent, Grace Fletcher, Mr. Owen's "first and most enlightened disciple," and several others. Until within the last few weeks, Mr. Owen states that while he believed all things to be eternal, he was of opinion that there was no personal or conscious existence after death; but, having examined the history of the late "manifestations" (spirit rappings) in America, "through the proceedings of an American medium," he has been "compelled," contrary to his previous strong convictions, "to believe in a future conscious state of life, existing in a refined material, or what is called a spiritual state."

The object of these manifestations, continues Mr. Owen, is to "change the present false, disunited, and miserable state of human existence, for a true, united, and happy state, to arise from a new universal education, or formation of character from birth, to be based on truth, and conducted in accordance with the established laws of human nature." Mr. Owen thinks that this change may be easily effected, and adds that the means to do so in all countries are known. They appear, from his showing, to be the universal application of his social system, through the agency of the departed spirits of Jefferson, Franklin, &c., who have kindly sent in their adhesion. The "medium" referred to by Mr. Owen is the American lady who resides in Queen Anne-st., Cavendish-square.

MRS. BEECHER STOWE arrived at the port of Liverpool on Sunday, April 10, in the steamship Canada. Mrs. Stowe was accompanied by her husband, Professor Stowe, her brother, Mr. Beecher, and other friends.

LOUIS NAPOLEON.—Louis Napoleon is more than ever determined to illustrate his reign by metropolitan improvements. While the completion of the Louvre, and the constructions in the new Rue Rivoli are rapidly going on, orders have been given to demolish at once all the condemned houses in the thickly-populated quarter of the "Cite." The Hotel Dieu, and its appendages, the Marche Neuf, and the Rue de la Calandre, are all to disappear before the coronation. The appearance of the island, the oldest part of Paris, will be completely changed within a few weeks. Another vast undertaking, not hitherto spoken of, is just announced. One whole side of the Rue Neuve des Petits Champs is to be pulled down, and the street will be widened to the size of the Rue Vivienne. It is also said that all the crowded, dirty houses that surround the Church of St. Roch will be demolished, and a handsome square will be formed between the Rue St. Roch and the Rue Richelieu. The new Boulevard Malesherbes, intended to continue the line of Boulevards from the Madeleine to the Barriere des Monceaux, is to be begun forthwith.

Louis Napoleon had some thoughts of removing his uncle's bones to St. Denis. It is decided now to keep them at the Invalides. His tomb is to be be-ceremonied early in May. A Bishop is engaged to preach a eulogy on the occasion—over the remains of the great heathen.

TABLE MOVING IN GERMANY.—Dr. Charles Andree, of Bremen, a scientific man of the highest character, writes to the *Augsburg Allgemeine Zeitung* that the moving of tables, on the plan of our wonder-mongers, is exciting the greatest attention in the Hanseatic cities, being practised by persons of every class. Dr. Andree gives an account of an experiment, at which, though incredulous, he was present. Eight persons, three men and five women, sat around a mahogany centre-table, weighing some sixty pounds. Their seats were so far apart that there was no contact of their garments to interfere with the process. Their hands were laid gently on the table, their fingers touching so as to form a chain or circle. After twenty minutes, one of the ladies could not bear it, and left the table; the others formed the chain again, and after some thirty minutes more the table began to move, first on its axis, and then across the room in a northerly direction, the persons who composed the circle following it: their chairs were removed by some spectators the instant the movement began. A slight attractive force was felt drawing their hands to the table. After the movement had continued four minutes, it was suggested that the persons should touch each other with their arms, though keeping their hands in the same position. This they did, and the movement stopped. On standing as before, it presently began again. Dr. Andree regards the existence of a current of some sort causing the movement, as demonstrated, and calls upon scientific men to institute experiments for the determination of its nature.

GREAT CITIES.—The House of Commons recently granted to Mr. Hume a return of the number of persons apprehended for being drunk, and guilty of disorderly conduct, in London, Edinburgh, and Glasgow, respectively, for a series of years, up to the close of 1851. Taking the last year embraced in this curious return, it appears that the number of persons drunk and disorderly picked up in London (or, more properly, the whole metropolis) was 24,208, the population being 2,526,693—or about 1 in 106; in Edinburgh, with a population of 166,000, the number was 2,794—or about 1 in 60; while in Glasgow, with a population of 333,557, the number was 44,870—or 1 in 22. In other words, Glasgow seems to be three times more given to intoxication than Edinburgh, and five times more drunken than London.

ACCIDENT TO PROFESSOR LIEBIG.—While Professor Liebig was giving a lecture on Chemistry at the Palace in Munich before Queen Maria, Queen Theresa, King Louis, the younger branches of the Royal family, and some persons belonging to the Court, when a bottle of oxygen gas being improperly handed to him by his assistant, who took it for another bottle, an explosion took place, and the bottle flew into a thousand pieces. Fortunately, the explosion occurred in an inner room, the door of which was open; still some fragments of the glass passed through the door, and slightly wounded some members of the Royal party, who were sitting in the front rank. Queen Theresa was cut in the cheek, and the blood flowed in abundance; Prince Luitpold was slightly wounded in the forehead, Countess Luxburg in the chin, and Countess Sandizell in the head. None of these wounds will be of any consequence. The Professor was

also slightly injured, having escaped with his life by a sort of miracle.

CLOSE OF THE MORMON EMIGRATION.—Eight vessels have sailed from Liverpool since the 15th of January last, carrying 2,586 Saints; 23 Saints have emigrated by other vessels, making a total of 2,609; nearly all of whom had their arrangements made, before leaving, to proceed directly through to Great Salt Lake Valley. Of this number, 1,252 have emigrated by their own arrangements, \$57 by the £10 companies, and 400 by the Perpetual Emigrating Fund Company. The whole involving an immediate expenditure of about £30,000. The entire machinery for making the best broad-cloth went out under the care of Elder George Halliday. The machinery belongs to the Desert Manufacturing Company, and is constructed on the most improved principle.

GENERAL HAYNAU'S CORPSE.—The circumstance of the death of General Haynau presented a phenomenon of the most awful kind on record. For many days after death the warmth of life yet lingered in the right arm and left leg of the corpse, which remained limp and moist, even bleeding slightly when pricked. No delusion, notwithstanding, could be maintained as to the reality of death, for the other parts of the body were completely mortified, and internment became necessary before the two limbs above mentioned had become either stiff or cold. This strange circumstance has produced the greatest awe in the minds of those who witnessed it, and the emperor had been so impressed with it that his physicians had strictly forbidden the subject to be alluded to in his presence.

CAROLINE LOYO, whose equestrian abilities were the theme of so much admiration last year, at the Circus in the Champs Elysees, Paris, and at Niblo's Garden, in this city, has accepted as her future lord and master, *Loisset*, who is an equal favorite in that department at Berlin. Her retirement, in consequence of this marriage, is contemplated with great regret by a numerous circle of amateurs, who never failed to encourage her efforts.

The women employed in the tobacco manufactory at Marseilles—1,200 in number—all left their work recently, in consequence of an order having been given that they should, for the future, use a knife, instead of a pair of scissors, in cutting the ends of the cigars. It was found necessary to call in the armed force to quell the riot, but the women have not since resumed their work.

The trades in England are all striking for an advance of wages.

A SPECIMEN of copper, weighing sixty pounds, from a Minnesota mine, is on view at a store in Liverpool.

The Emperor of France has placed a sum of 3,000,000 francs at the disposal of the Minister of the Interior, to distribute among those proprietors who will engage to convert their dwellings into healthy and cheap lodging-houses for the working classes.

HOME LANGUAGE.—If the dialect of angels could be used on earth, its fittest place would be in the home circle. The dialect of home should be such as would not stain an angel's tongue, nor fall harshly on an angel's ear. It should be made up of the words of wisdom, which are at once the glory of youth and the honor of age. If the members of every home would use that language, and that only, which the true home-feeling inspires, and which should be used in filling the true offices of that only earthly prototype of heaven, how different would be the appearance of the world.—*Hopes and Helps.*

HAVE AN END IN VIEW.—It is the privilege and duty of man to labor, but misdirected, or labor to no definite purpose, is scarcely better than none. That labor may yield its full blessing, it must be directed to a definite and worthy object. Success in life depends much upon a fixed determination to a single point.—*Hopes and Helps.*

A FRIENDSHIP based upon *real worth* is an immortal thing. It will add as much to the glory and blessedness of heaven as it does to the happiness of earth.

Miscellany.

RUM AND RAILROADS.—The Erie Railroad Company have set an example in the management of their affairs which is worthy of praise and of imitation by all other similar corporations. They forbid entirely the sale of intoxicating drinks in any of the refreshment houses along the road or on any of the grounds of the company, and absolutely refuse employment to any person who makes use of such drinks. We congratulate the Directors upon the decided stand thus taken in behalf of, not good order alone, but the safety and preservation of life and property entrusted to them. Mr. Secretary Marsh's name never was appended to a more important document than to the resolutions adopted by the board, printed copies of which are conspicuously posted along the line of the road.

The same Regulations *ought* to be applied to *every* department and occupation where human lives or property is at stake. Think of a drunken engineer on a locomotive with a train of cars filled with hundreds of human beings! Or of a drunken sea captain, with a thousand passengers on board his steamer, whose lives are perilled! Or, even of a drunken stage-driver, attempting to navigate hills, valleys and mountains, with men, women and children! fearing every moment may be their last!!

Liquor-drinking men are *always* dangerous, and unworthy of trust or confidence. They are as unfit to govern a family as a steamboat or a nation.

We will employ neither a Liquor drinker, a Tobacco user, a Gambler, a Profane Swearer, nor a Libertine. They are all violators of law, and should be treated accordingly. Those who violate a *Civil Law*, are sometimes punished by a Civil Law, but those who violate a *PHYSICAL LAW*, or a *MORAL LAW*, are punished by those laws. Nor can the punishment be evaded. Fixed and unalterable are the laws of God. But the obedient are amply blessed with the consciousness of good motives, good works, and a hearty good will for the establishment of peace, happiness, and universal good will among mankind.

VESTIGES OF CREATION.—[Mr. Kentish, of Peek Slip, New York City, makes the following statements, which we copy from an Exchange:]

The author of this work was Frederick Augustus Kentish, well known in Europe for his literary and scientific attainments. He was the eldest son of W. A. Kentish, of the city of New York, who is the author of the "Banking System" of this country for depositing public stock in the hands of government, and receiving bills for circulation, which furnishes a large, safe, commercial currency out of nothing. His pamphlets and communications to Gen. Jackson went through Mr. Van Buren, in 1832, whilst Ambassador in London, which that gentleman's letters will prove, and which system has conferred an unlimited benefit upon the United States.

Before the "Vestiges" were printed, the author proposed sending the manuscript, and that of two other works equally talented and extraordinary, out to his father in this country; but it was ultimately agreed that Chambers, of Edinburgh, should publish the whole three.

He wrote to say that he had offered them the three manuscripts for £1000 each, but that they would consent to give him only £700; one shilling of which they never paid him, or his family would have known it, although the above work alone has been the source of immense wealth to them. Thousands of individuals, from different parts of the world, have applied to them for information as to who the author of the "Vestiges" was, but they would never communicate it to any one. He died suddenly in Liverpool, and they will answer no letters from his family on the subject.

The *Edinburgh Review* remarked, "that it was singular, the author having commented on almost the whole machinery of creation, should have passed comets over in silence, and that he was evidently a phrenologist." Amongst his papers, forwarded out after his decease, are his manuscript chapters on comets, by some accident omitted to be sent to the publishers, and a treatise on phrenology, which Fowlers and Wells have perused. This is a very funny world.

NEW YORK AND BOSTON.—To such of our readers as have occasion to travel between New York and Boston, we commend the Newport and Fall River route, as the pleasantest and best between the two cities. They will find in the superior steamers, *Bay State* and *Empire State*, unexception-

able accommodations, and most courteous, attentive, and skillful officers. They leave Pier No. 3, North River, on alternate days, (Sundays excepted,) at 5 o'clock, P. M. The steamboat Train connected with the Line leaves the station of the Fall River Railway, in Boston, at 6.30 P. M. *Tisdale and Borden*, 70 and 71 West street, New York, are Agents of the Company.

OBITUARY.

THE Missouri papers announce the death of Dr. Wm. Beaumont, the distinguished experimenter upon the digestive functions. A severe fall, as long ago as the early part of February, producing very serious contusions upon the back of his head, is supposed to have been the cause of the illness which, after four or five weeks' confinement, resulted in his death, early on the morning of the 25th of April last, at St. Louis, in the sixty-seventh year of his age.

He was a native of Lebanon, in Connecticut, where he was born in 1786. In September, 1812, after pursuing his medical studies for two years in the town of St. Albans, Vermont, he entered the regular army, being appointed to the 6th Infantry as Assistant Surgeon. He remained in the army until 1837, serving with distinction during the war of 1812, on the northern frontier, and being present at the taking of Fort George, by General (then Colonel) Scott, in the spring of 1813. In 1825, being stationed at Michilimackinac, he became acquainted with the Canadian, St. Martin, who gave him the opportunity for the physiological researches so honorably connected with his name, and of which so full and interesting an account is given in Dr. Combe's work on *The Physiology of Digestion*.* About 1830, he went to St. Louis, being appointed Surgeon first at Jefferson Barracks and afterwards at the Arsenal, and taking up his residence in St. Louis about 1835. Two or three years later he resigned from the army, since when he was, up to the time of his late illness, engaged in the extensive and successful practice of his profession at St. Louis.

It is, we believe, to his experiments with St. Martin, that Dr. Beaumont owes his fame, which is as extensive as that of any American physician. A gun-shot wound in St. Martin's side, healed without closing up, left the stomach exposed to observation, and Dr. Beaumont took advantage of this extraordinary opportunity to experiment with great care during a period of several years upon the processes of digestion. The result of his observations, published in 1833, and republished in 1847, shed a new light upon this most interesting and important subject, and the work and its author received the highest encomiums from the first medical authorities at home and abroad. The work has been republished in Great Britain, France, and Germany, and is recognized as standard authority—indeed, the only authority based on observation, as distinct from speculation, in that branch of science.† It was long the earnest wish of Dr. B. to renew these experiments, and the *St. Louis Intelligencer* says that he was endeavoring, within a few months past, to re-engage St. Martin (who is still living in good health, in Canada) for that purpose. But by some means his hopes were frustrated.

Mr. Beaumont was married in early life, we believe, in Plattsburg, N. Y. His widow and two children, a son and daughter, survive him.

A LECTURE FOR RICH MEN.—Col. Cummings, of the *Evening Bulletin*, reads the following brief discourse touching the indebtedness of rich men:

"I can pay my way, and am obliged to nobody," is a frequent expression of the selfish rich man. We fancy we

* THE *PHYSIOLOGY OF DIGESTION* considered with relation to the principles of Dietetics. Tenth Edition, with Illustrations. By Andrew Combe, M.D.: New York. Published by FOWLERS AND WELLS. Price, pre-paid by mail, 30 cents.

† THE *PHYSIOLOGY OF DIGESTION*, with Experiments on the Gastric Juice. By William Beaumont, M.D., second edition, corrected. For sale by FOWLERS AND WELLS, New York. Price, pre-paid by mail, 87 cts.

can see him, while he utters it; with his purse-proud, defiant look, buttoning up his pocket, as if he thought you a thief.

You can pay your own way, can you? You are obliged to nobody? Good sir, we don't believe you know what you say. That you can pay your pecuniary debts, we have no doubt, but those, it seems to us, are the least part of your obligations. You owe duties to society as a man, a citizen, and a millionaire, of which, perhaps, you have never thought; certainly not as debts to be paid in your own person, and by an expenditure of your own time, and thought, and money. My dear sir, consider this well. Do not live and die in the false belief that because you owe this debt to society in the abstract, heaven will never require its payment at your hands. Do not imagine either, that you can delegate its liquidation to others. No well-salaried minister—no sleek visitor of the poor, can become your middle-man in this matter, doing your work for you. Monopolize your time in mere money-making, and suffer your heart to grow hard, as all hearts will, that never come into contact with human misery.

"I can pay my way," you say, "I am obliged to nobody." Perhaps, as you utter these words, you look rebukingly at some poor debtor, who has failed to meet his engagements. Beware, O rich man! "judge not, lest ye be judged." You know not what defects in early training, what cruel disasters of fortune, what treachery on the part of others may have led to his bankruptcy. With all his errors, and even faults, for probably he has not been entirely free from either, he may yet be a better man, taken all in all, than you with your bank stock, your mortgages, your ships, and your real estate. He may not neglect his children, as you, absorbed in your speculations, probably do, leaving their moral training to others instead of superintending it yourself. He may be a truer husband, not acting as you perhaps do, as if a wife was either a slave or a plaything, and not a companion. He may be a kinder friend, a more conscientious citizen, a man better imbued with the thousand sympathies of humanity. Believe us, there are more crimes than being in debt, though where debt comes from imprudence or reckless spirit of speculation, it is, heaven knows, bad enough.

"I can pay my way," you say, "I am obliged to nobody." You are obliged, on the contrary, to every fellow-creature with whom you are thrown into contact, either in social life or in business. Without their courtesy, their attention, their kindness, their society, you would be the most miserable creature alive. Every hour you live you are indebted to some fellow-being for some attention or other, and it is only because they are so freely and commonly given like the air of heaven, that you do not realize their value! The time will come, if it has not come already, when some great family affliction shall teach you that, with all your riches, you are but a frail, helpless human creature; and in that hour of grief and heart-wrung agony, you will recognize at last, even if but for a moment, the precious boon of common sympathy; you will feel how much you owe, after all, to your fellows.

Thank heaven! all rich men are not like you. There have been many, in every generation, who acknowledge that they owe other debts than pecuniary ones, and who strive faithfully to liquidate them. Their number is increasing, moreover, with each successive generation. When the day arrives, as we believe most firmly it will, when all rich men shall recognize the obligation they owe to society, the millennium, in one sense at least, will have come. Then may the rich man truly say, "I can pay my way; I am obliged to nobody."

THE SCIENCE OF GOING TO BED.—The earth is a magnet, with magnetic currents constantly playing around it. The human body is also a magnet, and when the body is placed in certain relations to the earth, these currents harmonize—when in any other position they conflict. When one position is to be maintained for some time, a position should be chosen in which the magnetic currents of the earth and the body will not conflict. This position, as indicated by theory, and known by experiment, is to lie with the head towards the north pole. Persons who sleep with their heads in the opposite direction, or lying cross-wise, are liable to fall into various nervous disorders. When they go back to the right position, these disorders, if not too deeply impressed upon the constitution, soon vanish. Sensitive persons are always more refreshed by sleep when their heads point due north. Architects, in planning houses, should bear this principle in mind.

"We find the above in an exchange paper, and copy it for such consideration as our readers may think it deserving, and to say that some of the same ideas had passed through our minds, but without sufficient definiteness and strength of impression to have ever gained expression, that we remember. That the feelings, and perhaps we may add the health also, are very much affected by the position in which the body lies with respect to the direction of the morning light as it enters the sleeping apartment and falls upon the body, and particularly if the person remain in sleep till the sun is much risen, and his rays be not fully excluded from the room, we are quite satisfied both by observation and experience. For instance, we believe that a person lying with his head to the east so that the sun-light pass directly through the window over the head, will feel unpleasant effects from it for hours after being awakened. If you carefully observe a person sleeping in the position described, you will notice the eyes continually rolling upward in the head, as if attracted by the light. This effort of the eye is painful, and not unfrequently produces a nervous headache.

The "science of going to bed" is one not altogether understood as it should be. A new theory might be got up that would be of use to the public. Perhaps some experienced "sleeper" will take the hint and make his fortune before drawing his night-cap."—*Oswego Times*.

A WRITER in *Putnam's Monthly* for March, says we Americans are the best looking people on earth, and then by way of atoning for his wholesale flattery, the sly rogue scolds our women in the wise following. He ought to be talked to:

Our women are too stiff in their walk and attitude. In walking an American woman only bends her knees, and hardly that; she should yield a little in the upper joints. Her gait gives a movement to her body, like the squirming motion of a wounded insect, with a naturalist's pin through its midriff. American women hold their arms badly in walking; they almost universally bring them forward, crossing their hands in front; they have, in consequence, the look of a trussed fowl, and have about as much freedom of motion. If the arms were allowed to fall freely by the side, our women would move more gracefully, walk better, and look better. The prevailing mode of carrying the arms hoops the shoulders, contracts the breast, prevents all proper development of the bust, ruins health, and what our ladies will be more likely to attend to, destroys beauty of form and all grace of movement.

HOW CAN I BECOME A PRACTICAL PHRENOLOGIST?

This question comes to us from all parts of the country. Every day the practical utility of this subject becomes more and more apparent, and letters are pouring in upon us inquiring how such a knowledge of Phrenology as will enable one to teach it to others, and to practise it in describing character, may be obtained.

This can be done just as you would gain a knowledge of any other science, namely, by study, investigation, and practice. Books and teachers are only aids, yet they are important aids: personal investigation, observation and practice are indispensable to eminent success. Much has been learned and written on the subject, and most of this can be obtained by study, yet it must be experimentally exercised to gain a practical knowledge.

But how shall this study be commenced, and what aids are most beneficial? First, you need the Self-Instructor in Phrenology and Physiology, and a Phrenological Bust, showing the location of all the organs of the Brain fully developed; then *Phrenology Illustrated and Applied*; *Lectures on Mental Science*; and *Education Complete*. When these are thoroughly understood, and the ability to apply the science in comparing and studying characters by Phrenological developments has been acquired by practice, then other works should be studied, as *Combe's Lectures on Phrenology*; *Defence of Phrenology* &c.

In addition to the above, should be studied *Physiology*, *Chemistry*, and everything connected with man as a physical, mental, and moral being. The more knowledge, then, one obtains on this subject, the better will be his success in the science of Phrenology. He who would succeed in this profession needs to be thorough. The Phrenological field is a large and fertile one; and there is a demand for men of talent and science to lecture and teach. Men who will honor the profession will find it a profitable, interesting, and useful calling.

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FOR FIFTY DOLLARS—One hundred copies of Journals, an five dollars in books; and any additional number at the same rates.

The books may be selected from the extensive catalogue published at the office of this Journal, and sent by mail or express, as desired.

We know many will avail themselves of these liberal terms, and place a copy of one, or each of these Journals, into the hands of every family in their vicinity. A little time, and a few kind and truthful words, will generally suffice to convince a neighbor of the utility of these publications, and of the economy which their introduction would secure. On these points present readers may speak quite as earnestly and zealously as ourselves; and we cheerfully leave the work, or the pleasure of extending their circulation, in their hands.

EASTERN (VA.) LUNATIC ASYLUM.—We have received from John M. Galt, M.D., Superintendent and Physician of this Institution, his Report for 1852-53. It is an interesting and able document, and shows that the Asylum is well conducted and prosperous. The questions of restraint and seclusion are discussed at considerable length. In regard to the former, Dr. Galt says:

"The question of restraint has been considered an important one in institutions for the insane. I have given the most particular attention to the points involved in this subject, and have ever regarded it as a matter of great moment. Respecting all measures falling within the province of a physician, I always seek to be entirely catholic in the views and doctrines by which I am actuated. I would hesitate in rejecting, in every contingency, any remediate means at all likely to do good; and hence, as to restraint, I would never pledge myself to the idea of its absolute disuse in every case whatsoever. But I must confess that I would prefer dispensing with it, except on most rare occasions. I would prefer such custodial and architectural arrangements as were adequate to its relinquishment, except under extraordinary circumstances."

On the question of seclusion he has the following among other judicious remarks:

"We cannot but deem it as an object of paramount importance to diminish seclusion as far as is possible. Shut up a patient in his room, and you remove him almost entirely from every moral influence of value, from occupation, from amusements, from exercise, so necessary alike to the mental and to the bodily health: you leave him to be confirmed in all bad habits that he may have acquired; you leave him to be still more firmly convinced of every delusion and false impression which beset his ailing mind, for he has naught to decrease his baneful absorption in these brooding thoughts and haunting visions; and his spirit remains shrouded in the 'blackness of darkness,' with no ray of light to penetrate the depth of its gloom."

STREET SMOKING.—We are pleased to see the following presentation of street smoking, as a nuisance, by the Grand Jury inquiring for the April term of the Court of Quarter Sessions.—*Arthur's Home Gazette*.

"It is not the wish or intention of the members of the Grand Inquest to 'travel out of the record' for the purpose of interfering with the reasonable, harmless and innocuous pleasures or habits of any portion of their fellow-citizens, but they would respectfully submit it to the proper

authorities of this vast and populous municipality, whether the good and sufficient reasons which have banished "smoking from the market-houses and public squares of the city," do not apply with equal force to the thronged public promenades and thoroughfares. The Jury feel confident, that were the sense of the entire community taken on this subject, there would be an overwhelming majority in the affirmative."

And we incline to a like opinion with the Grand Jury. The public promenades are for the use of all good citizens, and whatever practices interfere with the comfort of any portion thereof, ought, as a matter of right, to be abandoned. Now, to the large majority of persons, women in particular, tobacco smoke is particularly offensive, whether from the rank cigar of a loafer or negro, the pipe of an Irishman, or the Principe of a dandy; and the rights of such are interfered with when subject, on the public thoroughfares, to such annoyances. We do not think that any man, after reflecting on this subject, will, if he possesses true gentlemanly feelings, indulge in the habit of smoking in a crowded street, where every puff of his cigar sends nauseating fumes into somebody's face; and those who don't care how much they annoy others, so that a little self-indulgence can be obtained, need to be taught respect for the neighbor by pains and penalties. No other argument is valid with this class of persons.

As to interfering with individual rights, the argument is all on the other side. The street smoker is the one who interferes with others' rights and comfort, and a law forbidding the practice would stand between him and the good citizens whom he would annoy if he could.

General Notices.

THE WATER-CURE JOURNAL.—A New Volume.—Now is the time to subscribe.—Published monthly, in a beautiful quarto. Illustrated with engravings, exhibiting the structure, anatomy and physiology of the human body, with familiar instructions to learners. It is emphatically a Journal of Health, designed to be a complete Family Guide in all cases and in all diseases.

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THE ILLUSTRATED AMERICAN PHRENOLOGICAL JOURNAL.—Devoted to Phrenology, Physiology, Mechanism, Education, Agriculture, the Natural Sciences, and General Intelligence, profusely illustrated with Engravings. Every family, and especially all young men and women, should have a copy. Published monthly at One Dollar a year. All letters should be post-paid, and directed to FOWLERS AND WELLS,

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Young men about launching forth upon the activities of life, and anxious to start right, and understand their course, will find this JOURNAL a friend and monitor, to encourage them in virtue, shield them from vice, and to prepare them for usefulness and success in life. The various occupations will be discussed in the light of Phrenology and Physiology, so that every one may know in what pursuit he would be most likely to succeed.—PUBLISHERS.

S. F.—Capt. John Ericsson's address, we believe, is New York City.

ALL LETTERS addressed to the Publishers, to insure their receipt, should be plainly written, containing the name of the WRITER, the POST OFFICE, COUNTY and STATE.

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OFFICE OF

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ARTHUR SPRING.—We have received from our correspondent, J. P. G., a Phrenological description of Arthur Spring, made from actual examination of the prisoner in his cell. It came to hand too late for this number, but we shall give it with pleasure in our next.

SELF-IMPROVEMENT; or, Education in the School, the Shop, the Field, and the Family.

A New Volume of THE STUDENT.—An illustrated monthly Journal, devoted to the physical, moral and intellectual improvement of youth. It occupies a broader field than any other Magazine now published. It embraces the Natural Sciences, including Physiology, Geology, Chemistry, Astronomy, Biography, Natural History, Travels, Music, Literature, and Current Events; including a very interesting Museum department. This beautiful serial will prove instructive and attractive to readers of every age, class, occupation and pursuit.

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A new volume commenced with the May Number. Now is the time to subscribe.

Book Notices.

HISTORY OF THE STATE OF NEW YORK. By John Romeyn Brodhead. New York: Harper & Brothers. 1853.

A comprehensive, elaborate, and impartial history of our State has long been needed. Mr. Brodhead has fully supplied this want, as far as the first period of our history is concerned, leaving us nothing to desire. This volume will at once take its place as a standard and classic work. In the richness and variety of its materials, in the industry and skill with which they have been woven together, and in the liberal and truth-loving spirit which pervades the whole, this book can hardly be surpassed. Its style is admirable, and one reads it, veritable history as it is, with all the interest with which he would peruse a romance.

The volume before us embraces the period opening with the first discovery of this region by the Dutch in 1609, and closing with the seizure of the colony by the English in 1664. "In this period," says the author, in his Preface, "many of the political, religious, and social elements of New York had their origin. It offers varied themes which invite attention; the savage grandeur of nature; the early adventure of discovery and settlement; the struggle with barbarism, and the subjugation of a rude soil; the contrast and blending of European and American life; the transfer of old institutions; the intermingling of races; the progress of commerce; the establishment of churches and schools; the triumph of freedom of conscience over bigotry; the development of principles of self-government, and the action of encroachment and conquest from without." All these themes are discussed, and well discussed, in this work. We cannot too highly commend it, and should be glad, would time and space allow, to devote several columns to an elaborate notice.

AN INTRODUCTORY GRAMMAR for Beginners. By A COMMON SCHOOL TEACHER. Portland: William Hyde and Son. 1853.

This is an unpretending but very useful little work. It is intended, as its title indicates, to introduce the young pupil to the study of our noble mother tongue, and is admirably adapted to its purpose. Most, if not all, the grammars now in use are too difficult for the younger classes in our schools, and need just such an introduction as is here presented, in which the elements of the science are adapted to the comprehension of the juvenile mind. We wish the fair author the success in her vocation which she seems so richly to merit.

MAP OF ALL THE RAILROADS IN THE UNITED STATES. Drawn and Engraved under the direction of the Editor of the *American Railroad Journal*.

We are indebted to Mr. H. V. Poore, Editor of the *American Railroad Journal*, for a copy of his truly beautiful and valuable map. It is on a large scale—nearly four feet square, is clearly and handsomely printed, and what is still more important, can be relied upon for its correctness and accuracy. It supplies a want long felt by the travelling and

business public, and will no doubt meet with a ready and extensive sale. It gives all the railroads in operation and in progress, together with some which are only projected. It should be in every counting-room and office in the country.

MANUEL PEREIRA; or, the Sovereign Rule of South Carolina, with Views of Southern Laws, Life, and Hospitality. By F. C. ADAMS. Washington, D. C.: Buell and Blanchard. 1853.

The principal aim of this work, which professes to be an authentic narrative, seems to be to illustrate the workings of that law of South Carolina, under which free colored seamen entering any of her ports are subject to imprisonment while their ship remains. The hero of the tale or narrative is Manuel Pereira, a Portuguese mulatto, sailing in the British brig Janson. The brig was from Jamaica, and was bound to Glasgow, but encountered a storm and was compelled to put into the port of Charleston for repairs. There Pereira was imprisoned under the law to which we have alluded. We have read the book with considerable interest, but the questions which it raises do not come within our province to discuss.

NOTES AND EMENDATIONS to the Text of Shakespeare's Plays, from Early Manuscript Corrections in a Copy of the Folio, 1632, in the possession of J. Payne Collier, Esq., F. S. A. Redfield: New York. 1853.

About four years ago Mr. J. Payne Collier bought in a London book shop a copy of the second folio edition of the "Works of Shakespeare, printed in 1632." It was not till some time later that he discovered the true value of the volume.

Having occasion to refer to this copy, he noticed for the first time that the name of "Thomas Perkins" was inscribed on the cover. There had been an actor by the name of Perkins, whose Christian name, on investigation, turned out to be Richard; but in looking further, he discovered, to his surprise, "that there was hardly a page which did not present, in a handwriting of the time, some emendations in the pointing, or in the text—while on most of them they were frequent, and on many numerous."

This is one of the most singular and interesting discoveries of the day. The result of it has been the production of the volume before us. Of the authenticity and value of these corrections and emendations there can be no doubt. They authenticate themselves. Their truth is self-evident, in a majority of cases.

We give two or three examples:

In the *Midsummer Night's Dream*, Act II., Scene I., the Fairy, soon after meeting Puck, says, speaking of Titania:

"The cowslips tall her pensioners be;
In their gold coats spots you see;
Those be rubies, fairy favors;
In those freckles live their savors."

There seems several objections to this passage as it has stood in all editions. First, cowslips are never "tall," and next, the crimson spots are not in their "coats," or on the petals, but at the bottom of the calyx, as Shakespeare has himself told us in "Cymbeline," Act II., Scene II.

"Like the crimson drops

I th' bottom of a cowslip."

The alteration authorized in manuscript, in the folio, 1632, is, therefore, as follows:

"The cowslips all her pensioners be;
In their gold cups spots you see;
Those be rubies, fairy favors;
In those freckles live their savors."

Rubies would be singular decorations for a "coat," but were common ornaments to golden chalices.

In the *Merry Wives of Windsor*, Act IV., Scene III.

"I will bring thee where Mistress Anne Page is, at a farmhouse a-feasting, and thou shalt woo her—*Cried game*, said I well."

Which is rather incomprehensible; it reads in the corrected copy:

Curds and Cream, said I well."

In the "Two Gentlemen of Verona, Act IV., Scene III.

Madam, I pity much your grievances,
Which, since I know they virtuously are placed,
I give consent to go along with you.

In the alteration, a line is supplied;

Madam, I pity much your grievances,
And the most true affections that you bear,
Which, since I know they virtuously are placed,
I give consent to go along with you.

The volume contains all the emendations considered important, and will be a valuable acquisition to every lover of the Bard of Avon. It is published in Redfield's usual excellent style.*

Advertisements.



THE PHRENOLOGICAL BUST, DESIGNED ESPECIALLY FOR LEARNERS: Showing the exact location of all the Organs of the Brain fully developed, which will enable every one to study the science without an instructor. It may be packed and sent with safety by express, or as freight, (not by mail,) to any part of the world. Price, including box for packing, only \$1 25.

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ITS PLAN is ORIGINAL: having a department for the older members of the family, one for the YOUTH, and another for CHILDREN, and another for PARENTS AND TEACHERS. It contains history, biography, travels, science, &c., with numerous illustrations. In short, it is a Historian, an Orator, a Botanist, a Chemist, a Geologist, an Astronomer, a Philosopher, a Physiologist, a Poet, a Teacher, a Story-Teller, and is just the work for Girls and Boys, young Men and young Women, Parents and Teachers.

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"We have already expressed our opinion of the value of this monthly. Having been received in the family of one of us from the beginning, we can vouch for the interest awakened by its perusal among the young folks at home."—Portland Eclectic.

"The editor of The Student devotes himself to his work with untiring assiduity and research, and brings together in it an extent and variety of useful and entertaining matter, which makes it one of the very best periodicals for family reading."—The Independent, New York.

"The Student is admirably adapted to the class of youthful readers for whom it is intended. It would bring a rich blessing, if found in every family and school in the Union."—Family Journal, Troy, N. Y.

"It has always been a pleasure to us to commend this magazine, because in doing so we felt a conviction that we were doing good."—Pittsburgh Christian Advocate, Pittsburgh, Pa.

THE STUDENT is Edited by N. A. CALKINS, and published monthly, containing 32 large octavo pages, on the following terms, in advance:

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N. B.—Editors, Postmasters, Teachers, and Clergymen, are respectfully requested to act as agents for this work.

OUR BOOKS IN BOSTON.—New England patrons who wish for our various publications, may always obtain them, in large or small quantities, at our Boston establishment, 142 Washington street. Besides our own publications, we keep a supply of all works on Physiology, Phrenology, and the natural sciences generally, including all Progressive and Reformatory works.

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THE AMERICAN PHRENOLOGICAL JOURNAL.—Vol. XVII., for 1853, devoted to Science, Literature and General Information, Published by FOWLER & WELLS, No. 131 Nassau-st., New York.

PHRENOLOGY, the science of mind, includes in its wide domain a knowledge of all the faculties, passions and powers of the HUMAN SOUL; all the bodily organism over which it has control, with its structure and functions; and all the realm of nature to which man is related, and with which he should live in harmony. It includes a knowledge of man, and his relations to God and the universe. It is thus a central and comprehensive science, beginning with the CONSTRUCTION OF MAN, and ending with all his possible relations, SPIRITUAL AND MATERIAL. It is thus that SELF-KNOWLEDGE is the basis of all knowledge.

THE PHRENOLOGICAL JOURNAL, therefore, has a sphere that is universal. All philosophy, all science, all art, all the details of practical life, are legitimate subjects of discussion in its columns. The experience of twenty years has not been lost to us; nor, amid the progress of this wonderful age, have we lagged behind. The JOURNAL will endeavor to still be a little in advance of the age, and of its own former efforts.

PHRENOLOGY, the science which unfolds to man the laws of his own Physical, Moral, and Intellectual Being, will still command our first attention: all other subjects being, in fact, but applications and illustrations of the principles of this science. We shall illustrate the varieties of cerebral development by spirited and truthful ENGRAVINGS of striking specimens of Human Nature, in its highest and lowest, its harmonious and discordant, its symmetrical and grotesque developments.

YOUNG MEN, about launching forth upon the activities of life, and anxious to start right, and understand their course, will find the Journal a friend and monitor, to encourage them in virtue, shield them from vice, and to prepare them for usefulness and success in life. The various occupations will be discussed in the light of Phrenology and Physiology, so that every one may know in what pursuit he would be most likely to succeed.

THE MERCHANT, the Farmer, the Professional Man, the Student, the Lawyer, and the Parent, will find each number of the Journal an instructive and valuable companion.

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The above work forms a beautiful 12mo volume of over 300 pages, small price, in paper, 50 cents; muslin 75 cents. The usual discount to the Trade. Orders solicited. Copies sent by mail, pre-paid, any distance under 3,000 miles, for 61 cents.

The above work is a delineation of the scenes and incidents connected with the imprisonment, in 1852, of Manuel Pereira, steward of the British brig Janson, in the jail of Charleston, S. C.

The following notice of this work is copied from the National Era of February 17:

"The above is the title of a work now in press, founded upon that infamous statute of South Carolina, by which her citizens claim a right to imprison colored men, of all nations, and even those cast upon their shores in distress. We have perused the book in advance of its publication, and find that it gives a life-like picture of Pereira, the vessel in which he sailed, the storms he encountered, and her wrecked condition when brought into the port of Charleston, S. C.; together with the imprisonment of Pereira, several seamen belonging to the New England States, and two French seamen; the prison regimen, character of the Charleston police, and the mendacity of certain officials, who make the law a medium of perdition. The work is replete with incidents of Southern life and character, pointing Southerners to the things that call for correction at their own hands, with a force that cannot be mistaken. The work is written by one who has taken a prominent part in the affairs of the South, and cannot fail to interest alike the general reader, the commercial man, and philanthropist."

Any newspaper inserting the above advertisement, and sending a copy containing it to BUELL & BLANCHARD, Washington, D. C., will have a copy of the work sent it, postage paid. May, 21.

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6 A. M. Express Train for Albany and Troy, connecting with Northern and Western Train, stopping only at Peekskill, Fishkill, Poughkeepsie, Rhinebeck, and Hudson. Through in 4 hours, from 31st street.

8 A. M. Mail Train for Albany and Troy, stopping at Mail Stations.

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4 P. M. To Poughkeepsie, stopping at all Way Stations.

5 P. M. Way Train for Albany and Troy, stopping only at Peekskill, Cold Spring, Fishkill, Poughkeepsie, and Stations North, on Rhinebeck, Poughkeepsie, Fishkill, Cold Spring, and Peekskill.

5 30 P. M. To Peekskill, stopping at all Way Stations.

6 P. M. Emigrant and Freight Train for Albany and Troy, stopping at all Way Stations.

6 30 A. M. Leave Poughkeepsie for Albany. Way Freight and Passenger Train, stopping at all Way Stations.

GOING SOUTH.

Leave Troy Engine Station at 5 30 A. M., and Albany at 5 45 A. M.—Way Mail and Freight Train for New York stopping at all Stations.

Leave Troy Engine Station at 7 30 A. M., and Albany at 7 45 A. M.—Express Train for New York, stopping only at Hudson, Tivoli, Rhinebeck, Poughkeepsie, Fishkill, Cold Spring, and Peekskill.

Leave Troy Engine Station at 10 30 A. M., and Albany at 10 45 A. M.—Way Train stopping at Castleton, Solitude, Sing Sing, Cosackie, Hudson, Oakhill, East Camp, Tivoli, Tarrytown, Rhinebeck, Staatsburg, Hyde Park, Poughkeepsie, New Hamburg, Fishkill, Cold Spring, Peekskill, Sing Sing, Tarrytown, Dobbs' Ferry, Yonkers, and Manhattan.

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Leave Troy Engine Station at 6 25 P. M., and Albany at 6 30 P. M.—Express Train, stopping only at Hudson, Rhinebeck, Poughkeepsie, Fishkill, and Peekskill.

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LEAVE POUGHKEEPSIE for New York, at 7 A. M., stopping at all Stations above Peekskill, and at Crugers, Sing Sing, Tarrytown, Deerman, Dobbs' Ferry, Hastings, Yonkers and Manhattan.

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New York, March 30, 1853.

EDMUND FRENCH, Superintendent.

THE STOWEL EVER GREEN SWEET-CORN.—A quantity of this new and valuable variety, from seed raised by Professor J. J. Mapes, L.L.D., for sale, at \$15 per bushel, \$5 per half bushel, \$3 per quart; sent by express or mail to any part of the country, on receipt of the money by post. This is beyond all doubt the best and most prolific kind of Sweet Corn ever grown. No Farmer should be without it. With ordinary care it will repay cost a hundred times over the first season.

DIRECTIONS.—A quart of the seed will plant one-tenth of an acre, four to five kernels to the hill. Prepare the soil well, and plant like common corn. It may be planted any time before the middle of June; earlier better.

[From the Working Farmer.]

"We have long been convinced that sweet corn would prove a more profitable crop to any other; and the only objection urged against its use has been the smaller yield per acre compared with other kinds. We are now prepared to recommend the use of Stowel's ever-green corn for the purpose. The stalks are nearly as sweet as those of sugar-cane, and DOUBLE THE QUANTITY can be grown to the acre, to that resulting from ordinary sweet corn."

Another advantage claimed for this corn by Prof. Mapes, though the subscriber does not indorse it, is that, when desired, it may be kept GREEN and FRESH ALL THE YEAR ROUND.

[Prof. Mapes, in the "Working Farmer," gives the following directions for preserving the Stowel Ever-Green Sweet Corn:—]

"The ears should be gathered when fully ripe, and the husk should be tied at the nose (silk end), to prevent drying, when the CORN WILL KEEP SOFT, WHITE, AND PLUMP FOR MORE THAN A YEAR, if in a dry and cool place. At the dinner of the Managers of the Fair of the American Institute, last year, we presented them with this corn of two successive years' growth, boiled, and there was no perceptible difference between the two. This year we sent to the Fair one stalk containing eight full and fair ears, and could have sent many hundred stalks of six ears each."

Many other commendatory notices might be given. All orders promptly supplied. Address, post-paid, ALFRED E. BEACH, White Plains, Westchester Co., N. Y.

May, 21.

DR. S. B. SMITH'S TORPEDO ELECTRO-MAGNETIC MACHINES.—These Machines differ from all other Electro-Magnetic Machines. The inventor has made an improvement by which the primary and secondary currents are united. The cures performed by this instrument now are, in some instances, almost incredible.

For proof of this I refer to my new work lately issued, bearing the press title of "The Medical Application of Electro-Magnetism." Mail edition, 25 cts. The Torpedo Magnetic Machines are put up in neat rosewood cases of a very portable size. Price \$12. A discount made to agents. Address, S. B. SMITH, 69 Canal street. Jan. 17.

THE CHEAPEST PAPER IN THE WORLD!

—NEW YORK TRIBUNE.—The New York Daily Tribune, having completed the twelfth year of its existence on the 9th instant, signalized its entrance into its teens by an enlargement of its borders adding fully one-third to its area, and which will require us henceforth to pay more for the white paper on which it is printed than all we receive from its subscribers. And, ample as our income has been, (though less ample than it has been currently reported,) our expenditures for the next year must be larger than our annual income has ever yet been.

We have taken this important step not without reluctance, but upon the most mature consideration. There are thirteen of us concerned in THE TRIBUNE establishment as proprietors, with one hundred and seventy more directly employed on the paper—all to be subsisted out of its current income—and this enlargement adds some \$50,000 per annum to our expenses without necessarily increasing our receipts. Yet we encounter so many complaints of "small type," "too fine print," "bad for the eyes," &c., that we have resolved to risk our all on the enterprise of making a paper which will satisfy anyone who has hitherto stood aloof, and also to enlarge our Subscription and Advertising as to secure us a reward for our exertions in the future equal to that we have enjoyed in the past. If we can add one-fourth to our reading matter, and present the whole in fair, clear type, of good size, we may nearly double our circulation; and this, though of no direct advantage to us, secures such an increase of our Advertising as will leave us nothing to desire.

It will be noted that we have increased the width, not the number, of our columns. A wide column is more agreeable to the eye, and renders advertisements more conspicuous than a narrow one. In this we copy the great London journals, which THE TRIBUNE will henceforth closely parallel in size and general aspect. True, we cannot afford to use such paper on a Daily as the two cents, as they do on theirs which sell for ten cents, (5d.) but we trust our readers will have no reason to complain, even on this head.

THE SEMI-WEEKLY TRIBUNE was enlarged to the new size of the Daily, and we urge our Country friends who have no daily mail, or think they cannot afford a Daily paper, to give this an examination. We always strive to condense the largest possible amount of useful and interesting matter into our Weekly; yet it is physically impossible that we should print there even one-third of our letters from Europe, Asia Minor, India, California, Mexico, Central America, &c., &c. But all these are given in our Semi-Weekly. There is not another paper issued in the world which contains so large an amount of mainly original reading for so small a price; and we trust that, since Postage has been reduced to mere bagatelle, there are thousands of our friends who have hitherto taken the Weekly, who will henceforth take the Semi-Weekly. We will send a specimen to any one who, without subjecting us to expense, shall see fit to apply for it.

THE WEEKLY TRIBUNE will likewise be enlarged to the new size of the Daily in September next, at the close of its current volume. It will then be the largest Weekly of its kind in the world, and its circulation will be nearly equal to that of the Daily, and its white paper will cost us nearly or quite all that we receive from its Club Subscribers. We shall hope to make it pay by appropriating a small part of the new space we thus create to Advertisements, which, until such enlargement, we must otherwise keep within the narrowest limits. It is issued every Thursday morning, and contains most of the matter of the Daily, with more summary accounts of such Events and Proceedings as cannot be published in full. We mean that no Weekly shall surpass it in giving a full, graphic, and faithful account of what the World is doing, whereof it is thinking, and how it is progressing.

TERMS:

(PAYMENT IN ALL CASES REQUIRED IN ADVANCE.)

DAILY TRIBUNE.

Mail Subscribers, \$5 a year; \$1 50 for three months.

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Single Copy, - - \$3 00	Single Copy, - - \$2 00
Two Copies, - - 5 00	Three Copies, - - 5 00
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Under the new law, postage to regular subscribers—

To the Weekly Tribune, one year, is - - \$5

The Daily Tribune, one year, - - - - \$1 50

The Semi-Weekly Tribune, one year, - - - - \$2

Postmasters or others taking charge of and remitting us the money for a club of twenty will be entitled to a copy of The Weekly gratis.

Subscriptions may be forwarded at any season of the year. Address, FOWLER & WELLS, Publishers, Tribune Buildings, New York.

Notes of all specie-paying banks in the United States are taken for subscriptions to this paper. Money inclosed in a letter to our address, and deposited in any Post Office in the United States, may be considered at our risk; but a description of the bills ought in all cases to be left with the Postmaster.

The Weekly Tribune is sent to clergymen at \$1 per annum.

OPINIONS OF THE PRESS.

THE N. Y. TRIBUNE.—This valuable paper, which we are happy in having as an exchange, is certainly one of the best, if not the best, and cheapest paper printed in the United States. Bayard Taylor, one of its editors and proprietors, is now on his way through the Mediterranean and Red Seas, to India, China, &c. His letters alone are worth more than the subscription price. As for news it is unequalled. Its politics need no comment—all know the sentiments of Horace Greeley.—CHRONICLE, Peru, Ill.

The large number of foreign and domestic correspondents, and extensive telegraphic facilities, place the Tribune, as a newspaper, among the first of its contemporaries. The editorial columns are distinguished for originality and spirit. It is generally conceded that the Tribune has a larger circulation than any paper printed in the United States.—WASHINGTON (D. C.) NEWS.

"NEW YORK TRIBUNE." The recent enlargement of this paper, by which it is made to contain one-third more matter than ever before, places it undeniably at the head of the American press. No other newspaper in the country can begin to compare with it in ability, fullness of information upon all subjects, and a lively, wide awake interest in what is going on in the country and the world.—LOWELL MASSACHUSETTS.

"THE N. Y. TRIBUNE still continues to be the standard newspaper of the day. It gives more general news, perhaps, than any other paper now published. Greeley, the chief Editor, is a man of talent, and knows how to get along."—VISITOR, Waynesville, O.

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IN TYPE.—"Influence of Civilization on Insanity," "Utility of Classical Studies," "Importance of Anatomy and Physiology," "Clairvoyance," &c. We hope to find room for all the above, and for sundry other good things which we have on hand, in our next number.

THIS NUMBER commences a new volume. We shall not make many promises in regard to it. When we say that we will try to prove faithful to the great law of PROGRESS and DEVELOPMENT, we have, perhaps, said enough. We hope to perform satisfactorily our work, and we feel confident that our Agents and co-laborers will not be negligent in the performance of theirs. Now is the time to "CIRCULATE THE DOCUMENTS."

POSTMASTERS are respectfully solicited to act as AGENTS for this Journal. A liberal commission will be given. Should any Postmaster decline the agency, the Publishers would feel obliged if he would refer them to a proper person to act in that capacity.

TEACHERS, EDITORS, CLERGYMEN, and others, are also invited to obtain subscribers in the neighborhood where they reside. Travelling Agents and Canvassers may obtain Certificates from the Publishers, on presenting suitable recommendations.

OUR FRIENDS, who are already interested in the subject, will form clubs wherever they can, and thus advance the good cause.

THE postage on this Journal to any Post Office in the United States is six cents a year, or half a cent a number.

A Fourth of July Essay.

REPUBLICANISM:

ITS DESTINED INFLUENCE ON HUMAN INTELLECT AND ACTION.

UNTIL 1776, humanity was oppressed by a bondage perfectly tyrannical—bondage temporal, imposed by a despotic king and arbitrary laws and usages, instituted by the privileged few, to oppress the mighty many—bondage spiritual, imposed by fear of eternal torment, so wielded as to produce the most abject submission to religious dogmas and superstitious observances—bondage intellectual, in that the whole framework of society, and tenor of everything, forbade independent thought, and freedom of speech.

If every thing had been just right, this tyrannical conservatism would have been well; but, as every thing in human affairs was just as bad as it could possibly be, this conservatism only perpetuated and enhanced those usages and evils which have made "countless thousands mourn" for ages.

On the untold miseries as well as prevented good consequent on the abuse of arbitrary power, we need not expatiate. Let those diversified miseries which have tortured the human body and mind, embracing all the agonies of all battle-fields and scenes of private revenge, all the wailings of bereaved wives and orphans, all the sufferings caused by pestilence and disease,—let all the miseries of humanity from its very infancy write the dread record; for was not ignorance of nature's laws their great cause, and tyranny the cause of this ignorance?

But July 4th, 1776, witnessed the initiatory step of a complete revolution not only throughout the whole earth, but also in all the details of human affairs. The final consequences of the declaration of American Independence, besides reaching throughout all coming time, and radically changing every thing appertaining to human

opinion and conduct, and widening as time progresses, can be measured only by computing all the miseries consequent on continued despotism, contrasted with all the happiness and perfection consequent on the final working out of the great problem of human liberty. Of this contrast, every human being, born everywhere throughout the vast range of time, is but the witness and the measure. God and eternity alone can compute them.

We write this article to develop the natural workings of this principle of human liberty—to point out a few of the ways in which it is to become THE GREAT SALVATION of man from almost every species of human sinfulness and misery, and the grand usher of blessings countless and immeasurable to every human being.

First, then, its influence on civil government. That, it must revolutionize completely. In one thousand years, not one vestige of monarchy, or even of arbitrary power in any form, can exist on earth; and in one hundred years, but very little. Compute the progress of republican principles for the last seventy-five years, and to that progress apply that law of compound ratio which governs every species of progress. This, applied to the earth's geography—it will have covered it all; applied to nations—it will have overspread all; applied to human opinion—it will have revolutionized all. Let the patriarch of seventy-five years measure that spread of liberty which he himself has witnessed, and he must see that only a century or two is necessary to render it universally triumphant. Behold, to-day, the entire civilized world convulsed by the fierce struggle now raging between the monster arbitrary power, and the young giant liberty. The very desperation of the struggle only shows the strength of the young giant. And if from almost nothing, he has acquired, in seventy-five years, sufficient force to maintain a struggle so absolutely desperate,—not with one or two of the old monarchies, such as Austria and Italy, but with them all at once,—if it requires all the might of all the disciplined soldiery and police, at the command of all these

hoary despots, aided with all their revenues, all their credit, all their *robberies* even, merely to maintain their *existence*, and that while their giant antagonist is such a mere stripling,—pray how long before his triumph and their overthrow are absolutely *certain*?

When the spirit of liberty is so rife in every single nation of Europe that the utmost vigilance, the most condign punishments, the utmost rigor and cruelty alone can prevent insurrection, not in one outpost, but throughout every nation, and city, and village, and country-house in all Europe, know ye for certain that the *end* of a struggle thus desperate draws nigh. And the redoubling of the cruelties of despotic power only shows both how weak and how terribly frightened they are becoming. And every act of cruelty only still further maddens those human masses which embody human power. Just now, France is quiet, but it is a quiet preceding, and preparing the way for, a struggle more terribly desperate than, but for this rest, could be maintained. And by the very fierceness of this final struggle between the two principles or powers, liberty and force, must be the completeness of the overthrow of the vanquished, and the slaughter of its minions. Which shall conquer, let the progress of liberalism for the past ten years attest. Even as late as 1843, absolutism slept in comparative repose. Now, it has no peace anywhere except in Britain's fertile isle, and there only because power is yielding, little by little, to the progress of liberty—just enough to keep it from rising in its strength. Observe, too, that in Austria, where power is most arbitrary, this death-struggle is most terrible. But one thing can save that old monster monarchy—can save any one of the absolute governments of the old world—the voluntary *surrender* of that power. Either to commit virtual suicide by yielding up to liberty the freedom it claims—or to be completely routed, entirely slaughtered, cut up into fragments, and ground to atoms by that fierceness of vengeance its enormities are everywhere begetting,—is its inevitable doom. The suicidal would be the easier death, but better for humanity that it blindly pursue its present course till the measure of vengeance is filled full, that its destruction may be *final* and complete, root and branch, trunk, bark, and even moss. And the longer it stands, the more overwhelming must be its final destruction. Ten years, it may possibly prolong its existence—fifteen will witness its downfall. And oh, what a victory! what a deliverance! England will stand longer—probably a century—perhaps will never experience a sudden revolution, because its policy is to wait till the last moment before an outbreak, and then yield the least possible, and prevent it, and thus stave off revolution. But these very concessions will ultimately leave her throne and power but “sounding brass and tinkling cymbals.”

And this spirit of liberty, already at work in Turkey and all the East—even in hitherto stationary China—will press forward from conquering to conquer. Every victory will inspirit friends and terrify tyrants. The eyes of all nations are turned towards this republic. All mankind behold unexampled prosperity—before unknown happiness among all classes; and a contrast between their condition and ours which, working

on the strongest sentiment of human nature—desire to free itself from pain—is just as sure to work out a like happy, because free, government for them, as sun to continue to rise, or mankind to love happiness. The very self-interest of the human masses is enlisted to the utmost of its resistless force in this cause of human freedom, and overthrow of oppression in all its forms. Can, then, the ultimate issue be in the least doubtful? Then is not republicanism absolutely certain, in the lapse of time, to encompass the whole earth—to first *prepare* its own way, by the light it sheds, and blessings it confers on all its participants, and then to supplant despotism?—for co-exist they never can. Their enmity is complete. Their natures antipodistical. Their battle is a drawn one. Whichever conquers or falls at all, must conquer, must fall, *wholly*. Republicanism, in the nature of things, must be the victor. *And many of us will live to see this final battle and final triumph of civil liberty*. Mark this prediction, based on the law of progress, not prophecy.

Secondly. But this civil conquest of Republicanism is but the least of its destined victories. It is absolutely certain both to obviate every single evil experienced among men, and achieve for the entire race every possible good of which human nature is capable. A broad, infinitely expanded declaration, but let us see whether it does not embody inherent principles the constitutional workings of which are naturally calculated to achieve even all this, infinitely great and glorious as it is.

Its simple principle is, that *THE MAJORITY SHALL RULE*. This is its heart's core, outer walls, and only constituent element. Now this element stands so related to the human mind as to *elicit truth*, on *every subject to which it is applied*; and “*GREAT IS TRUTH, AND IT MUST PREVAIL*.” This ruling of the majority provokes *DISCUSSION*, originates thought, calls out all the human faculties in all their vigor, disciplines all, and especially develops independent *reason*, canvasses all sides of all subjects, and holds them all up to the inspection of all; and this causes the one embodying the most truth and good, to be adopted. Men are inherently selfish, in this sense—that of seeking their own highest good. Republicanism so operates on the human intellect as to develop and *show* this highest good, and then selfishness inherently adopts it. The strongest arguments and intellects—those nearest to the normal type or standard of human nature—must necessarily prevail, ultimately, and in every aspect of human thought and action. Under absolutism, *might* prevails; under republicanism, right bears rule. That is based in the supposed good of the few royal and ancient families,—this in the greatest good of the greatest number; which, by virtue of its inherent workings, it constitutionally secures. That restrains the growth of primeval humanity, and perverts it in every possible respect. This promotes that growth, by every possible means. Inasmuch, then, as original human nature was created just as perfect as its Infinite Author could render it—and inasmuch as republicanism is naturally adapted to secure its most complete expansion and perfection—is it, of course, capocitated and calculated to engraft

on human society and institutions every possible good, and obviate every possible evil.

To evolve this point the more distinctly, observe the *sharpening-up* influence of “*THE MAJORITY SHALL RULE*” on human intellect. It sets all its participants to *THINKING*. It provokes discussion, and thereby thought, more than any and every other influence whatever. What promotes thought and intellectual acumen equally with discussion? And what promotes discussion equally with the ruling of the majority? It stirs up all the thought throughout all the republic, to canvass what is best, and to urge the plans and thoughts of each on all. It provokes family and neighborhood discussion, bar-room and club discussion, newspaper and periodical discussion, pulpit, bar, and bench discussion, male and female discussion—every possible phase and degree of *DISCUSSION*; and this discussion awards the final preference to those views and measures most concordant with that unerring standard and test of all truth—original human nature—and the *highest phases* of that nature. Not that Republicanism actually has attained this infinitely desirable end, but that it is constitutionally *ADAPTED*, and absolutely *CERTAIN* *ultimately* to attain it. It is yet in its infancy. It began, loaded down with all the errors, all the vices which ages of misrule had heaped on man, in every development of human affairs; and stultified with all the ignorance of the masses consequent on that degradation brought on by kingcraft and priestcraft. And more—It had to contend with the bigotry of the pseudo learned, then vested with that potent power, “public opinion.” No wonder it has not yet wrought out its great practical and normal results. But it *has* done these two things: it *has* broken down many a barrier of prejudice; it has diffused a vast amount of valuable knowledge among the common people. Above all—it *has* fostered and vastly extended *INDEPENDENT THOUGHT*. The declaration of our independence found little, very little, real independent thought on *any* subject. It found all mankind true Catholics in this—that they believed and did as their fathers, as the priests, as others did, and rulers ordered. It found the whole world governed by these dogmas—“the king can do no wrong,” and “the church is infallible.” The king and church, then, did up the political and religious thinking of mankind. Even scientific men followed in the wake of the time-honored past, and stoutly resisted all innovation. Now, has or has not republicanism made inroads upon this pretended infallibility of king, priest, and college, or has it not? Has it, or has it not, substituted a vast amount of knowledge of every description, on all subjects, for torpid ignorance and asinine stulticity? Let the rush of the mighty many to the scientific lecture-room, to newspaper and post-offices, to the unheard-of sale of books in our country, compared with all the world besides, answer. Nor behold we only the merest *beginning*. The progress of knowledge fifty years hence, not the most sanguine can begin to compute. Applying the ratio of intellectual progress witnessed within ten years to the future, and it outstrips all comprehension. Let newspaper increase for ten years be taken as a test—and it is a correct one. In 1843 the AMERICAN PHRENOLOGICAL JOURNAL was all carried to the

post-office by one man, at one load; but, in 1853, it requires *ten cart* loads per month. It then circulated five hundred copies—now, monthly, OVER FIFTY THOUSAND!!! Nor is it paid for without being READ. And read by many more than subscribe, each copy being read by several. Compare the circulation of the New York *Tribune*, or the number of publishing houses, and their sales, now, with the same then, and apply compound proportion to this progress, besides applying it to every species of intellectual progress, and you have only a part of the sum total of what republicanism is now doing, and destined to do, by way of informing and sharpening up the human intellect. Even bar-room discussions on politics, though often brawling and low, are *disciplining mind, spreading knowledge*, and substituting awakened reason for stagnant monotony. Nor matters it much which side is taken, or appears to prevail; for its *quickening intellect* is, of itself, a great positive good, which increases and diffuses with time. Every political canvass, presidential, gubernatorial, and town meeting, by sharpening up the wits of editors to show up opponents, and magnify their own side, is one great sea of mind wrestling with mind, and every struggle *develops and strengthens*. Let the wrong prevail to-day, and in this or that locality, it in two ways but prepares the way for the right—first, by strengthening mind to see the right more clearly next time, and, by practically exhibiting error, it but prepares the way for the ultimate prevalence of truth. Sooner or later, therefore, under republican sway, *right and truth must triumph*. The very nature and practical workings of republicanism secure that triumph; and, also, render it coeval with republicanism, which, we have before shown, must cover the whole earth—besides applying it to every conceivable interest of man.

To apply this principle only in these two respects—temperance and religion—as samples merely of its power, touching every possible question of human action and interest. Efforts, the most strenuous and persevering, have been made to divorce temperance—the Maine Liquor Law especially—from politics. But that divorce has been found absolutely impossible. A distinct hearing at the ballot-box it *would have*, and in Maine, Massachusetts, Rhode Island, New Hampshire, Vermont, Michigan, Wisconsin, and even in Minnesota. In New York and Pennsylvania it stands at the political doors thundering away for a hearing. By artful dodging, and wily wire-pulling, it may be excluded for a year or two longer, but as sure, and as far as the ballot-box exists, must this question, sooner or later, be heard and heeded. Stifled it can never be. And if a right decision is not had at first, it will agitate and cogitate, appeal and re-appeal, till a verdict concordant with predominant reason and morality is had. Only a righteous decision can long stand this umpire. Anything wrong is sure to disaffect the strongest minds and warmest hearts, and, besides, sharpening up the acutest intellects more and more, till they overthrow the wrong and obtain the right. And if proof *absolute* were wanting that in all moral questions the august majority will be found on the side of right and virtue, it is furnished by this temperance movement. That the rowdy rabble does *not* rule, is proved by this struggle. All the row-

dyism in city and country—all the grog-shop brawlers, and bloated sensualists, that could be scraped together, from mountain, from gutter, from billiard-room, were arrayed against it, but to no avail. Signal defeat has awaited every contest of rowdyism with intellect, of libertinism with morality, and in the very nature of things must finally attend it. Republicanism naturally *develops* moral and intellectual vigor, and then puts the helm of State in their charge. Just now, politicians are indeed corrupt, but this very corruption will overthrow itself. Republicanism, in the nature of things, creates two or more parties. These watch each other, expose each other's errors, and must eventuate in the final rule of right. Wrong produces suffering, right enjoyment, and republicanism sharpens up the human faculties to perceive wrongs and their consequences, evils and their causes, and prompts the majority, by virtue of self-love, to obviate them all and choose a more excellent way. Nor can anything on earth prevent the most complete canvassing of every possible subject of human good and evil, at the polls, and the final triumph of the highest good. They may not, cannot all be decided by one vote, nor by hundreds of elections, but from year to year, and age to age, one question after another will come up, be discussed, and voted on time after time, till a decision finally satisfactory to humanity is obtained. THEREFORE, is republicanism constitutionally calculated, in the lapse of time, to expose and obviate every evil and its cause, and establish every possible good.

Religion, too, is to undergo a like scrutiny at the ordeal of republicanism. Till 1776, men believed as told to by priest and creed. Since then, the human mind has begun to apply that spirit of independence it fosters to *all* subjects, religious included. How much more deference was paid, seventy-five years ago, to the minister, *as a minister*! Then, weight went with his *office*; now, more with his arguments. At least, is there not setting in a strong undercurrent of independent religious thought and inquiry, and, especially, discussion? And must they not eventuate in religion, as elsewhere, in the final triumph of truth over error? The only chance of wrong and evil is in *avoiding* conflict with right and truth. For them to join issue is to give victory to the latter. This issue, this conflict, republicanism promotes, even renders *necessary*, and thus renders the final triumph of right, truth, and the highest good, co-extensive with republicanism, and that must become co-extensive with humanity and time!

All hail, then, thou anniversary of the birth day of this ever-glorious principle, "Let the majority rule!" Forever to be observed! Everywhere to be exulted in! Behold, O ye kings, your conqueror! O people, your great deliverer! Rejoice, O patriot! O lover of man, dance with very joy! And let this, let all, its annual jubilees consist less in burning powder than in offering incense of grateful affection to the *principle* of universal liberty, as also in stimulating each other to spread abroad this man-saving doctrine. Well might all the kings of all the earth have joined all their armies, all their treasures, in a war of extermination against this glorious principle. Forever fatal to them the day they allowed its final consummation! Once they *might*, perhaps, have crushed it, but

now—O blessed be our Father above—never. The die is now cast. The problem is solved. The thing is out. Where was their foresight that they did not strangle this infant Hercules in the cradle? Thank Heaven, they let it live. They slept while it grew. That neglect is now their death, but the life of humanity, of infinite good. So let it live, so let it spread, everywhere, and forever!

Some religious readers may think this article claims for republicanism what belongs to religion. The answer is: Let religion do all it will and can. Whatever it may do, be it more or less, let it do. How much each will do, or which the most, we say not. That republicanism can do all this, does not, in any wise, prevent religion from doing it. But to show how much religion can, or will do, is the office of the *divine*—ours is to show what republicanism is naturally calculated, and capacitated to do, provided this work is not done beforehand. Still, let each do all it can, enough will yet remain, for centuries, to consume all the energies of the other. Let neither arrogate anything, but both labor to the utmost to BLESS AND PERFECT MAN, and Phrenology will become their co-worker.

REMEMBERING COUNTENANCES.—The difference of degree in which individuals possess this faculty, is very remarkable. We often notice this difference as strikingly manifested in the city concourse. The other day stepping into a store which we had not had occasion to visit for six months, and then for the first time, we had difficulty in deciding whether we had found the same place (the name having been forgotten); but on making some inquiry of a young lad, the reply was—"Yes, sir, you came in last winter and purchased a — for \$—." There had been nothing in the previous visit but an easy selection, and ready bargain; and we had forgotten, not only the aspect of the shop, and the countenances of the salesmen, but the price of the article.

On the other hand we have an intimate friend, a gentleman who reads and thinks much, who finds it exceedingly difficult to remember the countenances of any persons with whom he has not full acquaintance. An ordinary brief interview makes no such impression of the countenance on his memory, that he can recognize it at the next meeting, even though it be on the same day. He finds himself often embarrassed and mortified by this defect. He compares the difficulty to that of recognizing other objects—a carriage, a garment, a tree, a building, which has been seen before, but which appears not particularly unlike many others, and which one cannot identify from its own peculiarities. Who would know his own desk or chair, or sofa, with any certainty, should he meet with it in another house? And yet it has its own aspect: it is somewhat unlike others. Upon some minds peculiarities of countenance do not make a strong impression. Faces are regarded as very much alike. Thousands of people seem, to such an eye, to have, as it were, the generic look of the race. They have hair and eyes and mouth of the average stamp. They do not make a distinct impression on the feeble observing faculty.

These feeble observers are to be pitied. They pass hundreds in the street who remember them, but whom they account strangers. They cannot take the benefit of introductions and casual interviews to extend their acquaintance. They often displease those who expect to be remembered at once. But the difficulty is inherent in the constitution. Effort to conquer it in mature age seems to avail but little. The only relief is to be found in enjoying the more heartily a limited acquaintance.—*N. Y. Eve. Mirror*.

[There are two causes for this defect. First—a deficiency in the perceptive faculties. Secondly—defective vision. The first is inherited by many, while the second is caused by night study, smoking tobacco, dark stores (in cities) and strong gas-lights. Disease and physical debility often affect these organs, and the restoration of health restores also the original power of vision, and also the general memory.]

Natural History.

THE NATURAL HISTORY OF MAN.

BY WILLIAM C. ROGERS.

CHAPTER NINE.

The Typical Races of Men.

ALMOST every writer upon the Natural History of Man subdivides the races of men into types, differing very materially from either those of his predecessors or of his contemporaries. We will give in this chapter the classification of Blumenbach, as adopted and described by Lawrance, and that of Lieut. Col. Hamilton Smith.

The classification of the former is the one most commonly received, and the one which will probably continue to be received, until further attention has been bestowed upon the subject, both by the masses of the people, and by the learned and scientific also.

The following is an abstract from the works of Lawrance, of the classification of Blumenbach, which he adopts, and which he thus describes: "The different races of men are divided into five varieties, the Caucasian, the Mongolian, the Ethiopian, the American, and the Malay.



Fig. 1.

It includes the following nations, ancient and modern:—The Assyrians, Medes, Persians, Jews, Egyptians, Chaldeans, Georgians, Circassians, Armenians, Turks, Arabs, Syrians, Afghans, Hindoos, of high caste, Moors, of Northern Africa, Greeks and Romans, the nations of modern Europe (except the Laplanders) and their descendants in this hemisphere: in fine, those races in which intellect, both native and cultivated, has produced the mightiest results; those races, whose history would be the history of civilization and of Christianity, and, in the opinion of many, the only race referred to in the Mosaic account of creation.

Fig. 2. The Mongolian race seems to have originated from the central plains of Asia, whence they are supposed to have wandered in all directions, into the northern parts of Europe and America, and perhaps into the southern parts of Africa. It comprises, according to Lawrance, the Mongols, Kalmucks, Korians, Chinese, Japanese; the in-

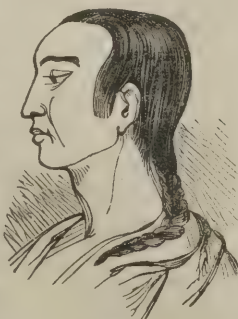


Fig. 2.

habitants of Thibet, Tonquin, Siam, Cochin-China, the Himalaya mountains, Hindoostan, Ceylon, the Kamskatdales, Asiatic Russians, Finns and Laplanders, and the Esquimaux of Arctic America. The ancient Huns belonged to this variety; these, with Attila at their head, penetrated into the very centre of Europe; the famous Zenghis Khan and Tammerlane belonged to this race, which has always been nomadic and predatory.



Fig. 3.

Fig. 4. The American race, according to Lawrance, inhabited the American Continent from Cape Horn to the Arctic Regions, and, with all their differences, are considered by him as one and the same race over this whole extent.



Fig. 4.

Fig. 5. The Malay race inhabit the Asiatic and Polynesian Islands." This division of the human species is so popular, and so well understood, that it will be unnecessary to enter into minute details respecting each of the separate races. I have therefore arranged the physical peculiarities of the different races in the following tabular form, in order that comparisons may be the more readily instituted, and more definite ideas of each be thus obtained:

Fig. 5. The Malay race, showing a man with a beard and a turban.

Fig. 5.

There are many objections to the above classification, a few of which will be briefly stated. In Blumenbach's collection of skulls was one from Mt. Caucasus, which happened to be the most perfectly developed and most beautiful of all; so he termed it Caucasian, assumed it as the standard of perfection, and classed the others by comparing them with it. The nomenclature is entirely too limited, as it refers all the white varieties of man to a Caucasian, all the yellow varieties to a Mongolian, and all the black varieties to an Ethiopian origin, and assumes that the Americans and Malays are distinct races, an assumption which our present knowledge gives us no right to make.

The name Mongolian is the title of a nation of robbers in Central Asia, who are of comparatively recent origin; the term cannot therefore be applied with propriety to the Chinese, Japanese and Hindoos, whom we know from Roman History to have been precisely the same people they are now in the first century of the Christian era. We also feel some reluctance at "denominating the peaceful, contented, unambitious and ingenious Chinese, by a name which is synonymous with everything destructive and cruel."

The classification of Lieut. Col. Hamilton Smith is less objectionable than the preceding, and will be given at some length, in order that our readers may compare it with that of Van Amringe, the most perfect, in our opinion, of any yet brought forth.

Smith divides all the races of men into three typical stocks, viz.: The Woolly-haired Typical Type, The Hyperborean, Beardless or Mongolic Type, and the Bearded, Intermediate or Caucasian Type.

It is evident that he classifies man by the texture and quantity of the hair, peculiarities which are certainly as permanent and as characteristic as any which can be selected.

After mentioning the fact that the legends of all nations, races and tribes, concur in giving an account of, at least, one great cataclysm, or deluge, he thus proceeds to prove the primeval location of man, or the position of the typical stocks; the dog, hog, horse, ass, camel, ox, sheep, goat, and wild-cat, together with the gallinaceous fowls, undoubtedly originated in this region.

"On the western sides, at least, (of a central region in Asia,) are found the parent plants of many fruit-bearing trees and shrubs, now naturalized in Europe: the walnut, chestnut, filbert; the apple, medlar, cherry, and almost all the wild and cultivated berries, and the vine at no great dis-

TABLE EXHIBITING THE COMPARATIVE PHYSICAL DEVELOPMENT OF THE

	CAUCASIAN,	MONGOLIAN,	ETHIOPIAN,	AMERICAN,	AND MALAY.
Sensibility....	High, acute	Medium	Sluggish	Sub-medium	Medium
Complexion...	Fair, white, blushing	Olive, yellow	Black	Brown, copper	Tawny
Hair.....	Copious, soft, flowing	Black, thin, coarse	Black, woolly	Long, straight, black	Black, abundant
Beard.....	Ample	Scant	Very scant	Wanting	Scant
Face.....	Oval, perpendicular	Broad, flat	Projecting	Broad, angular	Much developed
Forehead.....	Lofty, broad	Low, slanting	Narrow, receding	Slanting, narrow	Slanting, broad
Nose.....	Narrow, aquiline	Flat, small	Thick, flat	Large, flat	"Bottle-nosed"
Mouth.....	Small, decisive	Large	Large, coarse	Large, coarse	Large, sensual
Lips.....	Thin, finely chiselled	Thick, coarse	Very thick, pouting	Full	Thick, rounded
Chin.....	Prominent, rounded	Retreating	Very receding	Massive, receding	Broad, receding
Teeth.....	Perpendicular		Angular in position		
Eyes.....	Large, prominent	Oblique, closing	Prominent	Deep-seated, small	Average-sized
Facial Angle...	80°, 85°, 90°	70°, 75°, 80°	65°, 70°, 75°	70°, 75°, 80°	70°, 75°, 80°

This table represents the comparative peculiarities of the different races sufficiently plain and clear to answer our purpose. It will be seen at a glance how superior the Caucasian is to all the other races in every possible peculiarity, and, more especially, how immeasurably superior he is to the Ethiopian or Negro race.

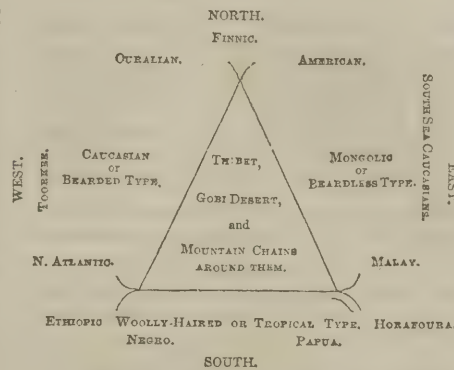
tance. Wheat and barley, of more than one variety of species, occur on the skirts of the same central region, some thriving at more than 10,000 feet of elevation in the Himalayas and in China, with buckwheat and oats on the plains of the northwest, and onions, turnips, &c., growing wild in many places; wild flax and hemp on the northern plains, and, in Cashmere, the valleys even possess edible gourds, pumpkins and melons, whereof one or two species flourish in the arid deserts; even the lotus, celebrated in Egypt, was derived from some part of India. It would be in vain to look for so many primitive elements of human subsistence in any other portion of the globe. Nearly all of them were originally wanting in the western Caucasus, and the civilized development of Egypt could not have occurred without the possession of wheat, barley, flax, the leek, the garlic, and the onion,—all foreign to Africa.”

—*Smith's Nat. Hist. Human Species*, pp. 210, 211.

In speaking of the origin of different orders of government, he remarks: “The oldest form of social existence was parental, or by families, which soon expanded into the patriarchal, still retained by nomad nations. With others, it broke up by the separation of the priestly dignity from the head paternity of the tribes. As soon as dogmas and political considerations multiplied, the struggle between authority by birth and the suggestions of expediency began; for ambition pleaded the claims of valor, justifying them by surrounding dangers, and the inefficiency of nonage; the pontificate demanded an undying adequacy of purpose, upheld by sanctity of example; arguments which, being repeated as the social existence spread wider, hierarchies were established, and the rights of pleading the cause of justice, or the art of healing the sick, became separated or classified into learned orders.”—*Op. cit.*, p. 213.

He maintains that these typical tribes distributed themselves by means of the principal rivers diverging from this central table-land, and in this manner reached unexplored regions, and spread over the face of the globe. “Deserts and plains are never so absolutely impassable as to prevent ulterior progress. Water is found in some localities, and occasionally verdure; and these oases are soon marked by the wanderer, who then guides his family, or moving tribe, along them, till they reach a better region. Impediments of this kind are, therefore, incentives to progress, and generally much less obstacles than morasses or dense forests; for it is by the river courses alone that these last are penetrated.” He accounts for the formation of nations by supposing that a tribe arrived at a desirable point and halted; other tribes coming up also halted, and joined the first, and so on until large nations were formed at different points. He also shows the effect of compulsory mixture of nations, of conquests by military invasion, and of the blending of different nations together, upon civilization, and locates the three principal or typical types of man as follows: The Woolly-haired in Africa, the Beardless in Asia and America, and the Bearded in Europe and America.

According to his views, mankind might be primitively arranged somewhat in the form of the following diagram, supposing the point of an equilateral triangle to point to the North:



This ingenious diagram is more readily understood by referring to the following explanatory extract:

“Thus we have the southern line, representing the Himalaya chain, with its great streams ending at the Indian Ocean; the eastern similarly leading to the Pacific, and the western into the sea gradually contracted into the Caspian; and the intermediate, conducted by geographic necessities, reaching the South Seas, the Northern Pacific, and from thence to America, the Polar and Western Regions, and the Erythrean Seas to Northern Africa.” The names attached to the corners of the triangle represent some of the more important sub-typical forms of man.

THE WOOLLY-HAIRED TROPICAL TYPE.



Fig. 6.

effect Lieut. Col. Smith says he has frequently witnessed. This type predominates in Central and Western tropical Africa, where the maximum of development in the peculiarities of structure and faculties that distinguish it from the other normal forms, is found, and is thus described: “— a form of man of good stature, though seldom attaining six feet in height, and falling as rarely beneath five feet six; the facial angle varying from 65 to 70 degrees; the head very small and laterally compressed; the dome of the skull arched and dense; the forehead narrow, depressed, and the posterior part much developed; the throat and neck are muscular, and with the chest, shoulders, abdomen, hips, back, upper arms and thighs, very symmetrically moulded; but, compared with the Caucasian, the humerus is a trifle shorter, and the forearm longer; the wrists and ankles are robust, the hands coarse—palms yellowish; the shin-bones are slightly bent forward, and the calves are placed high up; the feet are broad, heavy, squarish, with flat soles; the color varies from deep sallow to intense sepia black, and is darkest in health; odor overpoweringly offensive; vertebral column very

perpendicular, enabling the negro to bear burdens on his head instead of on his back; the general structure is athletic, gait erect, and, in the young, not ungraceful; some tribes in Dongola and Senaar have one lumbar vertebra more than the Caucasian, and the stomach corrugated.”

It is unnecessary for us to state these physical peculiarities more at length. They are laid down with sufficient explicitness in the table above, under the head of Ethiopian, and all are more or less familiar with them. The following extract from the same author will give us an insight into their psychical peculiarities:

“Though their physical qualities are well developed, the intellectual are low, in some tribes quite puerile; yet the moral impulses are not unfrequently of a most noble nature. They offer, therefore, a discordant mixture of qualities, wherein the good predominates, till the European, not misguided by personal interests or prejudices, cannot refrain from feelings of affection for them. They all believe in some kind of a future state, and are naturally superstitious. *Thought is habitually dormant*; war is a passion that excites in them a brutal disregard of human feelings; it entails the deliberate murder of prisoners, victims are slain to serve the manes of departed chiefs, and cannibalism is frequent among tribes in the interior. Wherever higher moral duties have been promulgated to negroes, they have been quickly accepted. Notwithstanding the listless torpidity caused by the excessive heat, the perceptive faculties of the children are far from contemptible. They have a quick apprehension of the ridiculous; often surpassing the intelligence of the whites, and only drop behind them about the twelfth year, when the reflective powers begin to have the ascendancy. Collectively, the untutored negro mind is confiding, single-hearted, naturally kind and hospitable. Yet, where so much that honors human nature remains in apathy, the typical woolly-haired races have never invented a reasoned theological system, discovered an alphabet, framed a grammatical language, nor made the least step in science and art.”

From the above we may deduce the following as the

PSYCHICAL CHARACTERISTICS OF THE NEGRO.

Intellect—inferior, dormant, not originaive, inventive, or speculative; morally—possessing the elements of high moral power undeveloped, superstitious; domestically—sensual, affectionate, hospitable, devoted, and docile; antagonistically—revengful, warlike and destructive. There are many sub-typical stems to this type which Lieut. Col. Smith considers at length, but, as it would not further our purpose, we will pass on to consider

THE HYPERBOREAN, BEARDESS OR MONGOLIC TYPE.

Fig. 7. This stock is not naturally of a stature equal to the Caucasians, but migrations to southern regions and innervation derived from intermixture with the bearded races has probably given them the development now attained. The facial angle of this type slopes backward from 70 to 80 degrees, “and the contents of the cerebral chamber vary, according to the measurements of Dr. Morton, from 69 to 93 cubic inches; the head

is rather small, the face flat, the cheek-bones projecting laterally; the eyes are small, not much opened, appearing to be placed obliquely with the external angle upwards, chiefly because the lachrymal gland is concealed by the upper lid, which turns directly down over it. This is a provision of nature common to the ruminants of high latitudes, and the most elevated ridges, who are all destitute of tearpits, probably because the lachrymary structure cannot be exposed in a rigorous climate without positive detriment to the eyes. The typical nations are all square of body, in stature rather low, the trunk long, the extremities seldom or never lengthened, and the wrists and ankles weak."

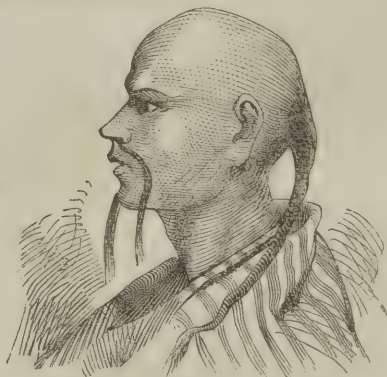


Fig. 7.

For further particulars in regard to their physical peculiarities, the reader is referred to the table above. We will now take a rapid and comprehensive view of their psychical characteristics.

"The Hyperborean is less under amatory influences, less prolific, less enduring of toil, than the other typical forms of man; hence he is more disposed to severity when he has power; inflicting needless torture on a victim or captive, less from natural ferocity than from the want of individual self-reliance, which is thus prone to express fear by precaution. More readily reduced to order when subdued, he evades rather than resists oppression by force; he is more obstinate than brave, but savage to self-destruction when roused by despair; avoiding personal exertion, he rides in every region where the horse is accessible; more imitative than inventive, he exerts his ingenuity to apply mechanical aids to necessary labors. Sitting at work, he is dexterous, but little tasteful; at handicraft professions preferring patient elaboration to exertion; lazy, yet gluttonous; omnivorous, with scarcely any distinction; filthy, amounting to a dread of water; in war trusting to his horse or to numbers; and finding sudden eruption, cruelty, plunder and desolation, more congenial than open battle and victory."

"With the mind more vacant than contemplative, the religious sentiment has never risen above an indistinct idea of a Supreme Being, a heaven, or a solar worship. A deified or ancestral and paternal obedience stands in lieu of practical religion, and is the key-stone of absolute power in the State; hence, coercion is the civilization of the masses, ceremonious punctiliousness that of their superiors, ignorant self-laudation the acquirement of the literati, and insolence the portion of all. The discoveries they possess in physics are the results of chance; all the maxims of State are im-

mutable and repressive of progress. Though early in the possession of the mariner's compass, and, particularly the Japanese, long compelled to familiarity with the sea, none of the beardless tribes ever became true navigators, or reasoning ship-builders."

From the above we may deduce the following as the

PSYCHICAL CHARACTERISTICS OF THE HYPERBOREAN.

Intellect—inferior, not reflective, origination or speculative, but inventive; morally—superstitious, but not religious; domestically—moderately sensual and affectionate; antagonistically—cowardly, treacherous, revengeful, not warlike, but very destructive.

Under this typical type are arranged many ancient and modern nations, as the Venetians, Etrurians, Finns or Laplanders, Huns, Hungarians, Turks, Egyptians, and many others, as sub-typical stems, but the proofs it is unnecessary for us to deduce, as a further investigation in that direction is foreign to our purpose. We therefore pass to the consideration of

THE BEARDED, INTERMEDIATE, OR CAUCASIAN TYPE.



Fig. 8.

Fig. 8. This type is termed bearded, because neither of the other typical forms is distinguished by a full-grown beard, while this is; it is termed intermediate, because it occupies a position intermediate between the boreal and tropical habitats of the other two types; and Caucasian, because Mt. Caucasus, of Western Asia, is undoubtedly the locality of the original habitation of, at least, the white races of the bearded stock.

It will be unnecessary for us to enter into a minute description of the physical peculiarities of this type, since almost every one of my readers has but to inspect himself, or his neighbor, in order to see a favorable specimen of the whole stock.

"The skull is larger than that of the other forms; it is oblong, rounded, with the cerebral portion more developed, containing from 75 to 109 cubic inches; the facial angle is more vertical, rising from 75 degrees to nearly 90." The face is the index of intellect, of sensibility, and of morality, and is often mantled by a blush, which is a characteristic of this race alone. It is physically,

superior to all the other types in every respect, and possesses a mental organization as perfect and as enduring as its physical. Man of this type attains the highest standard of size, symmetry, and beauty; his movements are more decided, more energetic, more graceful, and the poise of the head places the countenance vertically with the horizon, which is characteristic of no other race. A weight upon the head of the Negro is poised nearer the forehead, and the chin is consequently elevated. The Mongolian and American trusts neither to his shoulders like the Caucasian, nor to his head like the Negro, but carries his burdens by means of a strap pressing against the forehead and passing to the back. The true Caucasian trusts to his shoulders and loins in bearing burdens; the Negro to his head and vertebral column; the Mongolian and American to his head, neck and back. Even their methods of bearing weights are distinctive of the different races of men.

But it is in the moral and intellectual character that we find the bearded man the giant. "His reasoning powers outstrip the mere process of comparing sensations, and show, in volition, more elevated thought, more reason, justice and humanity; he alone of the races of mankind has produced examples of free and popular institutions, and his physical characteristics have maintained them in social life. By means of his logical intellect, he has arrived at ideas requisite for the acquisition of abstract truths; resorting to actual experiment, he fixed bases whereon to build demonstrable inferences, when the positive facts are not otherwise shown; he invented simple arbitrary characters to represent words and musical sounds, and a few signs which, nevertheless, denote, in their relative positions, all the possible combinations of number and quantity; he has measured time, and distance, making the sidereal bodies unerring guides to mark locality and give nautical direction; he has ascended to the skies, descended into the deep, and mastered the powers of lightning. By mechanical researches the bearded man has assuaged human toil, multiplied the results of industry, and created a velocity of locomotion superior to the flight of birds. By his chemical studies he has modified bodily pain, and produced numberless discoveries useful in medicine, in arts and manufactures. He has founded a sound and connected system of the sciences in general, and acquired a critical literature, while, for more than three thousand years, he has been the principal possessor of all human knowledge, and the asserter of fixed laws. He has instituted all the religious systems of the world, and to his stock has been vouchsafed the glory and the conditions of revelation."

He alone, of all the tribes of men, built navies and traversed the seas. Giaio, of Naples, invented the mariner's compass, and Columbus discovered a new world. The Marquis of Worcester discovered the properties of steam, and Bolton and Watt applied them to a useful purpose. Fulton placed an iron soul within a lifeless frame, and it leaped like a thing of life upon the waters. Ericsson breathed into inanimate matter the breath of life, and it became instinct with a mighty power. Faustus invented the art of printing, and now steam stands by the printing-press and works, with fiery breath and iron sinews, to spread the

glad news of salvation to a lost and ruined world. Steam is indeed a mighty slave, and mighty are the things which it accomplishes. By its power the earth and the sea give up their treasures; the whitened harvest is snatched from the fields and transformed into garments for its master, man. By its power, rivers are as nothing, and the ocean is as it had been the dry land. It binds nations together by ties stronger than steel, disbands the armies of the despot, and bids the enslaved and the down-trodden to be free.

But the bearded man has done mightier things than this. He was not contented to learn the properties of matter and apply them to relieve his wants. He gazed into the heavens, but its wonders were beyond his comprehension. He invented the telescope, and the secrets of a universe were his. He gazed upon the sand of the sea-shore, but it eluded his power. He invented the microscope, and discovered a world upon the sphere of a single grain. He gazed at the lightning, and it blinded him; he listened to the thunder, and it confounded him. He saw, and heard, and envied his Creator their possession. He bent his intellect to the task, and now the voiceless lightning speaks his inmost thoughts. Yes, he has done this, and more than this. He not only makes these mighty agencies his slaves, but he builds asylums for the deaf and dumb, where they are made to hear and speak; for the blind, where the blind are made to see; for the insane, where the priceless boon of intellect is restored to its possessor; for the idiotic, where he bestows upon the idiot that which he was denied by nature. He has built hospitals for the frail, the sick, the wounded and the dying; he has healed their frailties and sicknesses, bound up their wounds, and bade the dying live. He has built a church upon every green hill for the worship of the living God, and gone out "into the highways and hedges and compelled them to come in," in order that the feast of his Maker may be full.

These are his PSYCHICAL OR SPIRITUAL CHARACTERISTICS. The intellect, propensities and sentiments, equally developed; courageous, magnanimous, warlike, but not revengeful, cruel or destructive.

The unscripted quotations used in the elucidation of Lieut. Col. Smith's theory are taken from his work on the Natural History of the Human Species, a book of great scientific merit, but, owing to its style, not suited for popular reading. He sustains his theory with much learning and ability, and establishes many of his points beyond a fear of controversy.

I have been thus full in giving the physical and psychical characteristics of each race, because the statements here made will have a direct bearing upon the phrenological portion of our compilation, and to this and the succeeding chapter we shall have frequent occasions to refer in the course of the latter half of our work.

But the author, whose classification I have just given, and whose words I have so extensively quoted, advocates another idea with much force of argument, which I have read in no other author. It is this: No individual, or nation of one typical type, can transplant himself, or be transplanted, to the habitat of another typical type, and flourish. In Northern Africa, the white and black

racess readily intermix, and it is only a mixed Semitic stock that possesses durability in that region. "It has been calculated, that since the introduction of Mameluke power, not less than five millions of well-chosen colonists, of both sexes, from higher Central Asia, have been introduced, not to wear out a life of slavery, but one of power and rule; yet no fourth generation of this stock can anywhere be shown in Egypt, even with all the additional aid of Syrian and Persian females, to supply the deficiency. As it is with individual life, so families, tribes and nations, most likely even races, pass away. In debatable regions their tenure is only provisional until the typical form appears, when they are extinguished, or found to abandon all open territories not positively assigned them by nature, to make room for those to whom they are genial. No change of food or circumstances can sweep away the typical woolly-haired man; no event short of a general cataclysis can transfer his centre of existence to another; nor can any known cause dislodge the beardless type from the primeval high north-eastern region of Asia and its icy shores. The white or bearded form, particularly that section which has little or no admixture, and is therefore quite fair, can only live, not thrive, in the two extremes of temperature. It exists in them solely as a master race, and must be maintained therein by foreign influences; and the intermediate regions, as we have seen, were in part yielded to the Mongolic on one side, and but temporarily obtained, by extermination, from the woolly-haired on the other."—*Smith, op. cit., pp. 174, 175.*

In regard to this hemisphere he asserts it to be the centre of no typical stock, since the primeval Flat-heads have already disappeared, while the Mongolic stock, which so long occupied this region, is now fast receding before the Caucasian; and the woolly-haired, brought in by modern navigation, will ultimately secure to itself a vast homogeneous region, without any change in characters than slight intermixture, advancing education, and local circumstances can effect.

For information in regard to the increase of the Negro in the Northern States, the reader is referred to the statistics given in the closing clauses of chapter fifth.

DIVERSITY OF THE RACE.

I HAVE been very much interested in the series of articles, by WM. C. ROGERS, on the "Natural History of Man." While reading in the May number the arguments proving the diversity of origin of the human race, it occurred to me that there was one which the writer had not presented, and which to my mind is one of the strongest that can be adduced to prove that the different races of men are of diverse origin.

I suppose it is admitted as a fixed fact, that the offspring of blood relations are almost universally inferior to their parents, both physically and mentally, and that families which have intermarried for several generations continue to deteriorate until idiocy or insanity becomes the hereditary birth-right of every member, and the family finally becomes extinct from want of sufficient vitality to propagate itself. In Europe, among the aristocra-

cy, it very often happens that families become extinct, and from no other cause than a continued intermarriage of blood from one generation to another, persisted in for the purpose of preserving the estates and titles unbroken in the family. The same thing is observable among animals of every grade. Hence, go the country over and you will scarcely find a farmer but will tell you that "it won't do to raise stock from parents which are of near kin."

Now, from observing the evil which universally results from the intermarriage of blood, physiologists have come to the very warrantable conclusion, that all such intermarriage is contrary to a fixed law of our being—a law lying at the very foundation of our existence, the penalty attached to the violation of which is *death*.

As God is a being of infinite wisdom, so the laws he has formed must be the result of wisdom, and therefore there can be no discordance between them, and no interfering one with another. Perfect harmony must characterize the whole.

In the first chapter of Genesis, twenty-seventh and twenty-eighth verses, we read that "God created man in his own image, in the image of God created he him, male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply and replenish the earth," &c. Now, if the whole human race sprang from two individuals only, then this command and blessing, "to be fruitful and multiply," &c., must have come in direct collision with what the Almighty had already ordained as one of the fundamental laws of our being; for the children of the first pair must have married brothers and sisters, and their children their cousins, and so on. Such an intermarriage of blood must have resulted in a deterioration of the race to the level of brutes, and probably in a few generations to entire extinction.

That the human race did not become extinct, and that it was sunk to no great depth of idiotic degradation, is very evident, for the command we find in the Scriptures has been well obeyed, and by tracing the history of our race we see a steady and gradual progression in intelligence, from the earliest date to the present time; evidently no such penalty as we now see visited upon the offspring of those of near kin ever was attached to the early fathers of our race, so that believers in the original unity of the race have but two alternatives from which to choose. They must either admit that they have been mistaken in attributing the origin of the whole human race to one pair, or that the Almighty, after spending six days in forming and fitting up the earth a dwelling-place for man; after having formed in his own image and likeness, a male and female, and placed them upon the earth, the prospective parents of the race, for whose exclusive use it was designed; after having blessed them, and commanded them to be fruitful and multiply, and replenish the earth, and subdue it, and after having looked upon his work and pronounced it to be all "very good," then there is a halt, the mighty machine comes to a stand; like Fulton's first steamboat, it has moved a little way and—*stopped*; and one of the most important laws which the Almighty has formed, the law which regulates intermarriage, must be completely set aside or suspended, in order to prevent the whole affair from being a dead failure.

Who would not choose the former alternative,

rather than adopt an idea so grossly absurd as that presented in the latter? And yet this latter is the only alternative left for those who will pertinaciously insist that Adam and Eve were the only original parents of the human race.

The above argument may not be new, but I have never known it used by any advocate of the original diversity of the human race. M. S. H.

Physiology.

THE APPARATUS OF MOTION.—NO. I.

BY A. P. DUTCHER, M.D.

ALL the motions of the body are produced by a substance called *muscle*, which is so arranged as to perform every conceivable variety of motion. Before entering upon a description of the muscles, it will be useful for us to take a brief survey of the frame-work or skeleton of the body, upon and around which they and all the other parts are built.

In viewing the skeleton, it appears as if every possible variety of matter which could be of any use, had been combined together in such a manner as to resist successfully the innumerable destructive influences to which it is constantly exposed. Hardness combined with toughness; strength and firmness with a great degree of compactness, and an admirable arrangement, by which the size of individual bones, or of parts of a bone, are increased in bulk when required, without any addition to their weight or diminution of their strength.

From recent chemical analysis, human bone is found to be composed of about one-third animal substance, which is almost completely reducible to gelatine by boiling, and of two-thirds of earthy and alkaline salts. The following are the relative constituents:

Cartilage,	32.17 parts.
Blood-vessels,	1.13
Phosphate of lime,	51.04
Carbonate of lime,	11.30
Fluate of lime,	2.00
Phosphate of magnesia,	1.16
Soda, chloride of sodium,	1.20

100.00

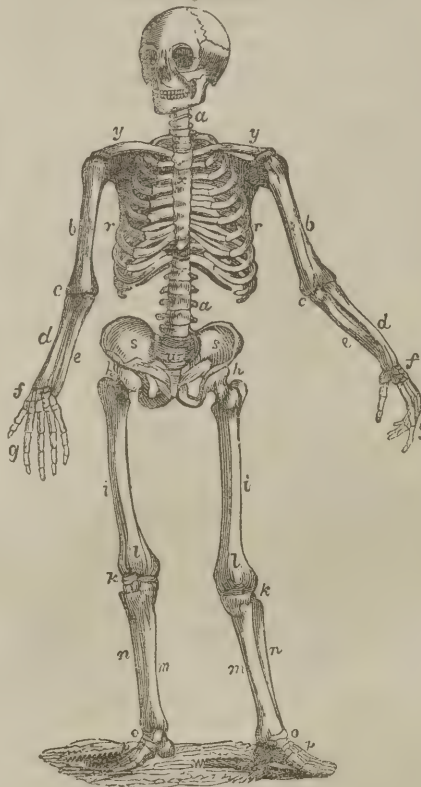
The bones are divided into three classes: *long*, *flat*, and *irregular*. The long bones are found principally in the limbs, and consist of a shaft and two extremities. The shaft is cylindrical in form, dense and hard in texture, and having a hole running longitudinally through it. The extremities are broad and expanded, to articulate with other joining bones, and are quite cellular in internal structure. They are also quite rough, forming in some bones large processes for the attachment of muscles, and holes for the transmission of vessels and nerves. The flat bones are composed of two layers of dense bone, with an intermediate cellular structure, and are divided into surfaces, borders, angles, and processes. They are adapted to inclose cavities; have processes upon their surface for the attachment of muscles, and are perforated by holes for the passage of blood-vessels to their cells, and for the transmission of vessels and nerves. The flat bones are found principally in the skull, thorax, and pelvis. The irregular bones include

all that remain after the long and flat ones have been selected. They are essentially irregular in their form, in some parts flat, in others short and thick. They generally occupy an intermediate place in the skeleton, and are hence found in the wrist, ankle, &c.

In the human body there are *two hundred and forty-six* distinct bones, which have been arranged in the following order:

Head,	8
Ossicula auditus,	6
Face,	14
Teeth,	32
Spine, &c.,	26
Os hyoides, sternum, and ribs,	26
Upper extremities,	64
Lower extremities,	62
Sesamoid bones,	8
	246

Fig. 1.



Front View of the Skeleton.

The skeleton is divided, by some anatomists, into five parts:

1. The vertebrae, or spine.
2. The head and face.
3. The hyoid arch.
4. The thorax and upper extremities.
5. The pelvis and lower extremities.

The *vertebrae*, or spine, (a, a) is a wonderful piece of mechanism. It consists of *twenty-four* distinct bones. They conduct the spinal marrow, secure from harm, the whole length of the spine, and support the whole weight of the trunk, head and arms; they perform, at certain points, the chief turning and bending of the body; and do not suffer under the longest fatigues or the greatest weight which the limbs can bear.

"The vertebrae are arranged according to the neck, back, and loins, and the number of them correspond with the length of these divisions.

The vertebrae of the *loins* are five in number, very large and strong, and bearing the whole weight of the body. Their processes stand out very wide and free, and entangled with each other, and perform the chief motions of the trunk. The vertebrae of the *back* are twelve in number. They are also big and strong, yet smaller than those of the loins; their processes are laid over each other; each bone is locked in with the next, and embarrassed by its connection with the ribs:—this is, therefore, the steadiest part of the spine; a very limited motion only is allowed. The vertebrae of the *neck* are seven in number; they are more simple, and like rings; their processes hardly project; they are very loose and free, and their motions are the widest and easiest of all the spine."*

The bones of the *head* and *face* are twenty-two in number; the former being adapted, by their form, structure, and strength, to contain and protect the brain, and the latter the chief organs of the senses. If we break the skull and look at the broken edge, we shall see that it is composed of solid bone all the way through; but there is a layer about as thick as a half dollar, which constitutes the *outer table*, or that part of the skull next to the hair; there is another *inner table*, next to the brain; and between the two tables is a spongy, coarser strata, called the *diploe*. In the average of white adults, the skull is near a quarter of an inch thick.

All the bones of the cranium are united by ragged edges, called *sutures*. When one seam overlaps the other, it is called a *false suture*. All true sutures are *zigzag* lines, as illustrated in Fig. 2.

Fig. 2.

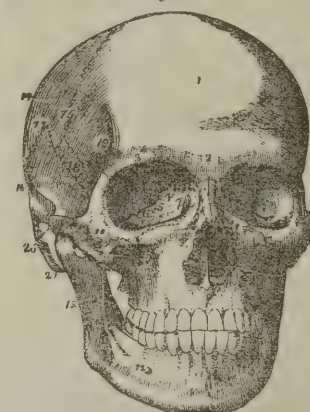


Fig. 2 exhibits several minute peculiarities of structure not described in the text. 1. The frontal portion of the frontal bone. 2. Nasal tuberosity. 3. Supra-orbital ridge. 4. Optic foramen. 5. A fissure, called sphenoidal. 6. Another fissure, called sphenomaxillary.

7. The lachrymal fossa. 8. Opening of the anterior nares, the vomer in the centre, on which the figure is placed. 9. Infra-orbital foramen. 10. Malar bone. 11. Symphysis, or point of union of the lower jaw. 12. Mental foramen. 13. Ramus of the lower jaw. 14. Parietal bone. 15. Coronal suture. 16. Temporal bone. 17. Squamous suture. 18. Upper part, or greater wings, of sphenoid bone. 19. Commencement of temporal ridge. 20. Zygoma of temporal bone, forming, with the malar, the zygomatic arch, under which is the zygomatic fossa. 21. The mastoid process.

The *hyoid arch* is the second arch development from the cranium, and gives support to the tongue, and attachment to numerous muscles. It is called

os hyoid, from its resemblance to the Greek letter ψ , and is situated at the under and back part of the lower jaw, and above the prominence of the throat.

Fig. 3.

a, a. The great cornua. b. The small cornua of the os hyoides.



The thorax, or chest, has already been described. It consists of spine, a, a (as seen in Fig. 1), the ribs, r, r, and the sternum, x.

Attached to the thorax, are the bones of the upper extremities. They are, the scapula, or shoulder blade; the clavical, or collar bone, y; the humerus, or arm bone, b; the radius, d; the ulna, e, or bones of the fore-arm; and the small bones, f and g, forming the wrist, hand, and fingers.

The pelvis, s, s, is composed of four bones; the two innominate, the sacrum, and the coccyx; which form a kind of basin for the support of the bowels, and serve for the articulation of the bones of the lower extremities.

The lower extremities are composed of the os femoris, or thigh bone, i; the patella, or kneecap, l; the tibia, m; the fibula, n, or leg bones; and the tarsal bones, o, and phalanges, p, composing the ankle, foot, and toes.

"The bones of the body," says a distinguished physiologist, "may be compared to the masts and spars of a ship; they give support and the power of resistance. The muscles are to the bones what the ropes are to the masts and spars. The bones are the bearers of the system; by the action of the muscles their relative positions are changed. As the masts and spars of a vessel must be sufficiently firm to sustain the action of the ropes, so the bones must possess the same quality to sustain the action of the muscles in the human body."

By means of the bones, the human frame presents to the eye a wonderful piece of mechanism, uniting the most finished symmetry of form with freedom of motion, giving security and protection to all the important organs of the body. Some very interesting remarks on this subject may be found in Bell's Treatise on Animal Mechanics, calculated to illustrate the design and goodness of our Maker, in the construction of our physical organization. The reader is referred to that work, as furnishing a great fund of useful knowledge upon the anatomy and physiology of the human system.

THE JOINTS.

The next thing in the structure of the skeleton, that claims our attention, are the joints. They are formed by the extremities of the bones, cartilages, synovial membrane, and ligaments.

CARTILAGE is a smooth, solid, elastic substance, softer than bone. It forms, upon the articulating surface of the bones, a thin incrustation.

The LIGAMENTS are composed of numerous straight fibres, collected together, and arranged into short bands of various breadths, or so interwoven as to form a broad layer, which completely surrounds the articular extremities of the bones, and constitute a capsular ligament. It is by means of the ligaments that the bones are securely bound together.

The SYNOVIAL MEMBRANE is a thin membranous layer, which invests the articular cartilage of the

bones, and is thence reflected upon the surfaces of the ligaments which surround and enter into the composition of the joint. It is a shut sac, and secretes a transparent, viscous fluid, which is called synovia. The object of this fluid is to lubricate the joint and diminish its friction. Hence we have another manifestation of the skill of the Great Architect, for no machine of human invention supplies to itself, by its own operations, the necessary lubricating fluid. But in the animal frame it is supplied in proper quantities, and applied in the proper place and at the proper time.

In the human frame there are several varieties of joints,—such as, the ball and socket joint, the hinge joint, the pivot or wheel joint, the sliding joint, etc.—each of which has its peculiar advantages; and even of the same kind there will be found some variations of form in different instances, to suit its position and requirements. Thus, in the shoulder and hip joints, we have a beautiful development of the ball and socket variety, yet we see a difference in their form and proportions well suited to the different offices which the limbs have to execute. The cup or socket at the shoulder is much shallower and flatter than it is at the hip, and is also in part formed of cartilage, set around the rim of the cup. The socket into which the head of the thigh-bone is inserted, is deeper, and made of more solid materials. This agrees with the duties assigned to each part. The arm is an instrument of motion, principally, if not solely. Accordingly, the shallowness of the socket at the shoulder, and yieldingness of the cartilaginous substance with which its edge is set round, are excellently adapted to the freest and most extensive motion. Whereas, the lower extremities, forming a part of the column of the body—having to support the body, as well as to be the means of locomotion—firmness was to be consulted as well as action. We also find the same variations in the hinge joints, and the sliding joints. But for a further explanation of them, I must refer the reader to "Bell's Animal Mechanism."

PHYSICAL DEVELOPMENT.

WE called some evenings ago at Stewart's Gymnasium in Franklin Street, in this city, (Boston), and were inspired with a wish that we had something of the sort over here in East Boston. To be sure our ship-yards and workshops are pretty good gymnasiums for a great part of our population; but there are a respectable minority of us whose callings are not of that active character which the best physical welfare demands, and who would be greatly benefited if they could get up a gymnasium on a small scale, where they could take regular exercise.

Mr. Stewart informed us that he had five hundred regular visitors, or pupils, at his institution, who, at certain hours, come there regularly for exercise. Some of these we saw there had attended regularly for three years. It was truly wonderful to see what feats of strength and agility were displayed there; and it is well worth one's while to make a visit to the place, if only for the entertainment of seeing the exercises. There is every convenience for exercise, and

every possible contrivance seems to have been adopted to bring out the power of the various muscles. This may be called an institution for "PHYSICAL EDUCATION," and deserves a no less dignified title.

The first time we saw Mr. Stewart, or heard of his institution, was one evening at the Phrenological rooms of Fowlers and Wells and Co., at 142 Washington Street, Boston, last fall, on occasion of a lecture to a class on Phrenology. The lecture being concluded, some illustrations of subjects discussed in it were given by the lecturer with members of the class. Several persons were pointed out to illustrate physical development. At length, coming to a colored man, "Here," said Mr. Butler, the lecturer, "is an example of muscular development in the chest and arms, the greatest I ever saw." He asked the man to rise, and he did so, displaying a power of muscle that we doubt not was equal to a contest with any six men in the room. Mr. B. inquired his business, and was informed that the stranger was the proprietor of the Gymnasium in the city. We felt of his arms. They were of enormous size, and hard as if that ample coat-sleeve covered wood instead of flesh. He informed us that when he commenced his present business, he was in feeble health, and not by any means remarkable for strength. He is a man of ordinary height, and is a striking example of the benefit to be derived from his own institution.

And yet his is the only one in the city of Boston. Half a dozen, at least, ought to be supported well; and will be in another generation, for the people are beginning to learn the importance of physical development, to which city life and city pursuits are mostly unfavorable.

We have expressed a wish that we might have some means provided here in East Boston, for gymnastic exercises. It was suggested to us some time since, by a respectable physician in the place, that an apartment might perhaps be obtained which, though it might not compare with Stewart's gymnasium, would answer a very good purpose. A few subscribers would pay the expense of a teacher, the rent and lighting, and this would be all the expense attending it, after it was fitted up, and that would not cost much. We do not know where a suitable room could be obtained; but probably one might be found. Its location, provided it answered the purpose, would not be of much consequence; and its value to all who should connect themselves with it could not be reckoned in dollars and cents.—*East Boston Ledger.*

[Every city should be amply provided with suitable places for SYSTEMATIC PHYSICAL EXERCISE, for men and women. It would be well to provide a large room, well lighted and ventilated, say in the attic of every dwelling house, for the exclusive use of children. In such a room, an hour each day, in all seasons, might be spent with great benefit. This would enable delicate children to develop and strengthen their bodies, and remove a tendency to consumption, and premature decline.

In the country, where we have fields to roam over, hills and mountains to climb, and all outdoors to breathe in, such rooms, as are above described, are less necessary; but even there they

would be useful and convenient in inclement weather, and give a better opportunity for systematic exercise, and the harmonious development of the human body.]

Psychology.

SOUL POWER.

With the mysterious power of one human mind over the susceptible mind and body of another person, as illustrated in the phenomena of human magnetism, my readers are presumed to be generally familiar. It is also known, though not quite so generally, that different animals are, in some degree, capable of exerting a power over animals of their own and other species, similar to that which man magnetically exerts over man. This power is known to be possessed, in an eminent degree, by *serpents*, and also, though in a less degree, by *cats*, as owing probably to the large Concentrativeness which characterizes these animals. Thus the serpent, fixing his eye upon a bird, or squirrel, or other small animal, involves it in a fascinating influence by which he attracts it into his very jaws; and the cat has been known to do the same with birds.

This magnetic or fascinating relation may also exist between *man* and the lower animals. A familiar proof of this consists in the fact that the most ferocious dog, or even tiger, may often be rendered perfectly harmless by simply looking him steadily in the eye. It is believed that this is the main secret by which Van Amburg and other animal tamers succeed in quickly subduing the most ferocious beasts, and rendering them docile and inoffensive. That gentleman, as I was credibly informed, received intelligence some time ago, of the arrival, at New York, of two large and terribly ferocious Bengal tigers which had been consigned to him. He immediately proceeded to the vessel which had brought them, and, notwithstanding the emphatic warning which he received from the captain and crew, of the dangerousness and unapproachableness of the beasts, boldly opened the door of the cage, thrust his head into the inside, and calmly surveyed them for several minutes. The tigers, instead of pouncing upon him and tearing him to pieces, as the captain and crew expected they would, tremblingly crouched into a remote corner of the cage, where they were held spell-bound and motionless by the magic influence of Van Amburg's eye.

If the serpent has sometimes exercised a controlling magnetic or fascinating power over man (as there are abundant facts to prove that he has), he has, in his turn, been subject to man's control by a similar influence. The ancient Psylles and Marsees were famed for their power of controlling serpents, and rendering those even of the most venomous kind perfectly harmless, by a secret and invisible potency which they exercised over them. In the kingdom of Senaar there is at this day a class of people who exercise a similar power. Travellers in those regions tell us that these people will handle the most venomous serpents as familiarly as they would handle inanimate objects, and that on seizing them in their hands, the serpents seem to lose

all power, and will, in many instances, become stiff as a walking stick, or will sicken and die in a few minutes. Persons who possess this secret are often employed in Egypt and other African countries as professional serpent catchers. Having an instinctive consciousness of the vicinity of the reptiles, they draw them forth from their lurking places by a power evidently magnetic, when they either fall upon them in a fury and tear them to pieces, or quietly place them in a basket and carry them away.

But an equal power of peculiarly constituted men over other animals has been proved by instances, ancient and modern, of a no less striking character. Three such instances are mentioned by Iamblichus in his *Life of Pythagoras*, (chap. xiii.) and are as follows: "It is said that Pythagoras detained the Daunian Bear, which had most severely injured the inhabitants, and that, having gently stroked it with his hand for a long time, fed it with maize and acorns, and compelled it by an oath [or perhaps adjuration] no longer to touch any living thing, he dismissed it. But the bear immediately after hid herself in the mountains and woods, and was never seen from that time to attack any irrational animal. Perceiving likewise an ox at Tarentum feeding in a pasture, and eating, among other things, green beans, . . . he approached the ear of the ox, and whispering in it for a long time, not only caused him to refrain from beans, but it is said that he never after tasted them. . . . When likewise he happened to be conversing with his familiars about birds, symbols, and prodigies, and was observing that all these were messengers of the gods, he is said to have brought down an eagle that was flying over Olympia, and after gently stroking it, to have dismissed it."

The feat of calling down birds from the air is, I believe, sometimes performed by the modern Hindoo magicians, who are universally acquainted with magnetism, though under another name, and are in possession of some arts of applying it not known to magnetists of more civilized countries.

Rousseau the naturalist, having found it stated by Van Helmont that the life of small animals might be extinguished by the eye of man alone, tried the experiment while in the East, and in that manner killed several toads. On a subsequent occasion, however, while at Lyons, in France, he repeated the experiment somewhat to his cost; for the toad, finding it could not escape, turned and fixed its eyes immovably on him, when, after a few moments, he fell in a fainting fit and was thought to be dead. Mrs. Crowe, from whom I take this latter fact, remarks, that "we here probably see the origin of the universal persuasion, that there is some mysterious property in the eye of a toad; and also of the so-called superstition of the *evil eye*."

Old Cotton Mather, in his zeal to prove that a certain obnoxious Quaker of his day was in communication with the devil, mentioned the fact that said Quaker had instantly quieted a furious bull by simply breathing upon him, and stroking him with his hand. Those conversant with the marvellous features of the history of those days, are aware that apparently magical spells were frequently put upon animals, causing them to per-

form various fantastic and preternatural tricks, or to languish and die in the most mysterious manner; and these fits and derangements were generally traced to the magical incantations, breathings, or manipulations of some malicious old hag reputed to be a witch. The supposition that a kind of diabolical magnetic will-force was employed in the numerous well-attested cases of that kind, would account for the phenomena without giving countenance to any form of superstition.

About the middle of the last century there was an Irishman of the name of Sullivan who professed to have the power of taming the wildest horses by simply whispering in their ear. Of this individual, a writer in the *Encyclopædia Metropolitana* (vol. 24, p. 728) speaks as follows: "We have before us," says he, "a manuscript account of one of his performances, written by an eyewitness, one of the most able statesmen in the Irish Parliament. A gentleman in the county of Cork had a horse which defied all the skill of the jockeys; no one could ride him, and it was dangerous even to enter his stable. Sullivan was summoned and led to the place where the horse was kept. When the company entered the stable, the horse began to kick and lash as usual; but when Sullivan spoke, the animal showed signs of terror, and permitted the whisperer to come near and grasp his head. Sullivan affected to whisper something in the animal's ear; the horse trembled violently, permitted itself to be bridled and saddled, and was rode tranquilly up and down the avenue in presence of a crowd of astonished spectators."

The Arabs, it is said, practise a similar method of taming their fractious horses; and I was recently informed by a personal acquaintance of a man who resides in the western part of New York State, that the latter makes it a business to go about in that section of the country, breaking young oxen to the harness by the exercise of a mysterious influence unknown to others. It is said that young and restive oxen are rendered perfectly docile by his very presence, and though hitched to the cart for the first time, are driven off by him as regularly as though they had long been accustomed to the yoke. The only difficulty appears to have been that the oxen thus broken would not always *stay* broken.

Such are a few of the numerous facts which go to prove that a mysterious influence proceeds from man, and from particular men more than others, which is capable of controlling neurologically, or psychologically, the lower animals. This fact having an amount of evidence sufficient to place it beyond dispute, an ulterior question, also of great interest, arises in the mind—Whether the human nervous power, in some of its states or degrees of development, may not be capable of directly controlling substances and forms also in the realms of *inanimate* matter?

A presumption looking towards an affirmative response to this question, is derived from the history of a Personage whom we do not place in the category of ordinary men, and of whom we would speak in this connection, only with the greatest reverence and caution. In acts of his, possessing mystical significations not yet fully apprehended by the mass of his followers, a barren fig-tree was withered by a word; elements float-

ing in the atmosphere were suddenly condensed into food in quantities sufficient to feed hungry multitudes numbering many thousands, and the angry waves of a storm-fretted sea were lulled into repose by a gentle command. Grant that an element of divinity lay at the basis of this power over inanimate matter; yet, as "God made man in his own image," and as *perfected* humanity, therefore, is homogeneous with Divinity, though existing in a finite degree, it may be supposed that *some* of those powers exist *finutely* in each man, which are possessed in their *infinitude* by the Divine Father of all; and hence that some men probably possess, to some limited extent, the power of neurologically and volitionally controlling inanimate matter.

Examples confirmatory of this presumption have, indeed, occurred in the exploits of persons who can by no means be ranked among the purest or most god-like of men; and for the most striking of these examples, especially as occurring in modern days, we shall perhaps have to go to the Hindoo magicians. The author of a curious little work recently published, entitled "TO DAIMONION," cites the following remarkable passage from Dubois' "People of India." "Two rivals (Indian devotees) wish to attest their superior powers. A stone or piece of money is placed on the ground, and the trial is to see which will first raise it *without touching it*. They advance toward the object, opposite each other, flinging 'enchanted cinders,' and chanting 'mantras,' when both, 'by an invisible but irresistible force,' are repelled and driven back. They again approach with new efforts and excitement, the sweat pouring from them, and the blood gushing from their mouths, until one of them gets possession of the stone or piece of money. Sometimes one of the combatants is thrown violently upon the ground by the nervous power of his antagonist; and, taken up breathless, he lies for days as if weakened by sickness."

I have been informed of several instances in which magnetists of this country have succeeded in moving light inanimate objects by a simple act of volition; and a man once informed me that he had moved a heavily framed portrait hanging upon the wall of a drawing-room, by a powerful exertion of will when he was standing several feet from it. But the effort was attended with such nervous exhaustion that he immediately fainted and fell backward upon a sofa, and for several days was confined to his room in a state of great nervous prostration.

But the details of these proofs of the wonderful powers possessed by the human soul over animate and inanimate forms in the lower kingdoms, however gratifying to a laudable curiosity they may be, can subserve no very permanent use except by suggesting lessons concerning the soul's essential constitution, and concerning the interior relations subsisting between it and all other things. And I apprehend that the true explanation of its constitution and relations, as involving an explanation of all these powers and phenomena, will be found in the theory which makes it a refined and sublimated epitome of all inferior things—a *microcosm*, or little universe, which, in *generals* and *particulars*, stands in correspondence and sympathy with the *macrocosm* or great universe without.

This would place man in relations to outer things somewhat corresponding to the relations which the human brain bears to other portions of the body; and as the soul (interiorly vitalized from the divine source of all vitality) sends forth through the brain energizing essences to other portions of the body, so it sends forth through the whole man energizing essences, which, in certain conditions and certain states of volition, may come *en rapport* with the corresponding interior and magnetic essences of all outer things, and produce such effects upon certain outer forms and substances as are described in the foregoing relations. This theory would also explain the sympathy which subsists between man and universal nature, and those invisible though perpetual actions and reactions between himself and the world without, upon the proper regulation of which much of his health, harmony, and happiness depend.

W. F.

Biography.

PAULINA WRIGHT DAVIS.

PHRENOLOGICAL CHARACTER.

THE Phrenological developments of Mrs. Davis are very marked, her head being quite an uneven one. The perceptive faculties, which are all large, enable her to become familiar with an extensive range of practical knowledge, and give her good business talent. She readily acquires all kinds of knowledge, has a good memory of facts, estimates correctly the value of property, and is usually prepared to take advantage of circumstances. Her talents are available; and having large Language, she is enabled to communicate her knowledge with ease and copiousness.

Her strongest moral organ is Benevolence, which is very large and influential, and gives her an unusual amount of sympathy, and interest in the welfare of others. She is high in the crown of the head, is very firm, tenacious in her way, persevering, decided and positive. She is also ambitious, and independent in thought and feeling.

Her brain has a large base, giving an ample amount of energy and force of character—too much for the power of her constitution to support. Her social brain is very large, particularly Adhesiveness and Philoprogenitiveness. She is very fond of children, especially those who are very young, is social and warm-hearted, and forms strong attachments. She has also strong prejudices, likes and dislikes, and is no respecter of persons. She is not formal, and takes no man for her guide. Her devotional feelings are under the control of her intellect.

The leading tendency of her mind is practical and utilitarian, and the great object of her life *to do good*, and thus gratify the predominant faculty of her mind—Benevolence. On this point she brings to bear uncommon energy, perseverance, moral courage and practical talent. She differs from most females in possessing more energy and executive power, self-possession, independence, perseverance, will and varied business capacity, with less veneration, respect, and regard for public opinion, and less fear of consequences.

BIOGRAPHY.

Mrs. DAVIS was born in the year 1814, in Bloomfield, Ontario county, New York. Her paternal grandfather, Colonel Saxton, a revolutionary soldier, had settled there at an early day. When the subject of this sketch was three years old, the Colonel removed into Niagara county, carrying with him his sons and daughters and their families. At thirteen years of age, she became a member of the Presbyterian church. In January 1833, she was married to Francis Wright. Twelve years, the period of their married life, she resided with her husband in Utica, New York. In January 1845, Mr. Wright died at Philadelphia, on his way to Cuba, in the hope of improved health from its milder climate. In the spring of 1846 she commenced her public career as a lecturer upon anatomy and physiology to ladies. During the ensuing three years she delivered one or more courses of lectures in Philadelphia, Harrisburg, Trenton, Baltimore, Boston, Nantucket, Cincinnati, Louisville, the city of New York, Brooklyn, Providence, and a number of other places in Pennsylvania, Ohio, New York, Michigan, Massachusetts, Connecticut, and New Jersey. In April 1849, she married Thomas Davis, Esq., of Providence, recently elected a member of Congress for Rhode Island. In October 1850, she presided at the first Woman's Rights Convention, held in Worcester, Mass. In October 1851, she filled the same post of honor at the same place. On the 1st of February 1853, she issued the first number of "*The Una*," a monthly quarto, "devoted to the elevation of woman," of which she is the owner and editor.

These are the principal noteworthy events of her personal history; but it may be added that she is without children, and that she has been since her first marriage in the possession of an easy independence, adequate to all her personal wants, and the much larger demands of a generous liberality, unsparingly but wisely distributed.

During the twelve years of her residence in Utica, her home was distinguished as the abode of hospitality, her circle of visiting friends was a large one, and the functionaries afloat in that region, who concerned themselves with the business of world-mending in all its branches, made ample proof of her qualities as hostess and house-keeper. Living in abundance, happily circumstanced in her domestic and social relations, and active in the service of every good work which that long period of public agitation and excitement presented for her participation, she grew in the knowledge and graces of womanhood until the measure of its standard-pattern was well filled, and her constantly enlarging life reached the higher and worthier necessities of thought and action, which have since thrust her out into the world, to serve it to better purposes.

As a wife she was fortunate above the common lot of women, in a cordial concurrence of sentiment and aspiration with her husband, who was as true, free and unselfish as herself. They grew together in spirit and aim, by the development of observation and experience, until the feeling of consistency compelled them to resign their membership in a church whose practical conservatism discountenanced the reformatory spirit of the times, and resisted the progress of liberal sentiments in the matter of slavery and kindred questions, including the freedom of woman. Their



PAULINA WRIGHT DAVIS.

constitutional tempers, tastes and training moderated the method of protest and resistance, but they were earnest and uncompromising in principle. Mr. Wright, in the solemn season of his last illness, enjoined upon his wife that course of professional study and public duty which she immediately afterwards adopted; and he left her his entire estate, (with the exception of a few bequests to his sisters and an adopted son,) in her own absolute right and disposal, that she might be free to devote herself to her great work.

Faithfully and successfully she carried out this their mutual intention, as is well known to the thousands of women who became the objects and witnesses of her abundant labors.

In her second marriage, the pursuit of the same great object was provided for, not only without change or abatement, but with increased facilities; and now again she is blessed with the most cordial assistance and helpful encouragement in the work so long and steadily followed. Twice she has demonstrated in her own experience that the duties of private and public life are no more incompatible in woman than in man; twice she has proved that the true woman of the old and of the new regime can combine all their required excellencies in one life, with ample room for all the public duties of humanity and all the quiet happiness of home. Mrs. Davis preaches that a woman need not be the less a wife and a lady for being a public worker, and her own life illustrates and adorns her doctrine.

She was, we believe, the second woman in the United States who taught anatomy, physiology, and the laws of hygiene, by the method of oral instruction to large classes of ladies; and we regard her as the first of that number, now so considerable, whose labors introduced the system and made it popular. She has lived to see women everywhere receiving this sort of instruction;

many of them regularly educated in the profession of medicine, and colleges opened for their classical culture in all the branches of the healing art. At her outset, a female lecturer in the science was still a wonder; now, female medical doctors are to be met with in all our cities.

The value of the instruction which she imparted to her classes is abundantly testified by the reputation she gained from them, and the grateful regard which they retain for her. But the greatest of all the good results of her efforts is seen and felt in the popularity of the system of instruction which she so eminently contributed to introduce to the acceptance of her sex throughout the whole country. Wherever competent successors go, they find the way open, and the popular mind disposed and waiting for their prelections. It was a great thing to set women to thinking in that direction; it was an inestimable service to inspire a general relish for such studies, and so to induce a freedom of mental life in the sex that avails now for all the labors of their self-emancipation from the old-time bondage of custom and opinion.

Since her last marriage, she has done but little in the way of teaching the elements of medical science; but it was not the newly-assumed domestic relations which changed her mode of public activity. That particular sphere of exertion had already been opened to the labor of others who could as usefully fill it. The pioneer work had been accomplished, and she could now do no more than one ordinary woman's service in it. Other duties invited and demanded her special qualifications—duties lying in the same drift, and looking to still greater advancement of the cause to which she had given her life.

Her next step forward was to gather the harvest of her first labors and sow its ripened fruits in a larger and richer field.

Early in the year 1850, at a preliminary meet-

ing held for the purpose in Boston, she was appointed chief of a committee to draft a call for a general convention, to be held at Worcester in the autumn of the same year, "to consider the great question of woman's rights, duties, and relations." It was published or noticed during the summer ensuing in all the leading papers of the Northern States, and secured a temperate and respectful attention from the best part of the community, by its decorous earnestness of tone, clearness of statement, respectful persuasiveness of appeal, and reasonableness of aims and methods. The following paragraph very happily condenses the outline of objects, and as clearly analyzes the principles of the movement:

"Of the many points now under discussion and demanding a just settlement, the general question of Woman's Rights and Relations comprehends these:—Her EDUCATION, *Literary, Scientific, and Artistic*;—Her AVOCATIONS, *Industrial, Commercial, and Professional*;—Her INTERESTS, *Pecuniary, Civil, and Political*; in a word—Her RIGHTS as an *Individual*, and her FUNCTIONS as a *Citizen*."

The necessity for reform in all these things she puts upon the ground that "No one will pretend that all these interests, embracing, as they do, all that is not merely animal in a human life, are rightly understood or justly provided for in the existing order of things; nor," she adds, "is it any more true, that the constitutional differences of the sexes, which should determine, define and limit the resulting differences of office and duty, are adequately comprehended and practically observed."

Another paragraph happily exhibits her delicately just apprehension of the proper character, spirit and method of the great enterprise: "Men and women, in their reciprocities of love and duty, are one flesh and one blood—mother, wife, sister, and daughter, come so near the heart and mind of every man, that they must be either his blessing or his bane. Where there is such mutuality of interests, such interlinking of life, there can be no real antagonism of position and action. The sexes should not, for any reason, or by any chance, take hostile attitudes towards each other, either in the apprehension or amendment of the wrongs which exist in their necessary relations; but they should harmonize in opinion and co-operate in effort, for the reason that they must unite in the achievement of the desired reformation."

Her opening address, delivered upon taking the chair at this convention, is entitled to the credit of giving that character to the proceedings of the assembly which secured for them so much candid and respectful consideration on both sides of the Atlantic. Speaking officially for and on behalf of the movement, she could not fail to impart to it much of her own quality of thought and feeling; and her agency is well marked, both in the conduct of the meeting, and in the reception its proceedings obtained from the world without. Sentiments and language like this, which we find in that address, could not be without wholesome influences upon both friends and foes: "Who shall say that there is nothing serious, or respectable, or just, in the repugnance with which our propositions are received?" Again: "There may be real though very foolish tenderness in the motive which refuses to open to woman the trades and professions, which she could cultivate and practise with equal profit and credit to herself. The chivalry that worships womanhood is not mean,

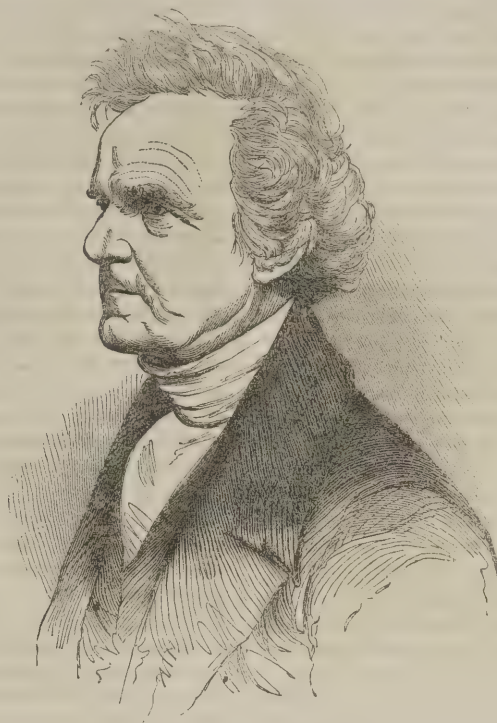
though it at the same time enslaves the objects of its over-fond care. It is even possible that men may deprive women of their property and liberties, personal and political, with the kindly purpose of accommodating their supposed incapacity for the public offices and duties of civilized life. Harsh judgments and hard words will neither weaken the opposition nor strengthen our own hands. Our address is to the highest sentiment of the times; and the tone and spirit due to it, and becoming to ourselves, are courtesy and respectfulness. Strength and truth of complaint, and eloquence of denunciation, are easy of attainment; but the wisdom of affirmative principles and positive truth, and the adjustment of reformatory measures to the exigencies of the times and circumstances, are as much more useful as they are more difficult of achievement. A profound expediency, as true to principle as it is careful of success, is, above all things, rare and necessary. We have to claim liberty without its usually associated independence; we insist upon separate property where the interests are identical, and a division of profits where the very being of the partners is blended; we must demand provision for differences of policy where there should be no shade of controversy; and the free choice of industrial avocations and general education, without respect to the distinctions of sex and natural differences of faculty. In principle, these things are not doubtful; and it is, therefore, not impossible to put them into practice, but they need great clearness in system, and steadiness of direction, to get their allowance and adoption in the actual life of the world."

These extracts will serve to indicate the considerate moderation which may be combined with radicalism of sentiment and enthusiasm of devotion, in the service of an unpopular cause.

She presided again at the next annual convention, held in the same place. Besides her opening address at the meeting, she reported a very able paper upon female education, as that subject stands related to the question of woman's rights. Both these productions have her characteristic energy, earnestness, and enthusiasm, tempered with her saving and restraining modesty and prudence.

At the convention held in Syracuse in 1852, her prepared address was upon the relations of the sexes in love and marriage—questions which she handled with a tact and delicacy that indicate a fine character as much as they display fine talents.

And now she has entered a new phase of the same service, capable of adaptation to all the changing aspects and varied requirements of the work—the publication of a periodical. The paper is her own, emphatically; her own instrument, and nobody's organ. It was issued without previous announcement or arrangement with the organized party, and is presented to the public fresh and free in its special individuality of character and aim. It is under no government or pledges, except to the best methods of doing best things. It may be regarded as the permanent form in which her instrumentality is hereafter to be exerted. Its publication depends, of course, upon its readers, but not wholly upon the subscribers, for its pecuniary health and longevity. It will doubtless pay cost; but she will keep it, by enlargement and improvement, from returning her any profit. It is to her in the place of a child,



JOHN PIERPONT.

and will be the heir of her labors and acquisitions to the extent of its wants.

Mrs. Davis has those advantages of personal endowment which afford the best pleasures of physical life, and put the possessor into happiest relations in social intercourse; a style of person, carriage, and address, which is effective without obtrusiveness, and agreeable without challenging attention away from the qualities which it graces; dignity and delicacy happily blended; a grace and bearing which indicate the lady of culture and character. She had the capital and conditions of a lady of fashion; but she put them to better uses; subdued them to the service of a beneficent life.

Her minority afforded but little opportunity for systematic education, and she is even too painfully conscious of this primary defect. Its repressing effect is obviously exaggerated by the high estimate which she has learned to give to the importance of education, more exact and comprehensive than was possible to herself. This is the key to her reserve in the presence of persons distinguished for their attainments in learning, and explains the marked difference between her talent for writing and her powers in conversation. If she could compromise for obscurity, her life would be hidden from observation. Duty drove her into repugnant study and conspicuous positions before the public as a teacher of anatomy and physiology. The same impulse overcame her shyness of the strife and responsibility of her subsequent engagements. It is an instructive and important point in the character of several of our most conspicuous women, that they really endure a sort of martyrdom in the positions which the unreflecting and unobservant charge to their vanity and ambition. Susceptibility is twin-sister to genius; and notoriety is frequently a tax heavier than all the toil and trial by which it is gained. Mrs. Davis has

been faithful to her apprehension of duty; in the success and usefulness of her work, fortunate; but every instinct of her nature prefers affection in quiet to admiration in an exposed position.

JOHN PIERPONT.

PHYSIOLOGICAL AND PHRENOLOGICAL CHARACTER.

THE Physiology and Phrenology of this man are most marked. Seldom are we called upon to record a character so distinct and positive, or one so well fortified and sustained on all points. His Physiology is superior in many respects. Its organic tone is highly wrought, and well adapted to put forth various kinds of both mental and physical labor. His strength of constitution is also great, which imparts a power of endurance superior to that of most men; while his activity, of both mind and body, is equal to his strength and tone of organization. He cannot keep still; but is restless, active, susceptible, and excitable. He is always wide awake; and the more he has to do, the better he enjoys himself. Unoccupied, or confined to a limited sphere of action, he would be perfectly wretched. All the temperaments are fully developed. That the Vital is strong, is indicated by a large, full trunk, in a sound, healthy condition. The muscular and osseous systems are also fully developed, indicated by a large frame, and large, strong muscles. The Mental temperament is equally large, which gives great mental activity, and capacity for thought, enjoyment, and suffering. His brain measures twenty-two inches in circumference around its central portion, and is sufficiently large to give grasp of mind, strength of thought, and power of influence to sway the minds of others; but not too large for the body.

This powerful constitution manufactures the life principle as rapidly as his active, industrious life, with temperate habits, can exhaust; so that he will live longer, and keep up a high degree of mental activity to a more advanced age, and exhibit more vigor of thought and feeling when old, than those who have a larger head but weaker body.

His Phrenological character is distinctly indicated by a prominent development of the brain. It however differs from many, in that he possesses a greater number of bold, striking characteristics of mind. His social lobe is fully developed, having large Adhesiveness and love of children, together with strong connubial love. He is warm-hearted, social, disposed to love, make friends, enjoy society, and become much interested in the welfare of children. He has a high degree of gallantry, is warm-hearted in his feelings towards woman, and capable of enjoying married life exceedingly. Still, love in this respect is well balanced by discretion, purity, and moral power, so that he is better able to control the love element than most men with as ardent a temperament. He has fair attachments to home and place; yet could easily leave one place for another, if deemed best.

His thoughts and feelings are more condensed and concentrated than protracted. His mind is vivid rather than prolix. He can, by strength of Will and Judgment, confine his thoughts and prolong his feelings, but it is with an effort. His desire to live is strong. Both Combativeness and Destructiveness are large. His head is broad, which gives him ample energy, force, executive-ness, courage, power to resist, resolution to take hold of difficulty, to defend his cause and opinions, and to remove all obstacles in the way of accomplishing his ends. He is generally found at the hardest end of labor; is determined to conquer. These two qualities are both very active and large. Hence, he is in his element when he has *hard* work to do, obstacles to overcome, and difficulties to remove. He can be quite sarcastic and pungent in his criticisms, and is subject to strong prejudices, likes and dislikes. Alimentiveness is large; appetite strong, and relish for food good; is naturally a good liver, and requires judgment to regulate this faculty. Love of property is naturally weak. He appreciates it as a matter of convenience and necessity, but prefers to have nothing to do with it, and to have some one else attend to his pecuniary affairs; and hence requires a prudent, economical business companion.

He is frank, candid, open-hearted, and not well qualified to deceive; but prefers to speak right out, plainly, distinctly, and even bluntly. Cautiousness is large, which aids to give forethought, and intellectual and moral prudence. Yet he can hardly be said to be timid, or much restrained in his actions, in consequence of having large Destructiveness and Combativeness.

All the self-protecting qualities of mind, in the crown of the head, are prominent. He has both Self-Esteem and Approbativeness. He is mindful of rank, is ambitious to excel, and put forth effort for the purpose of succeeding in all his attempts. He carefully guards himself against failure, or unfavorable opinions. Yet Self-Esteem is still more prominent, and furnishes him with a higher degree of in-

dependence, pride of character, dignity, manliness, self-respect, and desire to maintain his own position. He desires to please others, if he can without displeasing himself, and would use all proper means to be popular. But he would prefer to maintain his dignity and independence, even though he should be obliged to sacrifice popularity. In fact, he is more proud than vain, more independent than affable, more his own master than controlled by public opinion. Firmness is very prominent. He has a powerful Will, and is very determined and persevering. He is rigid of purpose, and unflinching and tenacious in the execution of all his plans; especially when sustained by Judgment and Conscientiousness. He could not retreat after he had once determined upon a course of action, because his strength of mind would hold him to his purpose.

His Moral faculties are all prominent, with two exceptions. The brain is elevated in the Coronal region; hence moral tone is one of his most powerful elements. He instinctively maintains such positions as will gratify these faculties; and he seeks to gratify them, even though obliged to sacrifice the gratification of many others. Conscientiousness is large, which, joined with his tone of mind, energy of character, strength of will, and independence, constitutes a very marked feature of his character. He would manifest a more than common amount of moral courage in adhering to what he thought *right*: in fact, he would abide *the stake* rather than violate his convictions of justice. Hope is defective: consequently he lacks expectation of success; distrusts the future; has little confidence in luck, and labors just as hard as though there was no such thing as good fortune. He puts forth all the effort requisite for success, without reference to foreign aid. He is liable to be gloomy, and to look on the dark side of subjects.

Spirituality is naturally average. He does not believe easily, and places but limited confidence in any subject that he does not understand. His mind may be open to conviction, and he is sufficiently independent to follow all he believes; but he is sure to have a *reason* for the course he pursues. He is in fact a natural doubter, and is disposed to disregard a subject until it is presented to his Intellect.

Veneration is very prominent. He is naturally devotional, disposed to worship, and to place great value on superiority, and the Divine attributes. This feeling has a strongly modifying influence on the stronger, more resolute, and forcible elements of his mind.

His Benevolence is large and active. His feelings are therefore tender, and his sympathies easily awakened.

He gladly renders service to others, and it affords him much more pleasure to give than to receive.

Mechanical talent is good, but not a controlling quality. He has versatility of mind, and readily devises ways and means to secure his ends; but his capacity as a mechanic depends more upon his judgment and mechanical eye, his knowledge of principles, and power of imitation, than upon Constructiveness alone. Ideality, Sublimity, Imitation, and Mirthfulness, are all large, and sufficiently active to stand out boldly in character. He

has a strong imagination, large scope of thought, and a disposition to enlarge upon his subject.

He takes copious views of subjects; and loves the beautiful, the poetic, and the lofty. He also enjoys the sublime, and even the terrific; and loves to dwell upon such subjects, where the mind can be wrought up, and where great consequences are to result. He is disposed to make out a strong case, and to impress his hearers with the importance of his subject. He is versatile in talent, and readily adapts himself to changes of circumstances, business, and modes of thinking and acting. He is fond of fun; enjoys a joke; quickly perceives the ridiculous and caustic.

His Intellectual faculties are full, or large. The reasoning organs stand out in bold relief, as seen in our engraving. Causality and Comparison take the lead among his Intellectual powers. He loves to reason, originate, invent, discover, probe new subjects and advance new ideas. Comparison being very large, he loves to compare, criticise, analyze, and study the analogy between one thing and another. The bolder the thought, the better he likes it.

He readily detects character, motives, and results, is interested in all progressive subjects, and delights in bold, original ideas. His progressive spirit arises mainly from great power of reason, combined with independence. He has *fair* powers of observation, yet is not particularly marked in this respect.

Form and Size are both large, and give him a good judgment of proportions, outlines, shapes, and the relative position of objects. He has large Order; is fond of arrangement, and naturally systematic; and is inclined to scheme, if not to invent. He is fair in Arithmetic, yet not particularly marked, while Color is only average. His memory of details and common occurrences is ordinary. There must be something special to arrest his attention, in order to enable him to remember and rehearse.

His sense of time is good; and as applied to music, joined with his large Order and Comparison, he should be quite accurate, and be much annoyed at imperfect time in music.

His musical talent is rather good; and with his tone of mind, he would enjoy good music much.

His Language is not large; it is more cultivated than natural. He is not copious or wordy; but is forcible and to the point.

His deficiencies are want of readiness in speech, memory of details and particulars, facility in reckoning numbers, judgment of colors, hopefulness, belief in what he does not understand, economy, the power of concealing and controlling his feelings, and a want of continuity of thought and feeling.

His excesses arise from his great energy, independence, will, justice, and the stimulating influence which Mirthfulness and the reasoning Intellect have in connection with these faculties.

Two other points deserve attention. Causality, Comparison, Human Nature, Ideality, Firmness, Benevolence and Combativeness are *sharp*, which indicates extreme *activity*, and the intense exercise and highest cultivation of these faculties. Each of these faculties is also much *larger* now than in a bust of him taken in 1835, while the others remain unchanged, except that Cautiousness

has diminished in size about half an inch; and he says these changes in his organs correspond perfectly with changes in his mentality, of which he is perfectly conscious. His great strength of character depends upon his extraordinary moral courage, intellectual acumen, indomitability, whole-souled philanthropy, brilliant imagination, pungent wit, uncompromising adherence to truth and right, and superb physical organism.

BIOGRAPHY.

JOHN PIERPONT, whose name we have never seen graced with the "semilunar fardels," which indicate that a preacher of the Gospel has so far drilled in harmony with the "Masters in Israel" of his age as to be dubbed a Doctor of Divinity, has devoted a long and active life to the service of society, in the ministry of Christian truth, righteousness, purity, and love. Unrecognized, to a great degree, by the Scribes and Pharisees, with whom he has acted in intimate relations, "among them, but not of them," he is one of the most richly-gifted men of the present day, and has achieved a fame, which will descend to future generations with increasing brightness, and with a benignant and elevating influence. In the singularly varied walks of life, in which his lot has been cast, he has been subject to severe trials, calling for the exercise of nobleness of character, serenity of judgment, and promptness of action; and in all of them he has exhibited those traits of generous and heroic manhood, that lofty devotion to principle, and that stern disregard to personal consequences, which have won the admiration of his friends, and extorted a tribute of homage even from his enemies. Though now advanced in years, his "eye is not dim, nor is his natural force abated," while he devotes the energies of a green and vigorous old age to the cause of moral truth and justice, at whose shrine he has been a faithful worshipper from his youth.

Mr. Pierpont was born in Litchfield, Connecticut, on the 6th of April, 1785, and has consequently just entered upon his sixty-ninth year. His ancestors were among the Puritan yeomanry of New England, many of whose characteristic qualities he has inherited, though softened and liberalized by the influence of modern culture. His great-grandfather, the Rev. James Pierpont, was one of the original founders of Yale College, at which venerable institution the subject of this memoir was graduated in 1804, in a class which included many who have since become distinguished in public life. Among the most eminent of the pupils at that time, whose early promise called forth the flattering predictions of President Dwight, was the late John C. Calhoun of South Carolina, between whom and Mr. Pierpont a resemblance cannot fail to be detected, in the subtle power of analysis and the rare mental independence, as well as in the tall and imposing figure, and erectness of carriage, which have always marked each of these extraordinary men.

After leaving Yale College, Mr. Pierpont adopted the prevailing custom of New England students, and devoted himself for several years to the business of teaching. From 1805 to 1809, he was employed as private tutor in the family of Col. William Allston, in Charleston, South Carolina. His residence at the South was attended with

many advantages. It introduced him into a new sphere of society, in which he made the acquaintance of several of the leading men of that day. It developed his taste for political affairs, in which he has ever since taken an enlightened interest—brought him into connection with practical life, which he could not find within the shades of a university—and inspired the dignified grace and amenity of manners which still make him a centre of attraction in the most refined social circles. From his early experience as an instructor of youth, Mr. Pierpont has been led to cherish a warm interest in the subject of education. His efficient and valuable services in this behalf will long be remembered in the city of Boston. For many years he was a member of the School Committee,—Public Board, which in that city comprises the most intelligent and cultivated of her chief men, and which is always regarded as a trust of distinguished honor and responsibility. He was the author of a series of educational works, in the department of elocution, which were at once welcomed as a signal improvement on the class-books then in use, and which are still among the most useful manuals of the kind before the public.

But to revert to the regular succession of events which we have anticipated above. Mr. Pierpont returned to Litchfield in 1809, and commenced the study of law in the celebrated law-school in that place, then in the full flush of prosperity and renown. In 1811, he was married to Miss Mary Sheldon Lord, the daughter of an estimable citizen of Litchfield, and in the following year became a member of the bar in Newburyport, Massachusetts. The practice of law not agreeing with his health, he engaged in mercantile pursuits, and resided a few years in Baltimore, for that purpose. But he soon discovered that he had no genius for trade. The constant view to personal gain required for commercial success, was abhorrent to his disposition. With a native love for the creations of fancy, no less than for the study of first principles, he could not adapt himself to the practical details which are the life of business. Shrewd and penetrating to a degree rarely met with in the intercourse of life, with a remarkable fertility of resources, and great activity of temperament, he still found himself destitute of the qualities which are in demand "where merchants most do congregate," and which insure their possessor, at whatever moral or mental sacrifice, the acquisition of wealth.

At the same time, he was the subject of deep religious impressions, without which he would have been unfaithful to his Puritan descent. Inheriting a warm faith in Christianity, though unable to embrace the creed of Calvinism in its rigorous orthodox proportions, he had long cherished a desire to devote himself to the ministry of the Gospel. His want of success in mercantile speculations enabled him to gratify this wish, and transferred him to a sphere of action admirably adapted to his tastes as well as his convictions, and in which he has since pursued a long career of decided usefulness and well-merited distinction. After the serious reflection which the importance of the occasion required, he determined to enter the clerical profession, and became a member of the divinity school at Cambridge, in the year 1818. His reading on theological subjects had already

been copious and accurate. He needed but a brief novitiate to qualify him for the sacred office. Under the auspices of the genial President of the university, the beloved Kirkland, and of the modest and learned Professor of Divinity, the venerable Ware, he made rapid progress in the requisite studies, and within a year from his entrance into the school, received an invitation to succeed the celebrated Dr. Holley as pastor of the Hollis Street Church in Boston. He accepted the call, and was ordained in April, 1819. This was a conspicuous and brilliant position. His predecessor, the Rev. Horace Holley, who had consented to assume the Presidency of Transylvania College in Lexington, Kentucky, was a man of remarkable popular gifts, possessing a power of extemporaneous eloquence seldom equalled, with a commanding personal appearance, and with a bearing and manner in society that were equally impressive and delightful. His fame as a pulpit orator had extended far and wide. A large and critical congregation had been gathered under his ministry. His successor would naturally become the subject of trying comparisons. Add to this, he was surrounded by associates in the profession, who were tinctured with a certain leaven of Massachusetts pride and exclusiveness. He was a stranger from Connecticut, a graduate of Yale College, with the advantage of only one year's discipline within the aristocratic walls of Harvard. Nor had he come into the sanctuary through the regular door. His previous career as a lawyer and merchant gave a taint of illegitimacy to his clerical profession, in the dainty nostrils of those with whom precedent was of more consequence than practice. He had, moreover, an inconvenient habit of speaking his mind on all occasions—of using "perfect plainness of speech," when a greater love of concealment would have suggested silence—and of paying the least possible deference to an opinion or an institution which had only the prestige of antiquity in its favor. In short, surrounded as he was by so many pretentious and plausible images, he could not refrain from the audacious work of an iconoclast. His course, in this respect, was an astonishment to those mock Boanerges, with whom "discretion" is always the "better part of valor."

In spite of these obstacles in his path, Mr. Pierpont soon gained an elevated rank among the clergy of Boston. His discourses were replete with original thought, clothed in a highly picturesque and poetic diction. They were often argumentative in character, but always relieved by ingenious and novel illustrations. Avoiding in a great measure abstract and dogmatic themes, they dwelt on topics which come home to the "business and bosoms" of a popular audience. Free from the threadbare common-places of the pulpit, they attracted attention by their boldness of discussion and originality of style. Always earnest, decorous, impressive, they sometimes borrowed the resources of pungent sarcasm and racy humor. Dealing in the broad principles of human nature, deriving suggestions from the current events of the day, and delivered with a fervent and kindling eloquence, they aroused the hearer to reflection and inquiry, while they touched the nobler sympathies of his heart. No public speaker has more thoroughly studied the philosophy of elocu-

tion. The charm of his intonations, and the variety and force of his emphasis, gave a fresh meaning to his reading of the Scriptures and of sacred poetry. In extemporaneous efforts, there has seldom been his equal, for continuity of thought, freedom of language, and pithy and pointed illustration.

His poetical temperament added greatly to his power as a pulpit orator. His imagination was always an active minister in the service of his reason. Profuse in beautiful and expressive comparisons, ranging at will through the glories and wonders of creation, and susceptible to all the phases of human emotion, it arrayed his most profound thoughts in a fascinating costume, concealing the severity of his argument in graceful and flowing imagery. Born with an innate genius for poetry, he would have attained a brilliant fame in that direction, had not his mind been preoccupied with absorbing studies and the wearing labors of his profession. As it is, his poetical productions, though limited in number, have a distinguished place in American literature. His principal poem, "The Airs of Palestine," is an admirable specimen of versification, classical in conception and in diction, abounding in pleasing images and elevated religious thought. It met with a highly favorable reception from the best judges of poetry, upon its first appearance, and their decision has never been reversed by subsequent readers. Mr. Pierpont's numerous smaller pieces, suggested for the most part by occasions of public interest, are widely known, and are universally popular. Some of them are models of genuine lyrical poetry.

During his residence in Boston, Mr. Pierpont, besides devoting himself zealously to the more immediate duties of his profession, took an active interest in the progress of science, and in various measures for the improvement of society. His first acquaintance with Phrenology made him a convert to the correctness of its principles. He studied it with enthusiasm, and delighted in explaining its practical applications. He saw in it a powerful auxiliary to the cause of education, and of moral and religious truth in general. Nor did he hesitate to avail himself of its doctrines for the illustration of his pulpit discourses. In this way, he often threw a fresh light on difficult passages of scripture, and brought down divine truth from the cloudy abstractions of the schools into living contact with the hearts of the people. Upon Spurzheim's visit to this country in 1832, he became his intimate friend, giving him the benefit of his influence, his counsels, and his sympathy, when "a stranger in a strange land." He felt the sudden death of that great philanthropist as a deep personal grief. No friend more faithful stood around his dying couch. No eye bent over his lifeless remains with truer "sorrow wet." No more intelligent or feeling tributes have been given to his memory, than those which fell from the expressive lips of Mr. Pierpont.

With the high moral aims which have always characterized his career, Mr. Pierpont used his clerical influence for the promotion of social reforms. His labors in behalf of Temperance, Anti-Slavery, the Melioration of Prison Discipline, the Amendment of the Militia System, and other humanitarian objects, were abundant and effectual.

He threw himself into these movements with peculiar energy and indomitable courage. He never shrunk from their unpopularity. He had no desire to "make friends of the mammon of unrighteousness." He uttered his convictions in the trumpet-tones of religious earnestness. Every word told. At length, the persons who thrived by existing abuses took the alarm. They began to quail before the burning eye of the fiery-hearted reformer. Low mutterings of dissatisfaction were heard. The faces of many old friends were turned against him, and their ancient love waxed cold. Discontented murmurs were heard "between the porch and the altar," as the undismayed "man of God" lifted up his voice in rebuke of some gigantic iniquity. It was thought an unpardonable audacity that a Christian preacher in a Christian church should speak so boldly of "temperance, righteousness, and a judgment to come." But as yet, the lurking fire of opposition had not broke out into open flame. At this crisis, Mr. Pierpont was attacked with a violent fever. His sufferings were severe and protracted. At last the disease was conquered, but it left him almost a wreck of his former self. In 1835, by the advice of his physicians, he made a voyage to Europe, extended his travels to Constantinople and the ruins of Ephesus, and returned in about eleven months, with renewed energy, to the discharge of his official functions.

Soon after his return, the discontent of those who had been aggrieved by his zeal for reform, was manifested in open and violent opposition. A painful controversy between a portion of the parish and the pastor commenced in 1838, which continued for seven years, when a dismissal was requested by Mr. Pierpont, who had triumphantly sustained himself against the charge of his adversaries.

His conduct in this protracted controversy was marked by great energy, determination, and wisdom. He felt that he was not merely contending for personal rights, but for a great moral principle. The freedom of the pulpit was at stake. A blow was struck through him at the right of liberty of thought and of speech in the public teacher of religion. He promptly faced the danger, and faced it manfully. Surrounded by timid friends, who shrunk from contest, as an evil in itself—with little sympathy from his professional brethren, who regarded the peace of a parish as the one thing needful—and living in an atmosphere of strong conservative propensities—he was thrown, to a great degree, on his own resources, and made "to tread the wine-press alone." But not for a moment did he falter in his course. With equal promptness and intrepidity, he met every manœuvre of his enemies, until, having fully vindicated his position, he withdrew from a struggle in which a further triumph would have been superfluous.

The spirit in which he dealt with his antagonists will be perceived from the following extract from a reply to the proprietors of the church who had communicated to him a vote that they no longer wished for his services as pastor: "And now, my brethren, as this may possibly be the last counsel that, as your minister, I may ever have an opportunity to give you, those of you especially, who have been most active in disquieting the

sheep of this Christian fold, by your persecution of its shepherd—indulge me, I pray you, in one word more of counsel. The time is coming when you will thank me for it; thank me the more heartily, the more promptly you follow it. Desist—I counsel you to desist, from that part of your business which has been the cause of all this unhappy controversy; the cause of your troubles, and of my trials and triumph—for I shall be triumphant at last. Desist from the business that, through the poverty of many, has made you rich—that has put you into your palaces by driving them through hovels and prisons down into the gates of the grave. Abandon the business that is kindling the fires of hatred upon your own hearthstones, and pouring poison into the veins of your children—yea, and of your children's children, and sending the shriek of delirium through their chambers—the business that is now scourging our good land as pestilence and war have never scourged it; nay, the business, in prosecuting which you are, even now, carrying a curse to all the continents of the world, and making our country a stench in the nostrils of the nations. I counsel you to stay your hands from this work of destruction, and wash them of this great iniquity, as becomes the disciples of Him who came not to destroy men's lives, but to save them. As His disciples, I counsel you no longer to absent yourselves from your wonted place of worship, and to return to your allegiance to your church and to God. Say to your minister, 'Well done, good and faithful servant! you have faithfully done the work that you were ordained to do. You have neither spared us nor feared us. You have even wounded us; but faithful are the wounds of a friend. We commend you for your work, and charge you to go on with it, that we may meet together, and rejoice together in the presence of God.'

After retiring from the Hollis Street Church, Mr. Pierpont became the first pastor of the Unitarian Church in Troy, New York, in 1845, in which office he remained for about four years, when he accepted a call from the First Congregational Church in Medford, Massachusetts, of which distinguished and venerable society he is now the pastor.

The leading traits of Mr. Pierpont's character cannot be mistaken, after reading our sketch of his biography. It will be seen that in religion, he is practical and humane, not abstract and dogmatic; in morals, lofty, pure, and uncompromising; in spirit, liberal, aspiring, and free; in thought, at once logical, imaginative and original. His personal appearance combines dignity and elegance. At his advanced age, he is still tall and erect as an Indian warrior. His manners are both graceful and impressive. His voice has a silvery sweetness, with a singular variety of intonation. The expression of his face shows the traces of suffering, but is still more strongly marked by self-respect and inward serenity. With uncommon activity of temperament, he still exhibits the energy and power of endurance of a man in the prime of life. During the last nine months, he has appeared before a public audience as a preacher and a lecturer more than two hundred times, and has travelled over twelve thousand miles.

We cannot more appropriately close our memoir than with the following remarks from the able pen of a contemporary: "John Pierpont, the preacher and poet, is a man on whose shoulders the mantle of true genius has fallen. His pen is never elegantly feeble. He never gives you the glitter of fine words for the gold of pure thought. He does not cringe and creep, and bow and liep like a literary fop, but like a brave, honest, earnest man, as he is, speaks the sentiments that are born in his soul. He is an artist, who thinks the picture of more consequence than the frame. He will not spoil a good thought for the purpose of saying a good thing. He loves nature more than he fears the critic, and never commits infanticide on his ideas, at their birth, for fear that they should hereafter be murdered by some hypercritical reviewer. The themes selected by him are congenial to his heart. Is there a temple to be dedicated to the service of God, his muse, with harp in hand, stands between the porch and the altar. Is there a monument to be erected over the dust of departed heroes, he there builds a pyramid of verse that will stand when the stones shall have fallen in decay. Is there a crisis in the cause of reform, when the great heart of humanity must speak or break, his words are its throbs, his songs its sentiments.

"No reform poet in America is so great a favorite among the elite and literati as Mr. Pierpont. Perhaps no man in this country receives as many invitations to read poetry before lyceums and colleges as he. At Harvard and New Haven, and every other place where genius is appreciated, he is welcome. Notwithstanding this fact, Godey and Graham, and other lords in the kingdom of magazinedom, never employ his pen. The best effusions of his classical quill are found in the reform journals; for he does not deem it beneath his dignity to contribute to the columns of the papers that are not fashionable and popular.

"Pierpont is emphatically the Temperance poet. See him standing in that magnificent music hall, reading his poem before the members of the Mercantile Library Society. He is straight as a palm-tree fanned by the 'airs of Palestine'—his snow-white hair looks like a halo of glory about his head, and the rosy glow of health upon his face shows that his heart can never grow old. Few men of years (he is upwards of sixty) have been young so long as he; few men of his age are so young as he is now. He always dresses neatly, and has an air of military compactness—looks well in the street or on the platform. His eyes are blue and brilliant; forehead stamped with the lines of intellectual superiority; sanguine, nervous. In any audience he would be singled out as a leader. As a speaker, he is always interesting—often eloquent. There is a rich vein of poetry running through his sermons and speeches, which enhance the value of his efforts. While speaking, he stands erect, and has a habit of shaking his hand, with his forefinger extended, when he is earnestly emphatic on any particular subject under discussion, at the same time moving his head, while his eyes flash as though he was shaking stars out of his forehead."



JULY—WORK TO BE DONE.

BY H. C. VAIL.

THE farmer now begins to reap some reward for honest toil; the results of his spring's labor are just assuming a tangible form in the harvest of grain and grass, which commences in the latter part of June with clover, and the early part of this month with orchard-grass, timothy, wheat, rye, &c.

A great variety of opinions exist as to the proper time for cutting wheat. The following from the *Rural New Yorker*—a paper of deservedly high reputation—accords with our experience in wheat growing:

"Experiments, careful and repeated,—the true touchstone of all theories—have solved the question of the period of cutting grain, in favor of early harvesting. 'Don't delay this,' says the *American Farmer*, 'until the grain is either ripe or dead ripe, but cut a week or ten days before it is either the one or the other.' As soon as the straw immediately below the head turns yellow—becoming hard and dry two or three inches in length,—no more nourishment can be received from the root, and for several reasons the sooner it is harvested the better. Professor Norton, who justly ranks among the ablest agricultural chemists, says:

"The time of cutting grain very sensibly affects the proportion of flour and bran yielded by samples of it. Careful experiments have shown, with regard to wheat, that when cut from ten to fourteen days before it is fully ripe, the grain not only weighs heavier, but measures more: it is positively better in quality, producing a larger proportion of fine flour to the bushel. When the grain is in the milk, there is but little woody fibre; nearly everything is starch, gluten, sugar, &c., with a large per centage of water. If cut ten or twelve days before full ripeness, the proportion of woody fibre is still small; but as the grain ripens, the thickness of the skin rapidly increases; woody fibre being formed at the expense of the starch and sugar; these most obviously diminish in a corresponding degree, the quality of the grain being of course injured. The same thing is true as to all the other grains."

"If 'these things be so,' of which there can be no doubt, this is truly an important matter in this large wheat-growing region. If grain cut two weeks before it is fully ripe will produce fifteen per cent. more flour, and fourteen per cent. greater weight of straw—both of a superior quality—in the aggregate, an important difference in product would result to the country from early harvesting. Every experiment, of which we have seen any account, proves unmistakably that such is the fact.

"For seed, it is thought that wheat should be suffered to stand until ripe. This is undoubtedly true, for all know that mature and perfect seed is necessary to produce healthy and vigorous plants. But this can be easily managed, by selecting a portion of the field to stand until the remainder of the harvest is completed."

In addition to these remarks, we would recommend the use of a machine reaper for harvesting grain and cutting grass.

Great losses sometimes occur from the slow progress of cutting by hand, while, if a machine be used, the field may be cut at once and placed in a safe condition.

These reapers are so constructed, as to be easily converted into a mowing machine for cutting grasses. They perform this operation equally as well as that of reaping grain.

Orchard grass should be cut while in flower. It is more tender, and will make better hay than when cut later. Timothy grass never should be cut until the seed has formed, and about the same rule may be applied as to grain crops. If left longer it will become tough and wiry, the starch, &c., will become changed in part to woody fibre, and of course is less nutritious than when cut at the proper season.

Clover should be mown closely to the ground, and the after growth will be more rapid and even than if cut irregularly. The season when clover has passed the point of full bloom, and the blossoms are slightly tinged with brown, seems to be the most proper period for cutting. The usual method of stirring out the green clover to the powerful influence of the June or July sun should be entirely abandoned. By this process the leaves are immediately dried up and lose their sweetness. Clover hay made in this way proves injurious to animals fed upon it. This is more particularly noticed in horses troubled with *heaves*. The practice of some farmers is to follow the mowers—if the grass be dry—and lay up the clover in small heaps to remain so for two days to wilt, when they are turned over, aired, doubled, and then allowed to stand another day, turned up to the sun and air, and when freed from moisture carted into the barn. As stored, it is usual to add from eight to twenty quarts of salt per ton. Some use no salt, but place a layer of straw alternately with a layer of clover, thus allowing them to stow it away in a fresh state. The use of too much salt is injurious to stocks. Its tendency when used in large quantities is to purge the animal. This causes them to devour an inordinate quantity of food, with but slight benefit. Six to eight quarts of salt is an abundant supply for each ton of hay.

Timothy and other grasses are sometimes cured by merely exposing them to the sun by spreading, or allowing it to lay in the swath a day or two, but it is a much better practice to throw it into snug cocks after the superabundant moisture is dried off by exposure to sun and wind. Hay well made in cocks is much more valuable than when cured in any other way. It retains its sweetness better, and will keep longer in a good state in the mow. Hay which has been properly cured will come out in the spring with a fresh green appearance, while that not so cured will have become mouldy and totally unfit to feed to stock. Let the motto be, "what is worth doing at all is worth doing well," and your animals will not suffer from the use of poorly prepared provender.

Do not delay sowing buckwheat, for fear of early frosts. Although we have raised our heaviest crop of buckwheat, in the latitude of New York, when sown as late as the 20th of July—yet it is not advisable to wait longer than from the 5th to the 10th,—and it is usually sown much earlier north of New York to produce a crop for harvesting.

Our remarks in the last Number, in regard to ploughing in this crop, will be found to repay perusal, and in addition to these we would state that the roots of the buckwheat take up the inorganic matter of the subsoil, and when ploughed under it is deposited in the surface soil in a soluble state, so as to be readily available to future crops.

The planting of Ruta-Baga turnips was mentioned in our last, and we hope that every farmer will sow some for the benefit of his stock as well as of his pocket. Those who have not sown previously, should do so at once—north of the latitude of New York, the white Globe turnip may be sown when too late for Ruta-Bagas.

Ruta-Bagas are usually sown in drills, by the aid of a machine, at a distance of eighteen to twenty-seven inches apart, in good soil, and well supplied with some good preparation of bones. Turnips grown by the aid of bones in any soluble form are said to be worth, in actual practice, twice what they are when raised by the use of ordinary manures. The "improved superphosphate of lime," manufactured under the direction

of Professor J. J. Mapes, is the best preparation we know of for Ruta-Baga or other turnips. The soil for this crop should be deeply stirred, and if at all inclined to be wet should be under-drained. Farmers have mistaken notions in regard to the length of the roots of turnips. William Cobbett remarks that he has known them five feet in length, while a writer in a late number of an English publication says that a tile drain three and a half feet under the surface of the soil was completely clogged by the roots of a turnip crop. The Ruta-Baga is sometimes attacked by insects and completely destroyed. This is not so apt to occur when the sowings are made late. In all cases sow two or three times the amount of seed necessary to make them the right distance apart for growing a fair crop.

If the young plants should be attacked, dust them with pulverized quicklime, while damp with a dew or rain.

The cultivation of the Ruta-Baga should be entirely flat, and the stirring of the soil should be frequent. This is accomplished by means of a push hoe in garden culture, or a good cultivator in the field. The cultivator used for this purpose should be that with curved side-bars; in this the teeth are made to travel in parallel lines, which of course runs more steadily than those with the teeth pointing toward the clevis.

Sowings of corn for soiling should be continued as directed in our last.

Millet may be sown in the very early part of the month. On this subject the *American Farmer* says, "This grass may be sown up to the tenth of this month—for hay or for feeding green. It is most excellent for forage. If three pecks per acre is sown in a rich loam, well manured, well ploughed, thoroughly harrowed, it will give as much green food as almost anything else, and be fit to cut in six weeks."

Keep all crops clear of weeds, and stir the soil as often as possible. Destroy all weeds, and add to compost heap, to return to the soil what they have extracted from it. You will find it to your advantage to make a rule *never to allow weeds room to grow on any part of your farm*. The place they occupy may be used to better advantage, and most certainly to more profit by other crops.

It is recommended that a trough, smeared with tar and coated with salt, be placed where it will be easy of access by sheep. It is said to prevent the attacks of the fly.

Lands of a very wet character should be under-drained at this season of the year, and if properly done they will be ready for subsoil ploughing at the next season of preparation for crops.

Get out muck, and prepare it for winter composting. Remove river and creek deposit when charged with vegetable matters. As carted up to the sheds to be convenient for composting, add four bushels of the salt and lime mixture to each half cord, to decompose it and prepare it for absorbing the gases which are given off by decomposing manures. This salt and lime mixture is prepared as follows:—Take three bushels of hot lime, fresh from the kiln, and slake it by the water in which you have dissolved one bushel of salt.

The salt is composed of chlorine and soda, and when coming in contact with the lime, the chlorine of the salt combines with the lime, forming chloride of lime, while the soda is left free to take on carbonic acid from the atmosphere, and form carbonate of soda.

This compound hastens the decay of organic matter, and produces carbon as surely as if burned in a confined vessel.

All manures should be saved carefully, and composted with this prepared material, as recommended in our last.

Attend to ploughing lands intended for fall crops, so that you may have ample time to replough before sowing the grain.

Plums and cherries and stone fruits may be budded earlier than pears and apples. Whenever the bark separates freely from the stock of the tree, which is in

July or very early in August, is the proper time for budding. For more particular directions see Downing's "Fruits and Fruit Trees of America."

General Articles.

THE VILLAGE OF HUMDRUM.

—
BY THEODORE PARKER.
—

MAN is still in bondage to the elements; and since the beastly maxim is even now prevalent, that the strong should take care of themselves, and use the weak as their tools, though to the manifest injury of the weak,—the use of machinery has hitherto been but a trifling boon in comparison with what it may be. In the village of Humdrum, its thousand able-bodied men and women, without machinery, and having no intercourse with the rest of the world, must work fourteen hours out of the twenty-four, that they may all be housed, fed and clothed, warmed, instructed, and made happy. Some ingenious hands invent water-mills, which saw, plane, thrash, grind, spin, weave, and do many other things, so that these thousand people need work but five hours in the day to obtain the result of fourteen by the old process. Here, then, a vast amount of time—nine hours in the day—is set free from toil. It may be spent in study, social improvement, the pursuit of a favorite art, and leave room for amusement also. But the longest heads at Humdrum have not Christian, but only selfish hearts beating in their bosoms and sending life into the brain. So these calculators think the men of Humdrum shall work fourteen hours a day as before. "It would be dangerous," say they, "to set fire to so much time. The deluded creatures would soon learn to lie and steal, and would speedily end by eating one another up. It would not be Christian to leave them to this fate. Leisure is very good to us, but would be ruinous to them." So the wise men of Humdrum persuaded their neighbors to work the old fourteen hours. More is produced than is consumed; so they send off the superfluities of the village, and in return bring back tea and porcelain, rich wines and showy gewgaws, and contemptible fashions that change every month. The strong-headed men grow rich and live in palaces; their daughters do not work, nor their sons dirty their hands. They fare sumptuously every day—are clothed in purple and fine linen. Meanwhile, the common people of Humdrum work as long as before the machines were invented, and a little harder. They are also blest by the 'Improvements.' The young women have red ribbons on their bonnets, French gloves on their hands, shawls of India on their shoulders, and 'tinkling ornaments' in their ears. The young man of Humdrum is better off than his father, who fought through the Revolution, for he wears a beaver hat and a coat of English cloth, and has a Birmingham knife and a watch in his pocket. When he marries, he will buy red curtains to his windows and a showy mirror to hang on his wall.

For these valuable considerations he parts with the nine hours a day which machinery has saved; but has no more bread than before. For these

blessings he will make his body a slave, and leave his mind all uncultivated. He is content to grow up a body—nothing but a body; so that if you look therein for his Understanding, Imagination, Reason, you will find them like three grains of wheat in three bushels of chaff; you shall seek them all the day before you find them, and at last they are not worth your search. At Humdrum nature begins to revolt at the factitious inequality of condition, and thinks it scarce right that bread should come fastest into hands that add nothing to the general stock. So, many grow restless, and a few pilfer. In a ruder state, crimes are few—the result of violent passions. At Humdrum they are numerous; the result of want, indolence, or neglected education; they are in a great measure crimes against property.

To remedy this new and unnatural evil, there rises a court-house and a jail, which must be paid for in work; then judges and lawyers and jailers are needed likewise, in this artificial state, and add to the common burden. The old Athenians sent yearly seven beautiful youths and virgins as a tribute to the Monitaur. The wise men of Humdrum shut up in a jail a large number, a sacrifice to the spirit of modern cupidity; unfortunate wretches, who were the victims and foes of society; men so weak in head or heart, that their bad character was formed for them, through circumstances, far more than it was formed by them through their own free will. Still further, the men who violate the law of the body, using the mouth much and the hand little, or in the opposite way, soon find nature taking vengeance for the offence.

Then unnatural remedies must oppose the artificial disease. In the old time, every sickly dunce was cured with motherwort and tansy, which grew by the road-side, suited all complaints, and was administered by every mother in the village. Now Humdrum has its 'medical faculty,' with their conflicting systems, homœopathic and allopathic, but no more health than before. Thus the burden is increased to little purpose.

The strong men of Humdrum have grown rich and become educated. If one of the laboring men is stronger than his fellows, he also will become rich, and educate his children. He becomes rich not by his own work, but by using the hands of others, whom his cunning overreaches; yet he is not more avaricious than they. He has perhaps the average share of selfishness. So he gets and saves, and takes care of himself—a part of their duty which the strong have always known how to perform; though the more difficult, how to take care of others, to think for them and help them to think for themselves, they have yet to learn, at least to practise. Alas! we are still in bondage to the elements; and so long as the two enlightened nations of the earth, England and America, insist on weaving the garments for all the rest of the world, not because they would clothe the naked, but that their strong men might live in fine houses, wear gay apparel, dine on costly food, and their mouths be served by other men's hands—we must expect that seven-tenths of mankind will be degraded, and will hug their chains and count machinery an evil. Is not the only remedy for all the evils at Humdrum in the Christian idea of wealth and the Christian idea of work?

Poetry.

EARTH IS NOT OLD.

BY CHARLES MACKAY.

YES, there is progress in the spheres—
The glorious Earth is young ;
The seed has lain six thousand years,
The tender shoots have sprung.

She is not old, but young and fair,
And marching to her prime :
Her teeming bosom yet shall bear
The harvest of her time.

And generations, thought endued,
Each wiser than the last,
Shall crowd, in one short year, the good
Of centuries of the past ;—

Shall, living, aid by loving deeds
The truths for which we pine,
And, dying, sow the fruitful seeds
Of progress more divine.

The struggle, long and sorely fought,
Embittered as it spread,
For simplest rights—free hand, free thought,
And sustenance of bread :

The struggle of the righteous weak
Against the unrighteous strong,
Of Justice firm, though mild and meek,
Against oppressive wrong—

Draws on and must be ended yet—
It ripens to its hour ;
The mighty combatants have met,
And Truth has challenged Power.

Young Earth ! her sad six thousand years,
Now passing swift away,
Are but her infancy of tears—
The dawn before the day.

GOOD NIGHT.

FROM THE GERMAN.

Good night !

Be thy cares forgotten quite !
Day approaches to its close ;
Weary nature seeks repose :
Till the morning dawn in light,
Good night !

Go to rest,
Close thine eyes in slumber blest :
Now 'tis still and tranquil all ;
Hear we but the watchman's call,
And the night is still and blest.
Go to rest !

KORNER.

OLD BACHELORS.—Unproductive consumers ; scissors with but one blade ; beaux without fiddles ; irregular substantives, always in the singular number and objective case ; unruly scholars, who, when told to conjugate, always decline ; their only recommendation is that, like the Shakers, they take no pains to perpetuate their own dismal fraternity.

VERY SENSIBLE.—It was remarked by an intelligent old farmer,—“I would rather be taxed for the education of the boy, than the ignorance of the man ; for the one or the other I am compelled to be.”

READING AND THINKING.—You may glean knowledge by reading, but you must separate the chaff from the wheat by hinking.

Miscellany.

Philadelphia, May 9, 1853.

ARTHUR SPRING—PHRENOLOGICAL EXAMINATION.—MESSRS. FOWLERS AND WELLS :—Since sending you the Phrenological sketch of Arthur Spring for your June number, I have (through the kindness of our District Attorney, Mr. Reed) had access to him in his cell, and made a thorough examination, the result of which I give you as follows :

It may be well to state, first, that the drawing by Kramer is strikingly correct, with the single exception that it is not sufficiently elongated in the region of Self-Esteem. The circumference-measure of his head is 21 1-2 inches, with the base of the brain greatly preponderating over his *coronal* or *moral* region. He is thirty-eight years of age, appears to enjoy good health, and manifests the most obdurate indifference to his present situation that can possibly be imagined (he is now under sentence of death, and is to be hanged on the 10th day of June). He uses the most cunning arguments that the circumstances will admit of, to prove that he is an innocent man, and in all his conversations, does his utmost to fasten the guilt upon his son, who testified against him. He wished to have it recorded as his dying words before God and those present, “that he had never wronged any one ; that he had never stolen anything ; that he had never committed murder ; that he had never been drunken ; and that the worst company he had ever been in was with his own son. His vital apparatus is good. His hair, which is very curly, borders on the red ; is large-boned, very round-shouldered, and has a physical organization, as a whole, which may properly be denominated of a *marked*, sanguine-bilious temperament.



ARTHUR SPRING.

FACIAL MEASUREMENTS.

From the <i>meatus auditorius</i> to the end of his nose (on a flat surface),	5 1-2 inches.
“ eyebrow to chin,	5 3-4 “
“ Superior margin of the forehead to chin,	7 1-2 “
“ chin to Self-Esteem,	10 1-2 “
“ Eventuality to occipital spine,	8 “
CEREBRAL MEASUREMENTS (oval).	
“ <i>meatus auditorius</i> to Eventuality,	5 1-2 “
“ “ “ Benevolence,	5 “
“ “ “ Firmness,	6 3-4 “
“ “ “ Self-Esteem,	7 “
“ “ “ Philoprogenitiveness,	5 1-2 “
“ “ “ Amativeness,	5 1-2 “
Breadth of head at Destructiveness,	6 1-2 “
“ “ Secretiveness,	6 1-2 “
“ “ Cautiousness,	6 1-2 “
“ “ Ideality,	4 “

SIZE OF THE INDIVIDUAL ORGANS.

Amativeness,	6	Constructiveness,	4
Philoprogenitiveness,	4	Ideality,	3 — 4
Adhesiveness,	3 +	Imitation,	4

Inhabitiveness,	5	Mirthfulness,	4 to 5
Continuity,	5 +	Individuality,	6
Combativeness,	5 +	Form,	5 to 6
Destructiveness,	6 +	Size,	6
Alimentiveness,	6 to 7	Weight,	4
Acquisitiveness,	6	Locality,	3 +
Secretiveness,	6	Order,	4
Cautiousness,	6	Calculation,	3 to 4
Approbativeness,	6	Locality,	5
Self-Esteem,	6 + 7	Eventuality,	4 to 5
Firmness,	6 to 7	Time,	5
Conscientiousness,	4	Tune,	4
Hope,	3 +	Language,	5 to 6
Spirituality,	— 4	Causality,	4
Veneration,	3 +	Comparison,	4 +
Benevolence,	3 +		

ONE-IDEAISM.—It has been said by those not friendly to Phrenology, that its advocates are narrow-minded and given to *exclusiveness*. To refute such a charge, it is only necessary to refer to the acts and lives of those who have been, and are now, engaged most zealously in the dissemination of Phrenology.

DR. GALL was a thoroughly educated man. Besides his Phrenological investigations, he had the largest experience in all the various interests and phases of life. In short, he was one of the most attentive students of nature, and thoroughly versed in all the sciences. Think you, he had but “One Idea?”

DR. SPURZHEIM was educated at one of the most eminent institutions in Europe. He enjoyed every facility for obtaining all the knowledge imparted by the most distinguished professors of the age. He was also a devoted student, and gained, for his varied acquirements, the admiration of all who knew him. Had he but “One Idea?”

GEORGE COMBE, “the living Phrenological Champion of Europe,” was also thoroughly educated in the metropolis of Scotland—EDINBURGH, and before making the acquaintance of the illustrious Spurzheim—whose pupil he afterwards became—he had already become a distinguished Lawyer. But when he became acquainted with the New Science of Phrenology, he felt himself “called upon” to aid in making it known to the world. Our readers need not be reminded of the Phrenological labors of George Combe. It is enough to say that he is the AUTHOR of the “CONSTITUTION OF MAN.” Is he a man of “One Idea?”

THE FOWLERS—who are they? [This is written and published without their knowledge by an assistant.] Men brought up to hard service. First, “in the corn-field and at the plough ;” then in the school-room. Dependent upon their own resources, they first labor to earn the means wherewith to pay for their own schooling ; then teach and study alternately, until they complete their education, and arrive at manhood ; thus passing through the various “strata” of society, taking new lessons at every step, studying the manners, customs, and habits of MEN, WOMEN and CHILDREN. Then they devote themselves earnestly to the NOBLEST study of all, PHRENOLOGY, travelling extensively, coming in contact daily with all these varieties of mind and disposition, sane and insane, with people

from all nations and tribes, with animals from every where, whose nature and habits it is their *business* to find out. Think you these are men of “One Idea?”

The fact is palpable. There is no other calling among men, whereby a more general and extensive knowledge of the world may be obtained, than in the studies and practice of the Phrenologist. Instead of “contracting” his views, it opens up the world, and expands even a small mind to a respectable magnitude. In the pursuit of special callings and professions, it is supposed to be enough to be competent in that particular thing. In the ministry, a man is not expected to acquaint himself with the various “religions of the world,” but only one system. If he interprets the Scriptures, or the Koran, according to his creed, no more is expected. If a physician, he ranks himself with one or the other of the conflicting classes, with different modes of practice, and gives large or small doses, or no doses at all, according to his creed. If a politician, he seeks office, and is expected to favor his party, and administer the laws according to his creed, be it Free-soil, Whig, or Democratic—a Monarchy or a Republic.

Thus we may go through with all the other pursuits, avo-

cations, and occupations of man, and we find none, no, not one, so general, and comprehensive, as that of the PHRENOLOGIST. Are we, then, "narrow-minded," and with but "One Idea?"

A NEW PROPOSAL FOR CLUBS.—In many sparsely settled towns it is hardly possible for our friends and co-workers to obtain fifty or a hundred subscribers to either of our JOURNALS. Whereas, if they were permitted to obtain subscribers for ALL THREE JOURNALS, at club prices, it would lessen their labor, and at the same time, enable them to obtain a club of 50 or 100 within the limits of a country post-office. We have, therefore, concluded to make the following liberal offer:—

FOR TWO DOLLARS—A copy of THE WATER-CURE JOURNAL, THE PHRENOLOGICAL JOURNAL, and THE STUDENT, will be sent one year.

FOR FIVE DOLLARS—Two copies of each will be sent.

FOR EIGHT DOLLARS—Three copies of each; and **FOR TEN DOLLARS**—six copies of each, or twenty copies of either one.

FOR TWENTY DOLLARS—Forty copies will be sent, and the worth of two dollars in books.

FOR THIRTY DOLLARS—Sixty copies, and three dollars in books.

FOR FORTY DOLLARS—Eighty copies of Journals, and four dollars in books.

FOR FIFTY DOLLARS—One hundred copies of Journals, and five dollars in books; and any additional number at the same rates.

The books may be selected from the extensive catalogue published at the office of this Journal, and sent by mail or express, as desired.

We know many will avail themselves of these liberal terms, and place a copy of one, or each of these Journals, into the hands of every family in their vicinity. A little time, and a few kind and truthful words, will generally suffice to convince a neighbor of the utility of these publications, and of the economy which their introduction would secure. On these points present readers may speak quite as earnestly and zealously as ourselves; and we cheerfully leave the work, or the pleasure of extending their circulation, in their hands.

HORACE GREELEY.—In the year 1830 and 1831, he worked as an apprentice in a printing office in Erie, Pa., for fifty dollars a year; out of that sum he saved enough to buy his father a yoke of steers—\$25 or \$30—clothed himself, and laid by what paid his expenses to New York. His father at that time was very poor, living on a small piece of rugged hemlock land, near the line of Crawford Co., Pa., and Chautauque county, N. Y. The whole of the worldly gear of HORACE, when he started for the city to make his fortune, might be summed up in a short schedule—a suit of blue cotton jeans, two brown shirts, chip hat and brogans, and less than five dollars in money.—*Madison Argus.*

And now, at this moment, he is wielding an influence greater perhaps than any other man in America. He is the Editor-in-Chief of *The New York Tribune*. Mr. Greeley is a model worker, temperate, economical, industrious, and a ready writer. He will make a mark upon the world, and be numbered among the leading spirits of the NINETEENTH CENTURY.

See his Portrait and Phrenological developments in the PHRENOLOGICAL JOURNAL for 1847.

ANIMAL PHRENOLOGY.—I see in your April number several heads of horses, by Lavater, and one of them, No. 5, is as exact a copy of the head of a horse now in my possession as could have been made, had Lavater owned and drove said horse as long as I have. The characteristics of the head given in your JOURNAL are true in every respect. He is a light gray, almost white. He is a noble-looking horse, carries himself loftily, holds his head well up, arches his neck, and is ready to jump at anything or nothing that he sees or fancies he sees. When I use him myself, he is kind and perfectly gentle; but with another driver, he is skittish, fearful, fretful, easily excited, will kick if struck with a whip. I can use him very hard all day, and turn him out at night, he will run and play with apparently as much relish as "all were nothing he had done by" day.

I am a votary of Phrenology, and take a very deep interest in the progress of the master science, and can trace the truths evident in my every-day walk, both on the craniums

of the animal man, and upon the less developed links of nature's great chain. I make it my principal study to find what peculiar combinations of organs actuate this man to do this thing, or that man to pursue an entirely different course. My sphere is of necessity very limited. Yet I can find enough to speculate on, and as I have never had any opportunity of studying the science save through the columns of the JOURNAL, which I have taken since 1848, I can only judge of the generals, leaving those subtler workings of the brain to experience and a more enlightened intellect than my own. [*Sonora, California.* J. S.]

Events of the Month.

DOMESTIC.

THE DIPLOMATIC APPOINTMENTS.—The following appointments by the President have been announced:

Minister Plenipotentiary to Great Britain, James Buchanan, of Pennsylvania; Secretary of Legation, John Appleton, of Maine.

To Spain—Pierre Soule, of Louisiana.

To Russia—Thomas H. Seymour, of Conn.

To Mexico—James Gadsden, of South Carolina; Secretary of Legation, John Crips, of California.

To Russia—Peter D. Vroom, of New Jersey.

To Central America—Solon Borland, of Arkansas; Secretary of Legation, Frederick A. Belier, of Pennsylvania.

To Brazil—Wm. Trousdale, of Tennessee.

To Chili—Samuel Medary, Ohio.

Peru—John R. Clay, late Charge d'Affaires in Peru, and formerly Secretary of Legation in Russia and Austria.

Minister Resident in Switzerland—Theodore S. Fay, long Secretary of Legation at Berlin.

SLAVERY IN CALIFORNIA.—A bill has been introduced into the California Legislature, having for its object the enslavement of the Indians of that State, by having them bound out for any given number of years, to serve such white men as will give the required security for their maintenance and support.

THE PEOPLE'S COLLEGE.—The Trustees named in the Legislative act incorporating this College held their first meeting at Owego, Tioga Co., on Wednesday, May 25, and elected D. C. McCALLUM, of Owego, President, J. WYNKOOP, of Chemung, Vice-President; TRACY MORGAN, of Binghamton (Cashier of the Brome Co. Bank), Treasurer; HARRISON HOWARD, of Lockport, Secretary and General Agent. Arrangements were made for an appeal through the Public Press to the friends of Practical Education throughout the State for subscriptions to the stock, and strong hopes were expressed that the success of such appeal would enable the Trustees to call a Stockholder's meeting preparatory to the location of the College before the close of the year. So far as the plan has been commended to the Laboring Class and those allied to them by birth, training and sympathy, it has met with unbroken favor. The General Agent solicits communications and suggestions from all who are interested in the idea, and will gladly send a pamphlet containing the act of incorporation and an outline of the course of Study and Labor contemplated to each person whose name may be forwarded him for the purpose.

WOMAN'S RIGHTS MOVEMENT.—A petition has been presented to the Massachusetts Convention, for revising the constitution, praying that women may be allowed to vote on the amendments of the constitution. Several distinguished advocates of Woman's Rights have appeared before the committee to whom the petition was referred, and eloquently defended the proposed measure. The Rev. Theodore Parker aptly said, among other admirable remarks,

"Social government is yet in its infancy. Many experiments must yet be made, many of which will fail, but the idea that we have yet attained perfection, is fallacious. Heretofore, in the State, has been incorporated intellectual and muscular strength; the petitioners ask to have it made still more perfect by adding a new productive power, which shall increase its wealth intellectually and physically, as did the emancipation of labor in England, the wealth and power of that country. The emancipation of woman from her trammels is the emancipation of half the world. If the

thick manly hand can be taken from her head, she will soon demonstrate that she is not the inferior of man."

He spoke here in behalf of the five hundred thousand women of Massachusetts asking for Justice, and he asked for it also in behalf of the male sex, to whose advantage it would redound. For his part, he was amazed that men can sit in justice on and try a woman; the judge male, the jury male, the officers male and the lawyers male. If he was a jurymen, and a woman was to be tried, he should be disposed to ask the Court to allow his mother and sister to come and sit by his side and counsel him in the matter; in his view it was wholly impossible for a woman in such a case to receive justice, and injustice in the end goes back to those who do it.

WOMAN'S TEMPERANCE CONVENTION.—The annual meeting of the Women's New York State Temperance Society took place in Rochester, on Wednesday, June 1st.

Mrs. Elizabeth C. Stanton, of Seneca Falls, President of the Society read the annual address, a production of great ability, feeling and force. She gave the following statement of the operations of the Society:

Our experience thus far as a society has been most encouraging. We number over two thousand members. We have four agents, who have travelled in various parts of the State, and I need not say, what is well known to all present, that their labors thus far have given entire satisfaction to the society and the public. I was surprised and rejoiced to find that women, without the least preparation or experience, who had never raised their voices in public, one year ago, should with so much self-reliance, dignity and force enter at once such a field of labor, and so ably perform the work. In the metropolis of our country, in the capital of our State—before our Legislature, and in the country school-house, they have been alike earnest and faithful to the truth. In behalf of our society I thank you for your unwearied labors during the past year. In the name of humanity, I bid you go on and devote yourselves humbly to the cause you have espoused. The noble of your sex everywhere rejoice in your success, and feel in themselves a new impulse to struggle upward and onward, and the deep, thorough, silent gratitude that ascends to Heaven from the wretched outcast, the wives, the mothers and the daughters of the brutal drunkards, is well known to all who have listened to their tales of woe, their bitter experience, the dark, sad passages of their tragic lives.

A MAINE WOMAN ELECTED TO OFFICE.—The Eastern District, in Lincoln County, has chosen a lady for Register of Deeds, in place of Hezekiah Coombs, deceased, over Sylvester, the regular Democratic candidate, and the redoubtable "Mr. Scattering." The returns show the election of Miss OLIVE ROSE, of Thomaston, formerly an assistant to Mr. Coombs.

RAILROAD TO THE PACIFIC.—We learn from Washington that there is delay in organizing the several parties for the survey of the various proposed railroad routes to the Pacific. Congress appropriated \$50,000 at their last session for the survey of three routes, to be selected by the President. It was a condition of the appropriation that the surveys should be made and completed this season, so that the Reports upon the several routes could be made to Congress by February next. It now appears that Major Stevens, the newly appointed Governor of Washington Territory, who has charge of the Northern route, is the only man yet selected for the service in question. He is a gentleman of energy and practical skill, and has already got his force organized and his expedition in a state of forwardness.

STAMPED ENVELOPES.—It is understood that the stamped envelopes will be issued by the Post-Office Department about the 1st of July. They will often be of great convenience to business men, as they can be immediately given to express-agents, baggage-masters, or any trustworthy persons, without the loss of time which mailing, registering, &c., requires, preparatory to being sent away.

LAKE SUPERIOR COPPER.—The product of the Lake Superior Copper Mines last year was equal to 2,500 tons. This is nearly one-tenth the annual product of the world, Norway 7,200 tons, and Great Britain 14,850 tons, being the largest producers. Of the yield of Great Britain, 11,000 tons are from the mines of Cornwall alone.

ALLEN FRANCIS, Esq., junior proprietor of the *Illinois Journal*, is fitting up an endless chain printing press, for exhibi-

bition at the World's Fair, which, it is said, will astonish the most eminent machinists.

It is a singular fact in the history of Lowell, Mass., that in 1818 an engineer from Boston, employed to make a survey of that town with a reference to manufacturing purposes, reported that there was no water-privilege in Lowell!

A Correspondent at Lawrence mentions having seen at the station-house in that city, waiting for the cars, a young, handsome, lady-like and elegantly dressed girl, who passed the time away in this fashion. She took from her pocket a pipe, filled it with tobacco, lit it with a match (she carried a lot in her pocket wrapped in oil silk), and smoked for ten minutes. She then replaced the pipe in her pocket, and took out a box filled with tobacco cut in small pieces. One of these she put into her mouth and commenced chewing.

THE late Robert G. Shaw, of Boston, bequeathed in his will the sum of \$110,000, to be set apart at interest by his executors, until it shall amount to \$400,000. This sum, then, to be known as the "Shaw Fund," and to be appropriated for the benefit of destitute mariners' children, under the age of ten years.

THE WORLD'S FAIR IN NEW YORK.—An official announcement of the opening of the "Exhibition of the Industry of all Nations," in this city, has been made by the directors. The 15th of July is the day named. The directors state that they believe the building and the exhibition will fully meet the just expectations of the public. In order to give ample scope for inventive skill in machinery, they have materially enlarged the area of the palace, by adding wings to the extent of nearly a fourth of the ground-room of the main edifice. They had hoped to open the exhibition much earlier, and allege as the chief cause of delay the novelty and intricacy of the style of construction, and the high standard of architectural beauty at which they have aimed.

THE Astor Place Opera House having been purchased by the Mercantile Library Association, will soon be demolished to make room for a new library building. Its decorations, fixtures, &c., are already in course of removal. Its miscellaneous contents have been disposed of at auction, preparatory to tearing down the house to make way for suitable library buildings. This would seem to augur an improvement in the public taste.

It is said that nearly half the people of New York dine out every day in the week but Sunday—the gentlemen down town, and the ladies and children at some fashionable Broadway saloon. A gentleman who was in New York lately, says he counted one hundred and seventy-five ladies dining at one time in one of the fashionable Broadway saloons. There was any quantity of livery carriages standing in front of the door.

As a sample of the building now going on in New York, it is stated that one hundred and twenty-two large stores are going up on only five or six streets, whose united front would be over two-thirds of a mile, and their cost not less than three and a half millions of dollars. This includes only the more prominent features in the building operations in this city.

THE population of Newark, N. J., according to its directory, now numbers nearly 50,000 inhabitants.

MONUMENT TO DE WITT CLINTON.—The splendid monument to be erected by the Clinton Monument Association to the memory of De Witt Clinton is now completed, and has been exhibited in the Park, in front of the City Hall. It is entirely of bronze, and measures, from the ground to the top of the statue, 19 feet. The base of the monument is 12 feet long, by 8 feet wide, and 7 feet in height. Two sides are embellished with characteristic designs in bas-relief.

On one side, to the right, in the foreground, is a surveyor, with his apparatus, attended by two assistants, one measuring the ground with a link-chain, &c. Next in front are two horses attached to carts, and four men with shovels and pickaxes. At the extreme right stands another of the surveyor's assistants with a pole, while in front of him are four other men digging away an embankment. In the background are seven men with shovels, wheelbarrows, &c. This is designed to show the workmen constructing the Erie Canal.

On the other side, to the left, is an Indian chief, with squaw and papoose, watching the operations of several groups of men loading a canal barge or boat. In the centre of the relief are two horses attached to the boat, the driver being seated on one of the horses. Several stout fellows are conveying merchandise on the boat. Upon the deck is a pleasing group of five persons; one of whom, an old man, is waving his hat in the air. This represents the canal in operation.

On the other two sides are panels intended for inscriptions. The statue is ten and a half feet in height. The attitude and expression of the statue are grand and imposing, and it is said to be a most accurate portrait.

The work was executed by Henry K. Brown, sculptor, and cost \$15,000. The same artist is engaged on an equestrian statue of Washington on horseback, to be erected in Union Square.

The Clinton monument is to be erected in Greenwood Cemetery.

FOREIGN.

MRS. H. BEECHER STOWE IN ENGLAND.—On the 7th of May a large number of ladies and gentlemen, embracing many of the aristocracy of England, assembled at Stafford House, the residence of the Duke of Sutherland, to give expression to their respect and admiration for Mrs. H. B. Stowe. That lady, accompanied by her husband and brother, was ushered through the magnificent suite of rooms on the ground floor to the picture gallery, where the Duchess of Sutherland and the distinguished party received their guests, and after some preliminary introductions, the long-talked of address was presented by the Earl of Shaftesbury, and responded to by Rev. Mr. Beecher. In subsequent conversation with the Duchess of Sutherland and Argyll, Mrs. Stowe stated that the ladies of England were not at all aware of the real state of feeling of the ladies of America, on the subject of Slavery, and that it must not be judged by the answer sent to the address, nor the statements in American newspapers, the ladies of America being prevented by their husbands' personal and political feelings from saying what they feel on the subject.

KOSSUTH.—A good deal of excitement has been produced in London, by the judicial proceedings in connection with a powder and rocket manufactory at Rotherhithe, supposed to be employed by Kossuth in order to prepare the materials of war against Austria. The investigations are now ended, and not the slightest ground exists for any charge against the illustrious Magyar. He has completely triumphed. The proceedings of the Government have been made the theme of searching debates in the House of Commons, and a rare castigation inflicted upon Lord Palmerston and the "Times." Since the groundlessness of these charges was discovered, a great meeting has been held at the City of London Tavern, at which a testimonial was presented to Kossuth on behalf of ten thousand working men, having been purchased by their pence. The testimonial consisted of Knight's edition of the Works of Shakespeare, splendidly bound, and enclosed in a case made to resemble exactly the celebrated house at Stratford-on-Avon, in which the poet first drew breath.

GREAT SNOW-STORM IN ENGLAND IN MAY.—The English papers give accounts of a severe snow-storm at Holmfrith, in England, on the 9th of May. It commenced snowing violently at 6 o'clock in the morning, and continued without intermission throughout the day. The railway trains were delayed in their trips several hours, the snow being four feet deep on the hills, and eighteen inches on the plains and valleys. The trees, on the verge of bursting into full leaf, were covered with snow.

EUROPEAN EMIGRATION.—Twenty-seven thousand immigrants embarked at the port of Liverpool for America and Australia during the month of April, being a larger number than in any preceding month, the increase being mostly of Irish, Germans and Dutch to America, owing to the less favorable accounts by the recent arrivals from Melbourne. The number of emigrants for America is daily increasing all over Europe. At Havre the mammoth packet ship *Carolus Magnus*, left that port, having on board 800 emigrants from Germany, all bound to New York. In Norway, at Christiania, three ships—the *Argo*, *Tegner*, and *Zephyr*—embarked

722 emigrants from the province of Ackershaug and of the Kongswinger village, who are going to Quebec and New York, to emigrate to the western prairies.

It is announced that Madame Sontag will retire to private life after the completion of her American tour, having realized about \$60,000 since her arrival in the United States, and during the same time distributed \$6000 in private charities.

THE PRINCESS MURAT.—Madame Achille Murat, a Princess, recently arrived from Florida, U. S., has been received in private audience by the Emperor. It is well known that Mrs. Murat, who is said to be a niece of Gen. Washington, and who was the daughter of a postmaster of St. Augustine, married in 1826 the elder son of the ex-King of Naples, Joachim Murat. She has remained ever since at Tallahassee. The newspapers of the government, not precisely satisfied to publish that Madame Murat was the niece of our immortal Washington, have thought necessary to add that the American General was himself a "direct offspring of the royal family of Plantagenets of England."

TABLE MOVING IN PARIS.—The "moving tables" are still all the go in the mighty city of Paris. Many among those who are trying these would-be experiments pretend that they feel the magnetic effect, but for the most of them they are forced by fatigue to aid a little the movement, and then, as soon as the table, hat, or key moves, they exclaim "Eureka." The members of the Academy of Science who have visited the moving tables have given their opinion on the subject, and they all agree in saying that there is no magnetic fluid, but only a nervous movement, which causes the table, hat, or key to move and follow the impression of the fingers. The theatres have offered their visitors a series of funny farces on that subject, and at Turin, on the floor of the theatre, a serious display took place, which amused all the beholders.

All the professors of magnetism in Europe are to assemble in Paris to celebrate by a banquet of four hundred seats, the birth-day of Mesmer. It is said that they will try to make the table, around which they will assemble, turn as speedily as a wheel. The experiment will take place on the 23d of May.

JENNY LIND AT HOME.—A letter from Dresden, dated April 12, says:—During my short stay in the city, I have often passed the residence of Mrs. Otto Goldschmidt, or Jenny Lind—a name by which, here as elsewhere, she is best known. They reside in the finest section of the town, called the English quarter. Dresden is, without doubt, chosen as their future residence, although they have not yet purchased, as was reported in America. They have been negotiating for a very beautiful situation on the bank of the river, a short distance above the city, now occupied by the Elysium, which they would remove and build according to their pleasure, but thus far, all efforts to obtain it have proved unsuccessful.

THE LOMBARD EXILES.—The Lombard exiles have solicited from the Austrian government the privilege of being allowed to return to their native land. It is generally supposed that this request will not be refused them, and that their property will be restored into their hands, with the only condition that they will pledge their honor not to have anything to do with politics.

THE POPE'S BIRTH-DAY.—The Pope, Pius IX. (Mastai Ferretti), born at Sinigaglia, on the 13th of May, 1792, named Bishop of Imola on the 17th of December, 1832, called to the Cardinalship on the 28th of December, 1839, and elected Pope on the 16th of June, 1846, entered on his sixty-second year on Friday, May 13th.

SPANISH POLITICS.—In Spain, politics is absorbed by two important facts, which have attracted the general attention of statesmen. The first is the protectorship of the Spanish government, claimed by the Republic of Mexico; and the chivalrous mind of the Spanish race seems to be sure that the Mexican people, as the example of the prodigal son, are ready to ask pardon. The other fact is relative to the mission of Mr. Soule to Spain, for it is supposed that this statesman has received special orders to buy the island of Cuba, in order to have it annexed to the United States. The newspapers of Madrid have already began a series of attacks against the successor of Mr. Barringer, who is represented to be an enraged demagogue and adventurer, and a renegade, and will have no effect in Europe. As for the sale of

Cuba to the United States, this important transaction is not considered as improbable as thought by many. One of the first diplomats of Europe, M. Guizot, in speaking of the Spanish question, has made use of the following words:—"An epoch will come, too soon, perhaps, when the Spanish government will be forced to choose between honorable conditions and an irrevocable loss."

MEXICO.—Gen. Santa Anna made his public entry into the city of Mexico on the 20th of April. An immense concourse filled the streets and squares. A triumphal arch had been erected across the street of Santo Domingo, the houses were decorated with flags and draperies, and the balconies were filled with ladies along the whole line of the procession. Military salutes were fired, and bands of music played national and martial airs at several points. When the cortege came in sight of the crowd, the populace, notwithstanding the resistance of the escort, took the horses from the carriage of the general and dragged it by hand to the palace.

General Notices.

CLASS FOR LEARNING PHRENOLOGY.

SOLICITED, times innumerable, by those desirous of acquiring a practical knowledge of Phrenology, to form a class for this purpose; and, desirous of imparting to others the results of my observations and acquisitions in this science of all sciences, "so that nothing," useful to man, be lost; besides, wishing to aid those who would teach this science, to fit themselves to occupy, successfully, the very best field of philanthropic usefulness and human progress extant, the senior editor will form a class, August 2d, to continue a month or more, the specific object of which will be to teach HUMAN SCIENCE, as unfolded by Phrenology and Physiology, or those physical laws and conditions which indicate character, control health, and influence mentality.

TO TEACH PHRENOLOGY, as a science, as an art, in itself, in its applications to the ascertainment and delineation of character, and in its collateral relations—to point out the exact location of each phrenological organ, and give specific rules and directions for finding them, and likewise their appearances when of different sizes—to show the various influence, on character, of temperaments, or organic qualities and conditions, in combination with the various sizes of the phrenological organs, will constitute its first, great, paramount object. They may be learned from LIVING TEACHERS AND SPECIMENS more readily than in any other way. They have constituted THE GREAT STUDY of the editor's life; and he is willing, *anxious*, to impart them, that others may profit by, and add to, his labors.

The course will also embrace a series of lectures on Anatomy and Physiology, demonstrated and illustrated by two dissecting manikins, male and female, which exhibit the entire anatomical organism.

To it will likewise be added a course of lessons in composition and elocution and their application to making good writers and speakers, acquisitions most desirable, but imperfectly taught even in academic studies.

In short, to teach human nature, its physiological organs and their functions, together with the phrenological organs and faculties, and the mutual influences of each on all, those laws, physical and mental, which govern body and mind; the means of developing mankind in general, and learners in particular, and be adapted to fit them to teach and practise Phrenology as a profession or a literary accomplishment.

Those, therefore, who would adopt this pursuit—business men who would combine intellectual acquisitions of the first order with summer recreation—parents who would furnish their children a species of educational facilities more practically useful through life than terms of scholastic learning—and those who would enlarge their range of knowledge and accomplishments, those even in pursuit of health, its conditions and laws—in short, all who would *know man*, will here find a kind of instruction, both the most intrinsically interesting, and practically applicable to life, and personal, and human development.

Tuition for the whole course, \$20 00, in advance.

Board obtainable in his family or neighborhood, at \$4 per week.

Landing-place, New Hamburg, on the Hudson River Railroad. Residence, two miles east of the station.

For additional particulars, address O. S. Fowler, Hughsonville, Dutchess Co., N. Y.

As so short a time elapses before the class meets, those who know any desirous of obtaining this species of knowledge, will confer a double favor by informing them of these proposals.

PHRENOLOGY IN NEW JERSEY.—The Bridgeton Chronicle, of recent date, has the following:—

"The members of Prof. Charles Drew's Phrenological Class, on the last evening of the course, on motion, unanimously adopted the following resolutions:

Resolved, That we, as a class, gratefully appreciate the honest and persevering efforts of Prof. Drew, to make his course of instruction in the science of Phrenology interesting, entertaining and instructive to the class;—and that we certainly consider that Prof. D. has a most happy faculty of interspersing the dryer details of the science with entertaining and amusing exercises, directly tending to impress the information imparted indelibly upon the mind.

Resolved, That Prof. Drew has our warmest wishes for his future success, in the work of enlightening the minds of the people, and leading them to a more correct and thorough knowledge of the natural and general laws of mind, as well as of its individual manifestations.

Resolved, That we heartily endorse the sentiment that the proper, as well as the noblest study of mankind is man.

Resolved, That a copy of the above resolutions be published in the newspapers of the town.

On behalf of the class, PORTER F. REYNOLDS, *Pres. of the Association*. M. SWAIN, *Sec'y.*

Bridgeton, N. J.

WRITTEN DESCRIPTIONS OF CHARACTER are becoming every day more and more in demand, to such an extent, indeed, that we are obliged to employ Phonographic Reporters for this purpose. This method enables us to impart, in a permanent form, to each person, advice relative to health, habits, balance of temperament, the culture of weak faculties and the training of strong ones, etc., much better than can be done in any other way. These MENTAL portraits are becoming almost as common and indispensable as a daguerreotype of the outer man, while, as a guide to self-improvement and success in life, they are INVALUABLE.

By having a correct chart before us, we can write out, and send by mail, to any post-office, a full description of any person. It is desirable, however, to have besides the chart, the age of the individual who is to be described. We can then arrive at correct conclusions, and give such instruction as each case may require. For a full written opinion, with advice, our Terms will be Three Dollars. This, with the chart, may be remitted by mail. All letters should be post-paid, and directed to

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Clinton Hall, 131 Nassau street, New York.

MANUAL LABOR SCHOOLS.—We have been requested by several subscribers, to give the particulars in regard to the Terms of the different Manual Labor Schools now in operation in the United States. We would solicit from those in charge of the different institutions of this nature such information as will enable us to answer these questions for the benefit of the public generally.

PHRENOLOGY AT LITTLE FALLS.—DR. O'LEARY'S LECTURES.—He has just closed a course of exceedingly interesting and instructive lectures at Temperance Hall, upon Physiology, Phrenology and the kindred sciences, which have been well attended, and highly beneficial to those who have enjoyed the privilege of listening to them. Unlike many of the discourses upon these subjects, Mr. O'Leary, by a happy tact, succeeds in rendering his remarks pleasing and delightful by an apt method of illustration, and by numerous interesting anecdotes. We cheerfully commend him to the public favor wherever he may go, as a gentleman of fine mind and manners, possessing an intimate and extensive knowledge of the topics which form the theme of his Lectures.—*Herkimer County Journal*.

TO PREVENT MISARRIAGES, DELAYS or OMISSIONS, all letters and other communications relating to this Journal should, in ALL CASES, be post-paid, and directed to the Publishers as follows:

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"A MAN can find nowhere else so good a savings bank, as by emptying his purse into his head."—*Dr. Franklin*.
[See our List of Books, on the last page.—PUBLISHERS.]

OUR BOOKS IN CALIFORNIA.—Within a few weeks past, we have shipped a stock of our Publications to the "pioneer Booksellers," MARVIN AND HITCHCOCK, 168 Montgomery street, San Francisco.

Chit-Chat.

MRS. BLOOMER thus dilates upon her own likeness, which we published in the March Number of the PHRENOLOGICAL JOURNAL. We cheerfully give her the full benefit of her protest, simply remarking that we received the daguerreotype from which the engraving was made from a very responsible source, [will she deny this?] and that some of her friends consider it quite a good likeness. We tried to present Mrs. Bloomer in the most acceptable manner, and were not a little astonished on reading the following in her paper:

"It surely, [the likeness,] could never be meant for us. There must be some mistake, and the publishers have put in somebody else's picture, and somehow mis-spelled the name, and so called it ours. It does not look like anybody we know, so we can give no idea whose likeness it is; but we hope our friends Fowlers and Wells will find out to whom it belongs, and correct the mistake."

"It is really too bad for one to be represented as more ill-looking than they really are—especially when they are far from handsome—and then sent all over the world for people to look at. Not that the portrait with our name, in the JOURNAL, is very ill-looking either, for it is not, only it belongs to some one weighing at least fifty pounds more than we, and who has seen some fifteen or twenty more years. We do not like to pass ourselves off for a 'bigger' woman than we really are, or as one possessing the mature wisdom of fifty years, when we have not seen thirty-five. Pray, gentlemen of the JOURNAL, tell your readers that you got hold of the wrong woman that time."

Soon after the above appeared, the *Cayuga Chief*, an excellent temperance newspaper published in Auburn, N. Y., near Mrs. Bloomer, had the following:

"The PHRENOLOGICAL and WATER-CURE JOURNALS never disappoint their readers in the beauty of their typography or the variety of their contents."

"The PHRENOLOGICAL JOURNAL contains a likeness and biographical sketch of Mrs. Bloomer. Mrs. B., in the last *Lily*, protests against the likeness in strong terms, as not as good looking as she is. And so she did against an excellent likeness we once published. It may be arrogant—but we must say—that either of them flatter the original."

With this we rest our case, assuring Mrs. Bloomer that we never committed the act she imputes, but endeavored in this, as at all other times, to show her up in the most favorable light compatible with truth.

SOMETHING FOR THE BOYS.—To see a lad not yet in his teens smoking a cigar or squirting the filthy juice of the quid from his mouth, with the coolness and skill of a veteran loafer, is a sad and disgusting spectacle; but it is one, we are sorry to say, which is by no means uncommon in the streets of our cities, towns and villages. Everybody admits that this is a pernicious thing. The father who himself uses the weed never advises his son to follow his example, though by not doing so he virtually condemns his own practice. But example preaches louder than precept, and the boy thinks it manly to smoke and chew in imitation of his father. What can we do to RESCUE THE BOYS?

Rev. George Trask, of Fitchburg, Mass., who has given much attention to the evils of tobacco using, and who has of late directed his labors more especially towards the young, has issued an anti-tobacco pledge, in the form of a beautiful gilt medal of about the size of a cent. The pledge, which surrounds the figure of a fine-looking boy tramping on the tobacco plant, is as follows:

"I WILL NEVER USE TOBACCO IN ANY FORM."

On the other side of the medal is the following enumeration of the evils of tobacco:

"TOBACCO TENDS TO IDLENESS, POVERTY, IMPERANCE, VICE, ILL-HEALTH, INSANITY AND DEATH."

We commend the medal to the boys, and hope it will become as famous and as useful as Father Mathew's celebrated temperance medal.

Notes and Queries.

MR. EDITOR: SIR—As a reader of the JOURNAL I have taken the liberty to propose a few questions, which, if you will answer (should space permit) in your next number, you will greatly oblige me. They are the following:

What "studies," or courses of "studies," are best calculated to improve, or develop, respectively, the following organs? 1. INDIVIDUALITY; 2. COMPARISON; 3. CAUSALITY; 4. CONCENTRATIVENESS.

ANS.—1. Travelling; 2. Chemistry; 3. Natural History, Mathematics, and Mechanics; 4. Reading, Engraving, Weaving in the Factory, and Invention.

ETYMOLOGICAL.—*Herring* is from the German *heer*—an army, in reference to the great numbers in which they appear at stated seasons. *Firm*, denoting a mercantile house, is from the Spanish *firma*—a signing or subscription. *Sincere* is from the Latin *sine cere*—applied to honey purified or cleared from the mixture of wax.

TAILORS.—"Good morning to you, gentlemen, both," said Queen Bess, to a deputation of *eighteen* tailors, who waited upon her majesty, one day. Even now a tailor is considered as little more than the ninth part of a man. It is high time that this reproach be entirely removed from this respectable and useful class of artisans. The word tailor (*tailleur*) is from the French *tailleur*—to cut, and originally signified an artist of men's and women's shapes and forms. The tailor, then,—he who is worthy of the name, is an *artist*, and not a mere maker of stitches.

MESSRS. FOWLERS AND WELLS:—Will you please inform me through your Journal, what good Phrenology can do a lady twenty-five years of age? Let Phrenology answer.

[Watertown, N. Y.]

W. S. D.

ANSWER.—It should teach her to pre-pay the postage on letters, relating to her own business or education. Good manners require this, and a knowledge of Phrenology requires good manners.

H. F. C.—There is a peculiar mode of living calculated to change the temperaments. Study and sedentary life evoke the mental or nervous temperament, while rugged labor develops the motive or bilious. The vital is promoted by active life, fresh air, and a full diet. You will find in "Physiology, Animal and Mental," this subject very fully explained.

MESSRS. FOWLERS AND WELLS—Will you please inform me through your JOURNAL, what good Phrenology can do a lad seventeen years of age? [Watertown, N. Y.]

D. S. W.

ANS.—Phrenology might perhaps teach even "a lad seventeen years of age" not to ask such trifling questions—teach him to be a *man*.

Literary Notices.

CLOUDS AND SUNSHINE. By the Author of "Musings of an Invalid," "Fun and Earnest," "Fancies of a Whimsical Man, &c." New York: John S. Taylor. 1853.

This work is made up of a series of Conversations between a couple of friends, one of whom sees only the dark side of life, while the other sits in the sunshine and builds magnificent castles—not in the air, exactly, but in the Future. In their talks they discuss human life and society, past, present, and to come, contrast the old with the new, compare Babylon with New York, the gilded galleys of Greece with the steam-ships of Collins, the shops and inns of the ancients with Thompson's Saloon, the St. Nicholas Hotel, and Stewart's Dry Goods Palace; Jason's semi-piratical cruise in search of the golden fleece with our own Californian and Australian expeditions, and the Bible, Shakespeare, the Waverley Novels, our Gift Books, Monthlies and Quarterlies, with the rolls of manuscript in the library of Adrian's Villa.

The discussion is kept up with much spirit throughout the volume. Mr. B., who recognizes no progress and who be-

lieves that the nations and cities of to-day are not on the whole a single step in advance of old Greece and Rome—of Thebes and Babylon—does justice to his side of the question. Mr. A., the Optimist, argues zealously and successfully the cause of progress, and pictures in glowing colors the Sublime Future of the race.

The work is well written and full of valuable information, useful hints, and stirring thoughts. The readers of "Fun and Earnest" will find this an excellent companion for that popular work.

NAPOLEON IN EXILE; or, a Voice from St. Helena. By BARRY E. O'MEARA, Esq., his late Surgeon. In two volumes. New York: Redfield. 1853.

To the candid inquirer in the fields of modern history, this is a very useful, as well as a deeply interesting work. It embodies the opinions and reflections of Napoleon on the most important events in his life and government, in his own words. Dr. O'Meara, having won by his humane and considerate deportment, and by his integrity and high sense of honor, the confidence and esteem of the Imperial Captive, had the best opportunities in the world to obtain the materials for these volumes, and he narrates in a clear, simple and unambitious style the substance of his unreserved and familiar conversations. No one should consider himself well informed in regard to the life, acts, and opinions of one of the greatest men (intellectually) that the world has ever produced, till he has read these volumes. We are not, of course, bound to receive without investigation the Exile's opinions of himself or his exposition of his acts, but candor and fairness certainly require that we give them due consideration. It is hardly necessary to add that the general reader will find these volumes exceedingly interesting. They are embellished with a portrait of Napoleon and a view of St. Helena, and are got up in Redfield's usual excellent style.

NOTES FROM LIFE. In Seven Essays. By HENRY TAYLOR, Author of "Philip Van Artevelde." Boston: Ticknor, Reed, and Field. 1853.

The design of these Essays is to embody in the forms of maxims and reflections, the results of an attentive observation of life. The subjects of these maxims and reflections are: Money, Humility and Independence, Wisdom, Choice in Marriage, Children, The Life Poetic and the Ways of the Rich and Great. The volume contains much practical wisdom, and may be read with profit by all classes of persons.

CARLOTINA AND THE SANFEDESTI; or, a Night with the Jesuits at Rome. By EDMUND FARRENC. New York: John S. Taylor. 1853.

This book is intended to illustrate, through the medium of fiction, the author's views of the influence of Roman Catholicism, and particularly of the order of the Jesuits, upon the political as well as the religious liberties of the world. He believes that Catholicism and Republicanism are antagonistic principles, and that the triumph of the one must ever be the downfall of the other. As a story, this work has great merits. It exhibits much talent in the delineation of character, and considerable constructive and dramatic power. The *Literary World* speaks thus of it:

It is just in the vein and temper to pique curiosity, and set in motion all the elements which belong to the two great worlds of Protestant and (Roman) Catholic readers. The plot is sufficiently involved to keep us in a maze, the incidents crowd on with activity and despatch, and altogether the work is done up in a style so vivid and provocative of attention, that all those who make it a pastime or a business to read, will regard "Carlotina" as a windfall of the first quality. There is a certain foreign flavor in the style which, while it is well suited to the subject, arrests attention pretty much as a smack of the brogue or dialect does in living speech.

HOME TREATMENT FOR SEXUAL ABUSES, by R. T. TRALL, M.D. New York and Boston: Fowlers and Wells. Price including postage 30 cents. It may be ordered by mail.

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ENGRAVINGS.—We have received from Z. P. Hatch, publisher, N. Y., a steel plate portrait of Henry Ward Beecher.

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TOO LATE.—We beg leave again to remind our contributors and our advertising patrons, that on account of the large edition which we print, we are compelled to go to press nearly a month in advance of the date. All articles therefore intended for any particular number of the JOURNAL should reach us on or before the first of the preceding month. The advertising department will be open only a few days later than that. We shall be glad to accommodate our friends in our business columns, but they must send their favors in season.

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Education.

THE UTILITY OF CLASSICAL STUDIES.

It is often said that *utility* is the ruling genius of our age. Accordingly we notice, in many quarters, a strong tendency to subject the different branches of enterprise in which men engage, to the rigid test of utility, and thus to free the great interests of life from all redundant labor and expense. As an obvious result of this tendency, our present system of Collegiate Instruction has been vigorously attacked. The position is assumed, that this system, established at a remote period, fails to meet the demands of the age; that it causes the great highways of life to be deserted; a large portion of the time and labor being uselessly devoted to the acquisition of dead languages, which, but for the interested devotion of the learned, would have been long since forgotten. * * * * *

In deciding upon the utility of any system, two points must be defined: 1. The object; 2. The means proposed for its accomplishment. We present, then, the following leading heads:

I. What should be the object of a course of study?

II. The utility of classical studies, in securing that object.

I. It may be needless to remark, that the primary object sought, in a prescribed course of study, is, to expand and discipline the intellectual powers, so as to give them the greatest possible strength and maturity. The mind of man, like the soil on which he treads, possesses within itself strong native energies, which proper cultivation may quicken into growth, and ripen into a beautiful and luxuriant harvest: but the same mind, left to itself, like a barren waste, yields nothing upon which the eye can rest with satisfaction and delight. The labors of the agriculturist and educator, then, are alike in this respect, that their object is to bring out, and mature to the fullest

extent, the properties of mind and matter; and with both, the beauty and perfection of the harvest, greatly depend upon the nature and skill of the cultivation.

The primary object of education, then, is not so much to store the mind with knowledge, as to draw out, strengthen, and direct its powers.

Upon this subject there has been a great mistake. At no very remote period, the vulgar opinion prevailed, that the graduate from college must be profoundly versed in all the departments of learning, read in every variety of literature, ancient and modern, and able to solve all questions in science and philosophy. But this delusion has passed away; and the attempt is now made, to depreciate the knowledge acquired, as trifling in amount, and too abstract in nature, to be of essential service in the affairs of life. Now the cause of this error, and also of the recent popular cry against the established course of college studies, lies, we think, in a false view of the object of education. Too much has been expected. To traverse the widely extended fields of human learning, and become familiar with the whole, is what but few men, with well-disciplined minds, can accomplish in a lifetime; while the important fact is overlooked, that the true object of mental culture, is more the *discipline* of the mind, than its *furniture*; the expansion of its powers, rather than the mere storing it with knowledge. All that is needed, with this, is the acquisition of those elementary principles, in science, literature and morals, which will enable the student to widen his field of knowledge, in whatever department of learning, or profession in life, he may choose to devote himself.

Again, it has been urged, that in this practical age, our youth should be educated, with specific reference to their business in life—that the range of studies should be confined to those subjects only, which bear upon their future callings.

A moment's reflection will convince us, that such an education must be disproportionate and defective. From the very nature of the case, the class of studies must be uniform in character.

Hence, calling into direct active exercise only a particular class of faculties, it will necessarily fail to produce the fullest development of which the mind is susceptible. It is a principle well understood, that the faculties of the mind are so closely connected and mutually dependent, that the fullest growth and maturity of a part, are attained only by the most complete and thorough cultivation of the whole; so that a correct philosophy dictates the adoption of a course of study, which shall harmoniously educate all the powers of the mind, as affording the best possible preparation for the specific duties of life.

Again, all must see the practical workings of such a system. Real learning would degenerate into empiricism. Each man, familiar only with a specific calling and course of study, would scarce think or move beyond the narrow sphere for which he was educated. A race of *one-idea men*, would fill our halls of justice and of legislation, and occupy the chairs of instruction in our schools and colleges, each inflated with the false idea, that the excellencies of human learning were to be gathered from the narrow field of his own observation. The old Greeks, in their system of gymnastic exercises, established with particular reference to those athletic games, which formed so powerful an attraction to the whole nation, in our view hit upon, and most happily illustrated, the true idea of proper intellectual culture. The Greek with true artistic eye, loved to behold the beauty and symmetry of the human form, perfectly developed. They felt the sentiment:

"Gratior et pulchro veniens in corpore virtus."

And to this their system was wisely adapted. Under its action were developed the erect form, the expanded chest, the muscular limb, in full and fair proportions. Now a practical training, in different trades and callings, would indeed have greatly promoted the growth and strength of the system, but would have failed to produce that complete development, and that unwonted strength which were the pride and boast of the Grecian athlete; and which so prominently fitted them for what, in those days, were deemed the manlier pursuits of life, the fatigue and hardships of war, the heat and struggle of the battle field. Thus, while a specific training for the duties of life, may impart a degree of strength and maturity to the mind, it can never produce a complete and harmonious development.

But a system of education is demanded which will do justice to the entire nature of man, intellectual and moral; which will bring into harmonious exercise all the faculties he possesses, and carry them forward to the greatest perfection, of which they are susceptible. Such a system, we hold as alone *eminently practical*; for it alone can form a mental character, adequate to all the demands of professional life. We hold it as due to the native power and energy of the human intellect, and to the dignity and worth of man's higher nature: yea more, it is demanded by that great law in the government of God, which requires of every man the final surrender of his "talents," with the greatest amount of usury.

To plan and prosecute such a system, and to protect it from all encroachment, is the high commission of our universities and colleges. Other

schools may have a more direct and practical bearing upon the pursuits and callings of men. But it is theirs to adorn the human intellect, to develop its powers by all that can invigorate the understanding, give clearness and scope to reason, chasten and enrich the imagination, furnish the student with a key to the mysteries of science, so that unattended, he may range her widening fields, to the farthest limit of human power; to instruct him in the eternal principles of the moral law; and above all, to acquaint him with himself, as he stands forth the crowning work of God's creation. *This*, we repeat, is the great business of education, and the appropriate work of our schools of the highest grade, the colleges and universities of our land.

A race of men thus educated, are demanded by the "form and pressure of the age" in which we live: a day when it is emphatically true, that "the ends of the world are come upon us;" when the hosts of light and darkness are marshalling for the last conflict, and on either side, battalion after battalion are wheeling into line, ready for the onset; when the citadel of human freedom is everywhere assailed, and men are trembling for their birthright of civil and religious liberty. At *such a day*, we feel the demand for men of high intellectual strength and culture, to do battle in the holy cause of truth and civil freedom. We need them in our halls of legislation, to unmask and expose the sophistries of those who make "the worse appear the better reason," and who attach sanctity to legalized crime, which belongs only to the law of God. We need them in official stations with intellect to perceive the *right*, and the moral courage to defend it. We need them too in the walks of private life, to guard against the insidious attacks which a lurking infidelity is ever making on the hallowed cause of Christ, and to meet those delusive errors which often imperceptibly spread among the masses, and anon, gather a momentum which is irresistible, till their force is spent, but leave the fields where their curse has swept, blackened with spiritual and moral death.

The present, then, is by no means the time to lower the standard of intellectual culture in our schools and colleges, by making it bend to any popular or narrow views of utility; or, to modify the course of study, so as in the least to impair the strength, or mar the beauty of the character developed. We ought rather, to urge the student to aim high, in the discipline and culture of his mind, to tarry long, if need be, at the forge and the anvil, till he can come forth into the field with his intellectual armor brightly gleaming, well wrought and tempered for service.

With these views of the object of education, we propose to consider, in the second place, the utility of classical studies in securing that object.

The following principles we deem essential to a complete system of education.

1. That it should be particularly adapted to the expansion and culture of those faculties, which lie at the basis of all mental acquisitions—the powers of perception and memory.

We live in a world where the elementary forms and principles of matter are infinitely beyond our grasp of mind. But a net-work of relations, thick set and all pervading, extends to every object in

the universe, binding all into one beautiful and harmonious whole. Thus too in the world of mind, though we are unable to comprehend the mysteries which pervade it, each thought is kindred to all other thoughts, and each principle has a certain bearing upon the whole. To become acquainted with a few of the more obvious of these relations; in other words, to understand things as they exist,

ἡμετεροί οἱ θεοὶ δίδεξαν τα ὅντα,

and the application of each property to its appropriate use, constitutes the sum of human knowledge. Our success in tracing these relations depends upon the strength of the perceptive faculties. Hence the importance of an early and thorough cultivation of these faculties, and the selection of such studies as shall impart to them the greatest strength and efficiency.

But, as we thread the great chain of relations, each principle acquired, and each fact discovered, must be accurately stored in the mind, so that these ever accumulating treasures may be brought to our aid in the investigation of fields beyond. Without the power to retain what is acquired, all our acquisitions would be valueless. The mind becomes but a conductor, through which the stream of knowledge passes, without leaving anything behind it. Our acquisitions are to be valued then, only so far as they are retained in the mind, and can be made subservient to our future progress. Herein lies the vast importance of an early and thorough training of the memory, which, as Johnson says, "forms so large a part of the excellence of the human soul." Its training should be such as to impart to it the utmost strength and vigor; for upon it many of the more important operations of the intellect materially depend. Reason could command but scanty materials, with which to construct her syllogisms, were it not for the treasures of memory. The power of association could weave but a feeble tissue. Meagre, indeed, would be the resources of fancy and imagination, with which to rear and beautify their ideal creations, were it not for the rich mine which memory opens. As the successful working of these faculties greatly depends upon the extent and accuracy of the memory, the vast importance of its cultivation must be readily seen.

Secondly: that while the powers of perception and memory receive the first attention, the other faculties, in their natural order and importance, should be brought into exercise, viz., the powers of ratiocination and reflection, of taste and the imagination, together with the moral faculties.

The third principle we deem essential is, that a daily task be placed before the student, fully equal to the measure of his capacity. Since the mind, like the body, acquires strength by exercise, provided its powers be not overtaxed, the more severe and uniform the exercise, the more rapid is the growth and the higher the development. Without such an exercise, the best instruction, however able and attractive, will fall infinitely short of accomplishing its end. It is like planting seed in a soil, still unbroken by the plough or the mattock.

Lastly, that the student should be early accustomed to habits of patient and thorough investigation. Furnish him with all the needed facili-

ties, whence he may draw his conclusions, and let these conclusions, together with the data whence he draws them, be made the subject of daily criticism by his instructor.

We need not pause to show how much of the business of life depends for its successful issue upon habits thus formed. But the truth is obvious, that they form the basis of all independence of character and originality of thought.

It is evident that in the acquisition of languages, and especially in the work of translation, all the mental powers are developed and strengthened. Every decision of the learner, upon the relations of a word, its form and import, is an exercise of the judgment. And the nature of the reasoning by which the result is reached, is common to all subjects, apart from the exact sciences—a reasoning from facts and principles—an exercise of infinite value to the practical man, especially in a world where the probable is too frequently confounded with the real, and conjecture with truth. The fact, too, that the judgment is left unbiassed in its decisions, by any unworthy or sinister motive, vastly enhances the value of the exercise. The sole object of the student, as it ever should be, is to arrive at correct results. He has no preconceived opinions or prejudices to warp his judgment; but to the simple search for truth he bends all his energies. Thus, an indelible impress is stamped upon the mind of the classical student. He can never be a *scholar*, in the highest sense of the term, whose mind from long habit does not follow after truth as readily as the needle turns to the pole. And so well is this understood, that the phrase "*scholar-like candor and fairness*," has a very distinct and obvious meaning.

To appreciate this excellence of classical learning, we have only to notice the defects of many of those writers whose minds are undisciplined by the study of the classics. Says an able reviewer,* "These writers may possess great force of thought and language, and in certain directions, great power of execution. But in an unexpected moment, a sad prejudice will be revealed, or an extravagant opinion will be broached; the mind will be developed in a one-sided and disjointed manner. The charm and usefulness of symmetrical culture never meet our eyes. They are able, but not finished thinkers and writers. We never repose upon them with entire affection and confidence. We always suspect some lurking weakness, or dread some unlicensed outbreak. We do not look to this class of men for finished writers, or men of the purest taste, and comprehensive views, or perfectly sound opinions."

But lastly, the proper study of the classics, necessarily accustoms the student to habits of independence and thorough research.

To understand the learned professions aright, requires the entire energies of a mind refined by a liberal culture. The experiment is constantly going on before us, with men of apparently equal talents and equal promise. One, from choice or necessity, devotes himself to the immediate study of his profession. He enters upon his duties, and after various shifts and changes, acquires some standing and influence in his calling, joined with

a measure of success. Another devotes time to the assiduous cultivation of his mind, and then devotes the full strength of his refined powers to the specific duties of his profession. By this means he soon occupies a post of responsibility and usefulness, for which his competitor must toil for years, and perhaps never gain. * * * *

The only substitute for the classics, worthy even of a passing notice, is the introduction of modern languages into the course. But the structure of these languages so nearly resembles our own, that their acquisition is little more than an exercise of the memory. "The few idiomatic differences are made familiar with little labor; nor is there the same necessity for an accurate comparison and discrimination, as in studying the classic writers of Greece and Rome." But the dialects of modern Europe have all emanated from the ancient classic tongues, as a common source, (with a partial exception in German,) changed, it is true, in their form and structure, "yet embodying almost their entire vocabularies," so that the direct path to an accurate knowledge of the former, lies through an accurate knowledge of the latter, and with this knowledge the labor of acquisition is comparatively brief; a few months, or at most a year or two, sufficing for an ordinary student to speak and write with considerable fluency either of the modern European languages.

But the study of these languages, however prosecuted, will fail to impart that robust discipline, that iron strength and symmetrical development of mind, which characterize the accomplished scholar. Hence, if we prize the possession of a mind, "strong, deep, and richly stored with wisdom, above one that is shallow and empty;" if in "the times of trial that are coming," we are looking to men of hardy discipline, "of iron mental constitution," and expanded views, to be the pillars of the truth; we shall resist all attempts to divert attention from those fountains of wisdom and sound mental culture, opened in the ancient lore of Greece and Italy, and shall guard, as the sacred legacy of our sires, the rich treasures of intellectual wealth, embodied in those immortal productions, which are at once the pride and wonder of the world.—*Christian Review*.

SCHOOLS OF DESIGN FOR WOMEN.

THE subject is of such interest that the most cautious regard to facts is essential in its discussion; and, as our correspondent labors under many mistakes which may mislead the opinion of the reader, we wish to correct them, so far, at least, as the New York School of Design is concerned. Its history is briefly this: About a year ago several thoughtful and humane women in this City, perceiving the inadequacy of the resources then opened to women's labor for independent support, and instructed by the success of certain schools in England and in this country, determined that an effort should be made to found a school in which women should be taught, upon the wisest and most catholic principles, the various arts of design to qualify them to earn a comfortable livelihood in many profitable professions which are usually held to be closed to them. The idea of the movement was, fundamentally, charity and not art. The first

aim was to aid women, not to improve art. But in the very nature of the case, it was impossible to do the one without the other. It aimed at the true charity—that of helping a man to help himself. Wearing and saddened with the melancholy fate allotted by the ordinary social arrangements to women who must support themselves—revolted by that shirt-making despair, which has become a social reproach, and which, our correspondent imagines, may be alleviated by their being "thoroughly taught" and presenting "certificates of qualification," the women who led the movement resolved that dependent woman should, at least, have a chance at something besides sewing shirts at ten shillings the dozen.

We noticed and commended the movement at the time, and it received so favorable a consideration from many generous persons, that the necessary means were obtained, and after careful consideration, the school went into operation in November last. Already it numbers between fifty and sixty pupils, of whom about two-thirds pay a small sum for instruction. The school is open daily from nine to three o'clock, and there is an afternoon class for an hour and a half. Some of the more advanced pupils are already under the instruction of an eminent master of wood-engraving; and one of the leading wood-engravers in the City, in expressing his warm sympathy in the undertaking, and his desire to employ women in the work as soon as they are ready, states that his own daughter is studying for the same end. Wall-paper dealers are likewise much interested, and the shrewdest authorities have no doubt that domestic designs for carpets will not fail to be encouraged. These are merely illustrative details.

The system of instruction is *not* that of Pestalozzi as stated by our correspondent, if by the Pestalozzian system be meant the drawing from geometrical figures. The plan pursued is that of every good academy of art—study directly from nature and from casts of the best statuary. The Pestalozzian system was, we believe, adopted in the Boston School, but is expressly discarded here. It is not expected that the School should at once support itself. It must command its position by the superiority of its work, and that must depend upon the talent for design women may possess, and upon the stringency of foreign competition.

If we believed that women could do nothing to support themselves, but sew, we should certainly despond. Is sewing necessarily and only the "sphere" and "field of labor" for woman? What is the fact about this "work of the other sex" to which our correspondent alludes? Designing of every kind seems to us just as fit work for women as men. The testimony of various practical men in various departments that require designing confirms our opinion. Nay, at a time when hotels are dismissing male waiters for female, and our shops are gradually ranging shop-girls, instead of shop-boys, behind the counter, as has long been done in other countries, it is rather late to suggest that "as a class," women cannot go beyond this "sphere" of sewing. "Many ladies do their own sewing because 'they cannot get it properly done,'" says our correspondent. But we know, within our own experience, women skillfully accomplished with the needle, who are starving upon the pittance doled out for shirt-making. We much doubt the existence of the class who are

* Professor Edwards, Andover.

obliged to do their own sewing because nobody else knows enough to sew for them; and surely if city and country compete in needlework at the rate of sixpence a shirt, it is mere humanity to take another step in a different direction. Success will be proportioned to skill, naturally, but experience shows clearly enough that the skill is not wanting.

—Tribune.

Natural History.

THE NATURAL HISTORY OF MAN.

BY WILLIAM C. ROGERS.

CHAPTER EIGHT.

The Typical Races of Men Concluded.

In the previous chapter the classification of Blumenbach and Lieut. Col. Hamilton Smith was given as fully as accorded with our purpose. In this chapter we will give the division and nomenclature of the human species, according to Van Amringe, and conclude the consideration of the religious aspect of the science.

Prichard declares that a comparison of the races, in respect to mental endowments, shows that all have the same inward feelings, *desires and aversions, the same susceptibility of improvement in religious and social condition*; in a word, the same nature.

After a careful consideration of the facts, as laid down by Van Amringe, and of the theory proposed and explained by him, we are compelled to dissent from Dr. Prichard in his conclusions, since we find that, though all races may be actuated in a measure by the same feelings, still they do not have the same desires and aversions, nor the same susceptibility of improvement in religious and social condition; in a word, have *not* the same nature.

The Zoological characters of Man are as follows:—

FIRST SECTION.—Psychical or Spiritual Mammal.

ORDER.—Bimana, or Two-handed.

GENUS.—Homo, or Man.

SPECIES FOUR.—Shemitic, Japhetic, Ishmaelitic, and Canaanitic, each containing several varieties.

GENERIC CHARACTERS.—Psychical. Erect stature; two hands; teeth approximated and of equal length; the inferior incisors perpendicular; prominent chin; endowed with speech; unarmed; defenceless.

FIRST.—THE SHEMITIC SPECIES:

Psychical or Spiritual Character.

All the Psychical attributes harmoniously developed; warlike, but not cruel or destructive.

SECOND.—THE JAPHETIC SPECIES:

Psychical or Spiritual Character.

Attributes unequally developed; moderately mental—originative, inventive, but not speculative; not warlike, but destructive.

THIRD.—THE ISHMAELITIC SPECIES:

Psychical or Spiritual Character.

Attributes generally equally developed; moderately mental; not originative or inventive, but speculative; roving, predatory, revengeful, and sensual; warlike and highly destructive.

FOURTH.—THE CANAANITIC SPECIES:

Psychical or Spiritual Character.

Attributes unequally developed; inferiorly mental; not originative, inventive, or speculative; roving, revengeful, predatory, and highly sensual; warlike and destructive.

From the preceding table, we see that the four species of men, according to the division of Van Amringe, are widely different from each other in Psychical or Spiritual character; and that difference is so great that it is almost impossible to see how it could have been overlooked, or considered as merely indicative of the changes produced by

varieties of food, climate, and habits of life, by men of such extensive learning as Prichard, Lawrence, Bory De St. Vincent, and other equally erudite advocates of the one-species theory.

The succeeding table gives a comparative view of the physical characters of each of the same species; and when we remember that a physical difference is always indicative of a functional difference also, we cannot but consider the four species of men, so diverse from each other in almost every respect, as four *distinct species*, having a different origin, and a different end to accomplish in the providence of God. Add to this the diversity of Psychical or Spiritual character, and the same conclusion is arrived at, and the conviction of its truth more firmly established.

It will be seen that Van Amringe takes into consideration the different temperaments of each of the typical stocks, and when we consider the effect of a difference of temperament upon individuals of the same race, we cannot but admire his wisdom in stating so palpable a distinction.

TABLE EXHIBITING THE PHYSICAL CHARACTERS OF THE FOUR TYPICAL RACES OF MEN, VIZ.:

	THE SHEMITIC.	JAPHETIC.	ISHMAELITIC AND CANAANITIC SPECIES.
Temperament.....	Sternuous.....	Passive.....	Callous..... Sluggish.
Sensibility.....	High.....	Medium.....	Sub-medium..... Sluggish, torpid.
Complexion.....	Fair.....	Olive, yellow.....	Copper colored, dark... Black.
Hair.....	Copious, soft, flowing.	Thin, coarse, black.....	Black, straight, coarse. Woolly, black.
Beard.....	Ample.....	Slight.....	Scant or wanting..... Slight, scant or wanting.
Face.....	Small, oval.....	Triangular, broad, flat.	Broad, lozenge-shaped. Broad, projecting.
Forehead.....	Expanded.....	Small, low.....	Narrow, receding.
Cranium.....	Large, elevated.....	Pyramidal, square.....	High, pyramidal..... Prognathous.
Nose.....	Elevated, narrow.....	Wide, small.....	Prominent..... Flat, broad.
Mouth.....	Small.....	.....	European..... Large, sensual.
Lips.....	Thin.....	Thick.....	Full..... Thick, everted.
Chin.....	Prominent, round.....	.....	European..... Retreating.
Eyes.....	Distinct.....	Oblique, closing.....	Sunken..... Prominent, hazel or black.

From the above table, it is apparent that Van Amringe has assigned the White or Caucasian species of men to Shem; the Yellow species or Mongolians, to Japhet; the Red species to Ishmael; and the Black or Ethiopians, to Canaan. For his reasons for differing from the commonly-received division of Josephus, we refer the reader to his Natural History of Man, Chapter III., On the Classification of Man, &c.

"The three sons of Noah, Shem, Ham, and Japhet, were not equally favored by the Almighty. Shem was especially blessed, and made the progenitor of the Israelites, and of our Saviour:—Japhet was promised to be enlarged:—and Canaan, the son of Ham, was cursed, and made a servant of servants. The son of Abraham, by Hagar, Ishmael, was driven out from his patrimony, but was to increase and multiply exceedingly, and to be 'a wild man,' whose 'hand shall be against every man, and every man's hand shall be against him.' Thus we have four distinct blessings, promises, and curses, pronounced upon the patriarchs of the human family, which were, no doubt, to be typical of their descendants. How were they to be fulfilled? The blessings, promises, and curses, must have been followed by some physical change of the parties, or intermarriages would soon obliterate the individuality of each, and make them all of a like nature and similar descent. Nothing less than a physical change—a change of color—of features—of manners, habits, and mental qualities—could, with certainty, operate as an effectual separation. A mere geographical separation, if there were no physical distinction, would amount only to a temporary separation; because the migratory habits of man would soon bring them together. But a geographical separation, together with a physical dis-

tingtion, would make, as it has made, an almost perfect barrier to an amalgamation of the different species. Thus the blessings, promises, and curses, upon the patriarchs, as types of the several species of mankind, could be literally fulfilled in the descendants of each typical patriarch."—*Van Amringe, op. cit. pp. 63, 64.*

The place or country occupied by all the descendants of Noah, previous to their dispersion, is generally supposed to be Shinar, a country embracing the Tigris and Euphrates in Asia, bounded on the south by the Persian Gulf, and on the north by Assyria and Mesopotamia. It is here that the Tower of Babel was built, the tongues of the nations of the earth confused, and from this place all migrated to those portions of the earth which Divine goodness had prepared for each, led, in the selection of the course pursued, by Divine impulses. When the tongues were confused at the Tower of Babel, the change of language was probably a dialectic and not a radical change, since the construction of all grammatical languages is generally very similar, and many roots of words, as well as words themselves, are common to very many of the languages, and some few to all. Hence he who has learned one language, has taken a step in the acquisition of any one or all of the others. But whether the change was radical or dialectic, the different races

of men, we read, were distributed, "after their families, after their tongues, in their lands, after their nations." The inhabitants of Shinar were, doubtless, ignorant of the regions of the earth they were destined to inhabit, and were led by Divine impulses to cross those uninviting regions surrounding their original abode, and to discover Egypt and the fertile valley of the Nile, Canaan, the land flowing with milk and honey, Asia Minor, Greece, Italy, and all the countries of Europe. Had mankind been left to their own wills, the population of Eastern Asia, which presented the most inviting prospect from Shinar, would have become so dense that they would have been ultimately forced across the Desert of Arabia, and come to inhabit, from compulsion, lands they never would have visited from choice. In so important a matter as the proper distribution of the species of men from Shinar, nothing could be left to chance or the natural impulses of human desire, but they must have been distributed by the influence of Divine power, as it is very significantly expressed in the revelation to Moses, "After their generations, in their nations." And thus it is that we find a majority of the Yellow people in Eastern Asia; a majority of the Red or Copper-colored people in Central Asia and America; and a majority of the White races in Western Asia and all of Europe; each distinguished by such peculiar physical characteristics, that they would naturally be kept distinct nations, according to the promises and curses which have been previously foretold of them, and which were afterwards pronounced upon Ishmael.

The question next arises, How do we know that the Shemitic nations peopled Europe; the Japhetic, Eastern Asia; the Canaanite, Africa and the Ishmaelitic, Central Asia?

The proofs of the affirmative answers to these questions are more probable than positive, but still are as ample as those afforded to substantiate any questions involving so great a scope of antiquity in their compass.

The Jews, the undoubted descendants of Shem, are white. We know, positively, that all the descendants of Shem and Ham were not dispersed to all parts of the earth, at the confusion of tongues at Babel, when the descendants of Japhet and Canaan were dispersed, because Abraham was, long after this period, born in this region, and emigrated from it by the express command of the Almighty; and the children of Ham, except Canaan and his children, continued to occupy it, and founded the kingdoms of Assyria, and built Nineveh. It is a fair inference, therefore, that the descendants of Ham (except Canaan) who were neither blessed nor cursed (except the general blessing bestowed by the Almighty on Noah's family, "be fruitful and multiply, and replenish the earth"), so as to constitute them a distinct race of men, and the descendants of Shem, were not a distinct people, physically, but identical. The children of Canaan, however, had been dispersed, for when Abraham, several hundred years after this event, in obedience to the command of the Almighty, left his country, kindred, and home, and went to Canaan, "the Canaanite was in the land." Abraham and his family went to Canaan; his Shemitic and Hamitic brethren who remained in Shinar, in the neighborhood of Babylon, evidently

proceeded north, for they settled Assyria and Mesopotamia. From Mesopotamia we also find them proceeding west, where Aram, or the descendants of Aram, the son of Shem, reached the Mediterranean sea, north of Canaan, and founded the kingdom of Aram, afterwards Syria. From Mesopotamia the migration was easy and natural by the valley of the Euphrates, around Mount Ararat to Armenia, lying between the Caspian and Euxine seas, and the Caucasian and Ararat Mountains. Thus we find the descendants of Shem reached the Mediterranean by at least two routes,—the one taken by Abraham, through the desert of Arabia, where he cast forth Ishmael, who became the founder of a race of men;—and the other by Aram, through Assyria and Mesopotamia. The Canaanites had preceded them, and were subsequently destroyed or driven into Africa by the Jews.

The above is a partial exposition of the author's views in his own words, but we have not time to give it in full, and must, therefore, refer the reader to his work. The following quotation will give his conclusions:—"Our views of this matter must be much strengthened by the fact that the decree of the Almighty in regard to the different races of men—that Japhet should be enlarged—Canaan, servant of servants—Shem, a blessing to all mankind—could not be as effectually executed if all the races were permitted to emigrate in one direction, even if they were physically changed. Some of the descendants of Canaan, it is true, were settled on the Mediterranean, but their destination was not for this place, but for Africa; and they were driven from the country to their permanent abodes.

"It appears, therefore, that Europe was the destination of the Ham-Shemitic, or White Race; and that the blessing pronounced upon Shem, in whom the descendants of Ham have merged, 'except Canaan,' has peculiarly accompanied this race from the earliest history. When the direct descendants of Shem became obstinate and rebellious, the mantle of favor and power passed to the Gentiles, a collateral branch; and the whole white race has gone forward to a degree of perfection far surpassing the others. The Japhetic, or Yellow race, has been enlarged abundantly, for they number probably over one-half of mankind; but they have remained stationary in moral and intellectual improvement for at least 2,000 years, and how much longer we know not. The Ishmaelitic continue to this day very little, if any, in advance of the patriarchal age. And the Canaanites have retrograded far behind the knowledge and civilization they carried with them from the dispersion of Babel."

The above constitutes much of the reasoning by which Van Amringe substantiates his position and nomenclature, and, as it harmonizes with the Scriptures, at the same time that the name of each species indicates, not only its origin, but its present condition also, we have chosen to give it a preëminent position in our compilation, and have received it as the one most entitled to consideration, and most worthy of adoption.

Says a writer in the *Democratic Review*, for April, 1850, p. 334, in criticising the work from which the above extracts have been quoted:—"Types of all the species of man—the Shemitic,

Japhetic, Ishmaelitic, and Canaanitic—are found in Asia, and the late wonderful discoveries in Egypt show three distinct races of men pictured upon her monuments, at least 5,000 years ago, possessing precisely the same characteristics with which we now see them preserved; and the question is well put to the advocates of the unity of the race, who, with Lawrence, La Mark, and others, attempt to account for existing differences on the ground of the operation of various causes, acting through long periods of time, gradually transmuting man into the various species as we now find him—if in the lapse of 5,000 years no perceptible difference has manifested itself in the existing four species, how long did it take to have produced the differences which we know to have existed at a date nearly coeval with the flood? It is not a little singular that this doctrine of a gradual change should be urged in support of the Mosaic account of the creation, when it is obviously, if carried out, fatal to it. If a European be gradually changed into a Bushman, and vice versa, (according to the theory of Dr. Prichard, who contended that all men were originally black, and that the white is a congenital variety,) from naked black Hottentots into Bacons and Miltons—what necessity was there for creating Adam and Eve, since a gradual progress of the animal creation, as fossil remains show them to have existed, would gradually have produced human beings, when the earth became prepared for their habitation?"

But Van Amringe has derived proofs from higher sources than the above, to prove the diverse origin of the human races; higher than animal analogies depended on by Prichard, Lawrence, and others. He has proved his classification to be correct by an appeal to the physical characteristics of each race. These not only prove the races of men to be specifically different, but also afford the surest means by which to classify them.

In Zoology the instincts of animals are laid down as indicative of specific differences, and are sufficient in themselves to classify all animals, though all were physically the same. The fox is a solitary, and the wolf a gregarious animal, and, if there were no other differences between them, this alone would make them of distinct species;—and so of all the species of animals. Now, if animals may be classed by their instincts, why may not man be also classed by his intellect? Intellectual power is in him what instinctive power is in the brute; therefore if the brute be classified according to its instincts, man should be classified by his intellect, or else be removed entirely beyond the system of Zoology. If he were classed according to his instincts he would be the lowest in the scale of animated nature, instead of the highest as now. It is perfectly evident, therefore, that he should be classed according to the various degrees of the psychical power which he possesses specifically, when it is to that power that he owes his commanding position.

But do the various species of men differ sufficiently in a spiritual point of view to warrant a classification according to such differences?

The following rapid glance at the psychical condition of the several species of men will answer this question satisfactorily.



First :—The Shemitic Species.

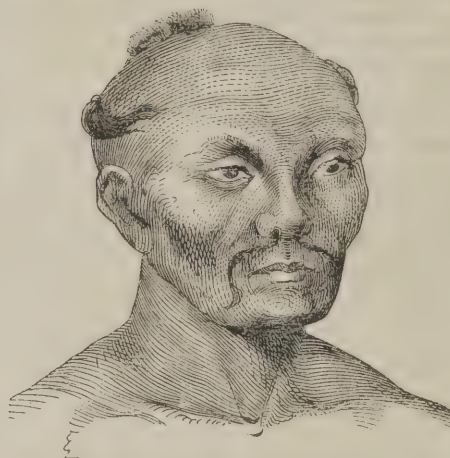
Psychical or Spiritual Character.—All the attributes harmoniously developed. Warlike, but not cruel or destructive.

Psychical or Spiritual Condition.—“The individuality of woman, her personality, her equality of rights fully acknowledged and established, governments established, and laws enacted, securing the rights of the governors and the governed; a religion established which is more consistent with the character of the Creator than any other; the intercourse of nations so rapid, free and untrammelled, that every Shemitic nation seems hastening towards a great democracy of the whole family; agriculture in such perfection that the necessities and luxuries of life are so abundant that every prudent laborer may live as sumptuously as a prince of old times; railroads, bridges, and turnpikes, ramify the whole geographic body, as do the arteries and veins the animal body, bestowing a like warmth and vitality; light-houses built; electricity controlled, conducted, and made a common messenger for ordinary occasions; steam compelled to labor for all purposes; the age of the earth scrutinized, the rocks analyzed and classed, and the organisms of a former world discovered, classed, and their natures ascertained; all the organisms of the present world so classified and arranged by naturalists, that a new specimen is immediately placed without confusion or disorder; chemistry so far perfected, that the globe and all its furniture are known to consist of but few elements, which are yet tortured to disclose their elementary constituents; astronomy so systematized that a new planet is discovered, and its place in the heavens told by figures; and, lastly, all the arts which can contribute to the comforts and conveniences of life improved proportionably with the improvements of science.”

In addition to the above, the Shemites have established colonies for peaceful purposes, and such is the intensity of their strenuous temperament, that the dark races, as it were, instinctively recede at their approach. And as the dark races diminish, in the same proportion do the white races increase, until the conviction is forced home

to every reflecting mind that the latter are ultimately to possess the whole earth, either as pure, distinct species, or as hybrid, intermediate races. “The destiny of the dark races has arrived at a crisis, and philanthropy can scarcely engage in a more noble project than to avert from them, if possible, the extinction with which they are threatened by the Shemitic colonial settlements among them. No dark race has exhibited this colonial propensity. Extensive, destructive, desolating, and debasing have been their wars and conquests; their armies have occupied countries, and enslaved nations; they have destroyed nations by fire and sword, but never by substitution; for the fruits of conquest by colonies they have never known.”

Varieties.—Israelites, Greeks, Romans, Teutones, Slavons, Celts, most of the white inhabitants of modern Europe and their descendants in America, and many sub-varieties.



Second :—The Japhetic Species.

Psychical or Spiritual Character.—Attributes unequally developed. Moderately mental, originaive, inventive, but not speculative. Not warlike, but destructive.

Psychical or Spiritual Condition.—“Woman has no individuality, no personality, no equality of rights; she is a slave, an article of merchandise; the governments are absolute, despotic, patriarchal; their religion is idolatrous, and an engine of state: their laws sanguinary, vindictive and sumptuary; intercourse with other nations forbidden, or only partially permitted; agriculture generally highly cultivated by the labor bestowed upon it, rather than by the art displayed in it; a considerable advance made in the useful arts, but very little in the sciences; the science of numbers only rudimentary, and therefore all the sciences depending on it are of the same nature; and, lastly, all the arts which contribute to the comforts and conveniences of life are stationary, and have been for ages.”

Varieties.—The Chinese, Japanese, Mongolians, Chin-Indians, &c.; and probably the Esquimaux, Toltecs, Aztecs, and Peruvians of America.

Third :—The Ishmaelitic Species.

Psychical or Spiritual Character.—Attributes generally equally developed; moderately mental;

not originaive or inventive, but speculative; roving, predatory, revengeful, sensual, warlike, and highly destructive.

Psychical or Spiritual Condition.—“Varies



from, but not in advance of, the preceding. Woman is generally a slave, an article of merchandise, and, if anything, more oppressed; governments in tribes patriarchal, and in nations absolute, but in all despotic; religion fantastical and sensual; the intercourse of other nations, though not forbidden, is not courted, and is attended by danger, unless awed by power; the general character of the people nomadic rather than agricultural; inferior to the Japhetic species in the useful arts, but superior to them in sciences, which are, nevertheless, only elementary; and, lastly, the arts which contribute to the comforts and conveniences of life less advanced than they are among the Japhetites, and also stationary, and have been for ages.”

Varieties.—Most of the Tartar and Arabian tribes, and the whole of the American Indians, unless those mentioned in the second species, should be excepted.

Fourth :—The Canaanitic Species.



Psychical or Spiritual Character.—Attributes equally undeveloped. Inferiorly mental, not originaive, inventive, or speculative; roving, re-

vengeful, predatory, highly sensual, warlike, and destructive.

Psychical or Spiritual Condition.—"So low that we scarcely know how to describe it. When we say that their women are in the most abject conditions, and that their governments, laws, religions, arts, sciences, agriculture, comforts and conveniences of life, are fairly represented by them—the women—it is sufficiently accurate to answer our object."

Varieties.—The Negroes of Central Africa, Hotentots, Caffirs, Australian Negroes, &c., and probably the Malays of Oceanica.

This view of the psychical characters and conditions of the four typical species of men, shows that they are, in this respect, as widely different from each other as in their physical characteristics, exhibited in the table above.

This is the present condition of the four species. Have the same wide differences always existed between them? Will the same wide differences always continue to exist? In answering the first, it is necessary for us to refer to the past ages. At the Tower of Babel, when all nations and kindreds were of the same tongue, all the species began upon a like footing, and each departed therefrom, bearing the seeds of civilization to their future homes. The patrimony of the Canaanites was wasted and lost; their talent was hid in the earth. That of the Ishmaelites, though not wasted or lost, was still but little increased or improved; their talent was put out on usury at a very low rate of interest. The patrimony of the Japhetites was measurably improved; they marched onward to civilization, but never arrived at enlightenment; their one talent produced two. But the patrimony of the Shemites was gloriously increased; they marched onward from barbarism to civilization, and from civilization to enlightenment; their five talents have gained other five.

The Canaanite has, from time to time, been partially civilized by contact with more refined nations, but when abandoned by the civilizer, has relapsed into barbarism, and forgotten the knowledge which had been imparted to him. Even Christianity of more than three centuries duration in Congo, has scarcely excited a progressive civilization, because it is unattended by the stimulus of a stronger race; for the small number of Portuguese officials, priests, exiles, criminals, and slave merchants, are inadequate, and, of all European nations, least capable of stirring the mind to activity by education and the example of exertion.

The Ishmaelite is to this day a living proof of the curse pronounced upon his great progenitor: "his hand is against every man, and every man's hand is against him." He is proof against civilization, and fades from it as the wilderness from the conquering Shemite. He has arrived at the acme of his mental power, and beyond this he cannot, unaided, go.

The Japhetite basked in the sunlight of a rude civilization while all the other races were groping in the darkness of barbarism. But as it is a law of animal and vegetable nature that those animals and plants which speedily arrive at maturity, flourish for a season, and then as speedily decay; so it is a law of nature in regard to nations. The Japhetite was of speedy growth; his maturity was

soon gained; he has flourished for ages, and now his speedy decline has just begun. He must disappear before the conqueror, or be swallowed up in victory.

The Shemite was of slow growth. For ages the plant scarcely pierced the sod, but now it spreads its branches to the heavens, and other nations rest within its shadow. It is evident that the elements of progression rest with this species alone. The others, left to themselves, will always continue what they have been, and are now. The hope of the world rests with the Shemite. Through him it is to attain its maximum of intellectual and moral strength, and that consummation, so devoutly to be wished, is evidently fast verging to accomplishment.

The remainder of this compilation, so far as it relates to the different species of men, will be continued on the basis of Van Amringe's theory given above. It, of all others, harmonizes best with facts, reason, and Scripture, and, though manifestly imperfect in many points, is still the least objectionable, the most perfect of all.

For a more perfect and comprehensive view of the whole subject of the Natural History of Man, I would refer my readers to his large octavo work, published in New York some five years since.

Physiology.

IMPORTANCE OF ANATOMY AND PHYSIOLOGY.*

THE physical happiness and well-being of man is closely allied to his moral and spiritual improvement, and whatever contributes to increase our knowledge of the constitution and endowments of man, has the effect to enhance our power and skill in purposes of utility and general human good. From this consideration Anatomy and Physiology have assumed an educational and practical importance that renders them indispensable to the general happiness and welfare of man.

I shall in this brief paper confine myself to the relations of these sciences to health and physical development. The structure of man is of a wonderful character, and the conditions upon which it is dependent for a vigorous and healthful existence embrace the widest range of animal law. Ignorance of the economy of the physical nature of man has been a prolific source of want and suffering. It is a fact that the world learns great truths but slowly, and it has failed to see in the animal economy of man the most abundant resources for happiness and development. Education has failed in accomplishing its design, because it has left out an integral part of human expansion in adequately preparing a physical basis of moral and intellectual effort. The mind depends for force and manifestation upon the body, and its office in an important sense is to transform vital power into the energy of thought and moral action. Every individual has an investment of vital capital, which is given him wisely to expend in appropriating to himself the resources of power,

capacity, and influence accompanying the gift of his being.

This investment is subject to the nicest regulations, and its improvement and development can only be in accordance with law.

How then to make the most of life in its physical attitude, how to qualify its energies, how to fortify it against the disturbing power of disease, and promote the regularity and strength of the forces of health, are questions of deep importance, because we are physical as well as moral agents, and a deep degree of responsibility rests upon every individual for the proper discipline of the functions of life.

There is a science of living right, of developing and directing the organized forces of life in accordance with the laws appearing in the constitution and economy of man, and this science is illustrated and made known in the researches of anatomy and physiology. Anatomy analyzes the wonderful framework of man, and discovers the relations which exist in the complicated arrangement of his organism. Anatomy lays open those mysterious operations by which the powers of life are sustained; it exhibits the wonderful series of forces, all distinct yet interwoven with each other, and operating in harmony to produce strength, activity, and sensation.

Physiology may be said to relate to the adaptations and uses of the natural functions of life, and thus points out the proper means of regulating and giving the best development to the vital forces of the physical life.

Anatomy and Physiology unfold a code of health by the rules of which every man is recognized as a subject, and comes under obligation to yield to the discipline it imposes, and in the observance of which he acquires greater capacity, efficiency, and fortitude for the enterprises of life.

The length of human life has been said to consist not in the number of its years, but in the thoughts, deeds, and purposes crowded within it. The great and certain object of health is, that while life continues it may be in the full flow of all its energies, in the vigorous possession and control of all its powers, and the availability of every function and faculty of the whole man. Life is often long protracted after disease has entered the system and paralyzed the muscular energies, after it has weakened the great battery of thought and rendered individual power almost unavailable; and the question now is, not so much how may life be lengthened, as how the obstructions to its energy and power may be removed.

How much has been lost to the world in the enterprises of religion, and moral and social good, from the unequal development of the energies of life! Scholars, statesmen, artists, and divines, forgetting or ignorant of the fact that strength and endurance in the physical man are necessary to force and greatness of character, have pressed forward regardless of the claims of the body for a healthy existence, and have come to the goal they sought with constitutions shattered and impaired, with exhausted vital force, and have become, not morally nor mentally, but physically disabled for the constant demands made upon their talents and energies.

To no class of persons is good health more indispensable than to ministers of the Gospel; and

* Read at the Otsego Lit. and Theo. District Association, by Rev. D. Williams.

most especially is it required of them to husband and preserve the physical powers of life, that the moral and spiritual man be not obliged too often to suspend its efforts for the restoration of bodily energy.

It is undoubtedly a fact that it requires a stronger and more vigorous constitution to endure mental toil and solicitude than the sturdy labors of the field or the workshop. Physical labor equalizes the waste and supply of life, and promotes bodily vigor, and while the energies of life are going out in manly labor they are coming in again in the respirations of pure air, healthy appetite, and active digestion. Mental labor is by a principle of taxation levied upon the energies of life, and to keep the principle good recourse must be had to appropriate exercise and bodily habit to reproduce the exhausted power. The labors of agriculture and of mechanical industry correspond more nearly with the principles of health and regular development, as they serve to strengthen the muscular and nervous energies of the system; but intellectual labor does not replace the energies it exhausts, and hence the necessity of care and system in relation to health.

A true basis of health is not found in the medicines or thousand nostrums of the day; but in a correct knowledge of the functions of life, and the proper development of its powers. The kingdom of health does not lay in the laboratory of the chemist or apothecary, neither is it mysteriously connected with the dreaded practices of Allopathy, the tiny potions of Homœopathy, or the fiery doses of Thomsonianism; but its seat is in the physical man himself, and there its sway must be acknowledged, and its forces directed, in accordance with organic law.

People have too long used medicine as a labor-saving operation; they have abused, overtaxed, and weakened the energies of life; and have sought in the use of medicine to restore diminished vital action, instead of disciplining the forces of the system so as to fortify them with endurance and firmness against the disturbances of health.

There is a vast work to do in correcting the abundant abuses of society in regard to health and bodily development. How few are acquainted with the capacity and resources of activity and strength which God has benevolently incorporated with their own natures! Thousands live a kind of miserable physical existence, suffering the bright and cheerful energies given them to grow languid and feeble from unfavorable habits; they live half incapable of enjoying the natural blessings of life, and dream on unconscious of the world of beauty and life around them. The importance of this subject is awaking the deepest interest in many minds who are pioneering in the great scheme of reform, and it is a question that concerns every individual how he may discipline the functions of life to give himself a physical basis of usefulness, happiness, and energy.

I would urge upon my brethren the importance of a systematic physical discipline, to give fortitude and endurance against the taxations of study and care.

Why is it that the labors of the Sabbath cause so much weariness and prostration? It is because we fail to replenish the vital funds of the system an energetic and systematic course of healthful

training. A man of great wealth can keep the wheels of enterprise moving with far greater ease than a man of limited means; so good health and full vital power give greater efficiency and success to the moral laborer in the vineyard of the Lord. Health must be made a specific object of effort; disease and debility are promoted by yielding to their encroachments; they are to be treated as invaders, and the powers of life are to be arrayed against them.

How often is consumption permitted to steal upon the frame, when a proper attention to muscular and respiratory development would forbid its entrance into the strongholds of vitality!

Bronchitis, that scourge of ministers, is brought on by physical inaction and an undue exercise of the vocal organs in the dead air of churches; which the sexton, closing after the services of the Sabbath, seldom thinks to open again until the next Sabbath morning, and here the labor of the poor minister is doubled; the congregation, breathing the air they exhausted of vital capacity the Sabbath before, sink into languor, and his paragraphs must be uttered with redoubled force to make an impression upon minds that almost cease to think, for want of an organic element of activity and wakefulness of which the atmosphere of the church has been deprived. Hence come so many impaired throats; for air heated and exhausted loses its elasticity, and the efforts of vocalization are greatly increased.

Every minister of the Gospel should adopt a system of vigorous physical discipline, and acquire the broadest physical basis upon which to rest his moral and intellectual efforts; and until this be done, failures will be frequent, and the best constitutions must give way in the unequal disbursement of life's energies. In my opinion, a true basis of health and physical development is receiving great aid from our growingly popular institutions of health under the auspices of Hydropathy. Such institutions are of incalculable value, not only for the relief of the sick, but the spread of one of the most important elements of education.

Health, like the intellect, must be cultivated, and men are but just awaking to a consciousness of those resources which exist in themselves, which they are to develop in moral and social power, and increased happiness to themselves and the world.

God's glory and the interests of his cause demand the highest culture of the whole man, and it is not his design that strong moral and intellectual effort should prematurely exhaust the activity and power of life. His economy requires that the physical education and expansion of man act simultaneously with the influence of science and religion upon his nature.

These are a few of the considerations upon which we may base the importance of this subject; and it is wisdom, it is duty, it is a part of religion to observe the relations of life and give the greatest degree of effectiveness and vigor to those powers that have been entrusted to us for purposes of our own happiness, the well-being of men, and the glory of God.

WHENEVER its appropriate object or natural stimulus is presented to any faculty, spontaneous action ensues, and therefore enlargement and improvement are the necessary consequences.—*Memory.*

Psychology.

PSYCHOLOGICAL MYSTERIES OF THE HINDOOS.

In my article entitled "Soul Power," published in the last number of this Journal, some facts were stated concerning the extraordinary influence sometimes exerted over animate and inanimate objects, by the Hindoo devotees. My statements, based upon authentic accounts of travellers in their country, concerning arts and mysteries of this general nature as possessed by them, might have been considerably extended, and a few particulars will now be added to those already given.

The painful penances, protracted fastings, and other bodily mortifications which their religious *solitaires* sometimes voluntarily undergo, frequently induce ecstasies, trances, visions, and other psychological developments of the most extraordinary character. "Among the Billahs of Hindostan," says Salverte, "the prophets or *bravas* exalt their minds by sacred songs and instrumental music: they then fall into a kind of phrensy, make extravagant gesticulations, and give forth oracles. The *bravas* receive disciples, and after some preparative ceremonies, subject them to the test of music: those whom it does not excite to phrensy—to ecstasy—are immediately dismissed as incapable of receiving the inspiration."

So great a control have the *Fakeers* over the connection existing between body and soul, that, according to the accounts of travellers, they sometimes suffer themselves to be buried alive, and after lying in a state of complete bodily torpidity for several weeks together, will revive on being exhumed. A case of this kind was witnessed by Sir Claude Wade, at Lahore, in 1827. The *Fakeer*, after stopping his ears and nostrils with wax and cotton plugs, was enclosed in a sack, and then placed in a sitting posture in a box at the bottom of a narrow vault. The vault was then closed, and the door plastered up with mud as high as the padlock, which was locked, and sealed with the private seal of Runjeet Singh, the governor of Lahore. The latter, being skeptical as to the success of the experiment, took this precaution to guard against collusion, and in addition thereto, "placed two companies from his personal escort, near the building, from which four sentries were furnished and relieved every two hours, night and day, to guard the building from intrusion. At the same time he ordered one of the principal officers of his court to visit the place occasionally, and to report the result of his inspection to him, while he himself, or his minister, kept the seal which closed the hole of the padlock." At the end of six weeks, the vault was opened in the presence of Runjeet Singh, with numerous other intelligent spectators, and the body of the *Fakeer* was exposed to view. The limbs were stiff and shrivelled, and no signs of life appeared except a slight warmth at the top of the head. His servant proceeded to extract the plugs from his ears and nostrils, rub his limbs, anoint his eyes and tongue with *ghee*, or clarified butter, after which his nostrils became violently inflated, the regular functions of life were slowly resumed, and he commenced talking with those seated near

him! Sir Claude Wade, who witnessed, and gives a circumstantial account of, the affair, thinks it was impossible for any collusion to have been practised.

But my principal object in the present article is to give some account of the remarkable sayings and doings of a Hindoo priest of the name of LEHANTEKA, now in California, as these sayings and doings are reported in a recent letter from Dr. A. B. Pope to a friend of mine, with the perusal of which I have been favored. Lehanteka has been giving lectures and instructions to private classes in the cities of that State. His philosophy resolves the percipient and dynamic life of man into three departments. The first consists in the sensational and motor organism by which man is acted upon by, and acts upon, outer things by means of immediate contact. The second consists of apparatus and physical media exterior to the body, by which man perceives, and acts upon, things at a distance. The third consists of an interior and supersensuous medium, or soul-essence, by which knowledge may be obtained of outer things, and active connection may be formed with them, by *direct volition*, and without the intervention of any physical medium. This he calls the *celestial* department of the soul, and its full development and exercise he calls "magic," or "celestial wisdom."

By way of demonstrating the functions and powers of this third or celestial division of the soul, he requested the members of his class to retire into an adjoining room, and exercise volition on a piece of money or some other object, promising to afterwards point out the object upon which their minds had thus been fixed. They accordingly retired and fixed their minds upon a piece of money, which they afterwards placed in a sack with about twenty more coins of a similar kind, and handed the whole to the priest. He, without difficulty, pointed out the piece which they had fixed their minds upon. After this experiment had been repeated several times without a failure, it was proposed to not exercise volition upon either of the coins, but to return them to the priest as before, and see what would be the result. They did so, when the priest, after having carefully examined all the coins, declared that they had not fixed their minds upon either of them particularly. He then proceeded to examine the *minds* of the persons of his class, and pointed out correctly the one who had proposed this variation of the experiment.

With his general philosophy of the three departments or degrees of human nature, he connects a theory of health, disease, and medicine, which is substantially as follows: Health consists in the regular and harmonious circulation of the nervous fluid throughout the system. But disease exists when a portion of this fluid has become detached from the general nervous organism, and becomes lawless, forming an independent centre of circulation of its own. Let any one, said he, go into the celestial state and examine the diseased human system, and he will see this lawless fluid, which has the appearance of a pale fog, revolving round its own centre, or passing rapidly back and forth between distant parts of the system where the patient feels the aches, pains, or other disturbances.

Simple physical or ponderable substances, he

said, have not, of themselves, any medicinal action upon the human system, but all action which they have is referable to certain imponderable elements connected with them. Substances which, when taken in health, do not disturb the harmony of the system, are unmedicinal; but if any substance thus taken disturbs the regularity of the nervous circulations, it may be pronounced a medicine, and if properly administered, it will neutralize some particular derangement to which the human system is liable. But active medicinal properties, he said, might be imparted to neutral substances by the simple action of the will. This, he said, might best be done by placing the substance in a glass phial, and shaking it for some time, with a fixed intention that it shall produce a particular effect upon the patient to whom it is to be administered. "But," said he, "on account of the slowness of this process, I prefer to enter the celestial state, and ascertain the nature and locality of the disease, and expel it by my will;" and he exemplified his power to do this by relieving the aches and pains of several persons in his class.

May not one part of this statement hint the true explanation of the powerful effects which are sometimes produced by minute homœopathic doses? Many of the medicines known to homœopathy are prepared by a process of manipulation similar to that which Lehanteka here prescribes for imparting curative properties to otherwise neutral substances, by the action of the will; and may not the fixed purposes of the preparers of these medicines sometimes, unconsciously to themselves, impart an *aura*, or nerve-essence, to them, which greatly intensifies the effects which they otherwise would have? It is manifest that this suggestion, if true, is of great practical importance, and the probability of its being well founded is such as should lead to careful experiments to settle the fact.

In keeping with his general philosophy, Lehanteka also taught that the senses of people might be deceived by a simple act of volition, and demonstrated the fact by causing the appearance of numerous birds flying back and forth through the room, and singing. By this experiment he showed a mastery of the general principles on which the electro-psychologists, so called, of our own country, produce illusions upon susceptible minds.

Lehanteka did not speak of these arts and mysteries as being peculiar to himself, but as having been possessed, in common, by the Hindoo priesthood from time immemorial. Their identity, in all essential principles, with the science and arts of animal magnetism, clairvoyance, electro-psychology, psychometry, &c., as more recently discovered in Europe and America, cannot fail to be perceived. Mesmer and his disciples taught the possibility of imparting therapeutic properties to physical substances, by volition, and exemplified the fact by their magnetic *baquets*, or tubs filled with pounded glass, water, &c., for the purpose of concentrating the magnetism and directing it, by means of conductors, upon the diseased organs of their patients. The numerous cases of medical *clairvoyance* which are generally admitted to have occurred, and to now exist, exemplify Lehanteka's "celestial state," in which he could perceive objects at a distance, and diagnosticate the diseases

of the human system; and his impressibility by a piece of money or other object on which *volition* had been exercised by another, is exemplified by the more recently discovered art of psychometry, or soul-measuring, so called, and by which accurate impressions as to the general character of a writer are received from simple contact with his manuscript, without reading it.

The evidence thus unfolded that these psychological arts and sciences, which among us are of recent discovery, have been known and practised among the sacerdotal orders of the Hindoos from immemorial time, should certainly go far to remove any remaining doubts as to their reality; for surely it is not probable that essentially the same theories would have been hit upon in different ages, and by people so widely disconnected, and that they would have been perpetuated, withal, through so long periods, if they had not some substantial foundation in nature. W. F.

CLAIRVOYANCE.

BY J. A. SPEAR.

THE idea has become quite prevalent, that clairvoyants can see nothing except what the operator sees, or wills them to see. In my opinion this idea is erroneous. Although clairvoyants are liable to be influenced by the mind of the operator, also by the minds of others who may be present, so as to prevent their seeing anything except what the operator or some other one present is thinking of, yet this does not destroy the fact, that when good clairvoyants are uninfluenced by other minds, or any prepossessed opinions of their own, they can see things as they are, and things that neither themselves nor the operator had any previous knowledge of. I would not approbate humbuggery, nor ask people to believe without evidence. Those who will believe without evidence, are very apt to disbelieve when they have evidence. That is, if a man will believe a thing without evidence because it favors some prepossessed opinion of his, he will be liable to disbelieve those things which seem to conflict with his prepossessed opinions even when he has good evidence.

I shall not attempt to account for all of the failures, nor justify the deceptions that have been practised in clairvoyance and animal magnetism. If a thousand hills of corn are planted, and nine hundred and ninety-nine of those fail, and only one of them mature and produce corn, the fact that corn has grown is as real as it would have been if every hill had produced the ripe corn. Ten thousand failures cannot disprove one fact or truth, nor annihilate an existing principle. Counterfeit bills do not prove the non-existence of the bank which they are designed to counterfeit. Failures in managing electricity, or failures in chemical operations, or failures in any art, science, or principle, cannot disprove what has been proved by successful operations. But there are very many who remind me of the Irishman when he reproved the Judge for passing sentence of death upon him when only two or three witnesses saw him commit the murder, saying, "I could produce a hundred witnesses who did not see me kill him." When the honey-bee extracts honey from the flower, he proves that the properties of honey exist in the flower, and his testimony remains unim-

peached, though every other animal in creation may try to do the same and fail. But has independent clairvoyance been proved?

A number of years have elapsed, since a boy, who was a good clairvoyant, resided in our family a year and a half, during which time we were privileged with many exhibitions of clairvoyance and animal magnetism. In perhaps a hundred cases he gave satisfactory evidence of independent clairvoyance. A few only will I mention.

A few days after he came here (early in the spring) nine of our sheep were missing. Diligent search was made for them, but in vain, till at last when he was in the clairvoyant state one evening, out of curiosity he was requested to go (as we express it) to the place where they were last seen, and see if he could follow them and tell where they were. He did so, and soon said they had left the main flock, and found a place where the fence was down, and passed into a neighbor's lot, and were there, and six other sheep were with them. The next morning the sheep were found just where he said they were, and six of the neighbor's sheep with them. It was also found that the fence was down where he said it was, and their tracks were visible where they passed out. In this case suffice it to say, that circumstances were such that we know he had had no previous opportunity of knowing anything about that lot, or the fence being down, or seeing the sheep there at any previous time, for we had known where he was, not where he was not, from the time we last saw the sheep until he told where they were; besides, they passed through a piece of woodland, and the fence was in the woods where he had never been.

Soon after that an iron bar was accidentally dropped in a stream of water, four or five feet deep, where there was a heavy current, which prevented its being seen on the bottom. A tree-top lay across the stream in that place, and standing on that, the one who dropped it labored to find it with a hoe till he became discouraged, and gave it up as entirely lost. After that this boy was put to sleep while sitting near the stream, and his face turned from it, and gave such directions as to where to put the hoe, and how to move it, as to enable the one who had the hoe to take up the bar at the first trial. There could be no guess-work in the matter. He was decided and positive in giving his directions, and told where it was when it could not be seen with natural eyes, and that when his back was towards the stream and no one knew its exact location. Being asked how he managed to see it, said he, "I went down to the bottom and then I could see it, though it was about half buried in the mud." If he could plunge into the flowing stream and see things as he proved that he did, while his body was at a distance on the bank, was it not a fact that his mind could leave the body without losing its identity or consciousness?

The September following, he went to a camp-meeting, and was gone two days and two nights, and when he returned his straw hat, that he left on a bench in the portico, was missing. We well remembered seeing it there after he was gone, and noticed that it was missing before he returned. As there had been a gale of wind, we supposed the hat had been carried away by it. Being a little

dissatisfied with losing his hat, a few days after being at leisure one evening he requested me to put him to sleep and let him try to find his hat; I granted his request, and directed his attention to the place where he left it. In a moment he smiled, saying, "Salmon has got it," (a little boy two years old,) and pointing, said, "There! he is lugging it through the kitchen; there! there! now he is tugging up stairs with it;" then laughing outright, said, "He has put it behind a chest, and there it is all jammed up." And so it was, in the place and the condition that he said it was.

Had not circumstances been such as to satisfy us that he could not have put it there himself, we might have suspected him of playing a trick. In addition to that, he was naturally honest, and entirely destitute of that which is called tact, craft, or shrewdness. Although at all times under favorable circumstances he gave the most satisfactory evidence of independent clairvoyance, still, in damp, cloudy weather, and when strong opposing winds were present, he would sometimes complain of not being able to see clearly.

Only one more case of clairvoyance will I mention. This is of my youngest brother, who was a good clairvoyant until he was set to examining the interior of the earth, which injured him to that extent as to never be able to see clearly after. On one occasion, when he could see clearly, there being an old gentleman in town, by the name of John Hutchinson, (called Esq. Hutchinson) who had a troublesome cancer, he was asked how long he thought Esq. Hutchinson would live, and if his cancer would be the cause of his death? Said he, "His cancer will not be the means of his death, but he will die of another complaint two years from next May, some of the last days of the month." The fact turned out that he did die then, and not of his cancer, and was buried the first day of June. Could this be guess-work?

SHOWING CHILDREN EXPERIMENTS.—This principle directs that we show them EXPERIMENTS, chemical, philosophical—of all kinds. "What!" objects one, "teach them chemistry, natural history, philosophy, and science generally, before they can read? This doctrine is strange as well as new." But what says their NATURE? Can they not SEE AND REMEMBER—that is, exercise Individuality, and Eventuality, long before they are old enough to read? Then why postpone education thus long? Our course recommends beginning to educate them even much earlier than now. Before they are three years old they can both remember stories and explanations, and be taught the whole process of vegetation, from the deposit of the seed in the earth all along up through its swelling, taking root, sprouting, growing, budding, blossoming, and producing seed like that from which it sprung. And what if, in learning these and other intensely interesting operations of nature, they destroy now and then a valuable stalk or flower, will not the instruction and pleasure gained repay a thousand fold? Show them how acorns produce oaks, peach and cherry pits peach and cherry trees, which reproduce other peaches and cherries, and thus of all the ever-changing operations of nature. Put vinegar into water, and stirring in ashes or pearlash, mark their delight at seeing the mixture foam, and explain the cause. Tell them how pearlash is made by draining water through ashes, which makes lye, and which, boiled down, becomes potash, by refining which pearlash is obtained.—*Memory.*

HOME.—Every home should be a little world, furnishing at least a little of all that its inmates want to make them happy. Let parents see well to this, and they will not be compelled to see their children weary of home.—*Hopes and Helps.*



FARM WORK FOR AUGUST.

BY H. O. VAIL.

THE crops of the season still require close attention at the hands of the farmer. Carrots, ruta bagas, parsnips, and other root crops require to be kept clean from weeds by the use of the push hoe and cultivator. The carrots sown last spring with the oat crop should be cultivated the moment the oats are removed from the field. At this hoeing some special manure should be added to stimulate them to a more rapid growth, for it should be remembered that land producing two crops in a season requires large amounts of fertilizing materials to keep it in a fair condition, and to produce those crops with profit. The ruta bagas should be carefully noticed until they have attained a size which enables them to withstand the attacks of insects; should they be attacked dust them, while the dew is on, with pulverized quicklime. We have found this to answer every purpose. If you have neglected sowing them, it is too late now unless you are south of New York; if so, you will have a remunerative crop if the season be a long one. Try some of the Caulo Rapar, or Kohl Rabin, as the Germans call it. This is a hybrid between the cabbage and turnip, and of the finer sorts, as the early "White Vienna" and the "glass" are hybrids between the ruta бага and the cauliflower, partaking all the hardness of the former with the fine flavor of the latter. Their peculiar properties are, that they yield more than the ruta бага when properly treated, are more readily kept, and are not at all liable to the attacks of insects, and when pulled at proper size, cut in slices, and boiled until tender, they are considered nearly equal to the cauliflower, and are very acceptable to the palate of the vegetable epicurean.

Common turnips may be sown at all times from this date until frost sets in; those too late to mature, will grow during mild weather, and may be pulled for stocks at such times, or they may be ploughed in at the spring ploughings, affording quite a burden of organic material to the surface which has been gathered from the atmosphere.

As early potatoes are removed, and before putting down another crop, sow six bushels of common salt per acre, to kill grub-worms, &c. The slight expense of this salt will be the means of saving a whole crop from destruction, besides affording two of the constituents of plants, viz: chlorine and soda. We lost 4,000 fine cabbage for the want of this precaution, while the piece next it which received salt was not touched.

Those who wish to raise rye straw for binding stalks, &c., should sow it early enough in the season to allow it to get well established before frost sets in; by sowing it thus early a fine pasturage will be afforded in early spring for calves and young stock. We know a market gardener, near Boston, who sows all his unoccupied land to this crop, and removes it as green food for soiling his stock in time to plant other crops in spring.

Winter wheat should also be sown early enough to prevent it from being winter killed.

Do not neglect top-dressing fields that were mown late in the season with 100 lbs. of the improved superphosphate per acre, or with 200 lbs. hen manure, or Peruvian guano, which has been previously composted with three or four times its bulk of charcoal. Any of these will give an increased growth, but the former can be applied with perfect safety, and produce more rapid growth than the two last named.

Thistles may be destroyed by mowing off just as they are in bloom; their hollow stems will receive moisture, which will cause them to decay. A handful of salt over each one will pickle them nicely.

The weeds in the corners of your fields and other bye-places will benefit your pigs more than they please your eyesight, and as you throw them over add a few handfuls of whole corn as an inducement to the hogs to root them over.

Cut sprouts, briars, bushes, &c., and throw in heaps to be burned; save the ashes to be applied to crops which need them, or to add to the muck heap to aid in its decomposition.

Continue draining wet land and preparing muck for fall and winter compostings. Do not neglect the manufacture of your home manures because you can obtain artificial manures at a cheap rate. These last are only to be used when the others are exhausted.

Look to the drainage of your barn-yard; if you are troubled with one, collect it and pump it over heaps of rich earth peat muck, headlands, leaves, &c., to aid in decomposing them, instead of allowing it to flow over a portion of your land, and giving it so luxurious a growth as to prove an injury.

Cleanse and whitewash granaries and poultry houses; remove straw, &c., from old nests, placing ashes and charcoal dust in them; strew plenty charcoal on the floor to absorb the gases which may be given off by the manure, and which, if not taken up, proves so injurious to the eyes and general health of fowls.

See that your sheep and cattle have plenty of shade and water in their pastures. Continue the tar and salt for the benefit of your sheep, thus preventing the attacks of the *astutus ovis*.

In the orchard continue pruning and budding, as recommended by Downing, in his "Fruits and Fruit Trees of America." Also see full directions, as given in first five volumes of the "Working Farmer."

LOVE OF STUDY.—Those who LOVE their studies will exercise and thus discipline their minds ten times as fast as those who, though equally capable, dislike them; because the former occasions this spontaneous action which improves both organ and faculty, while the latter does not.—*Memory.*

Biography.

JESSE HUTCHINSON.

PHRENOLOGICAL CHARACTER.

JESSE HUTCHINSON was endowed with an ardent and excitable temperament, which gave him great activity of mind and susceptible and impulsive feelings. All his faculties, whether large or small, were exceedingly active, and a particular faculty, under excitement, often appeared larger than it really was, when compared with the same faculty in another person.

He had a very peculiar and marked cast of mind. His social feelings were strong and influential, rendering him remarkably warm-hearted and fond of friends and company. He was very affable, polite and attentive, but also very sensitive to criticism, and to injustice and wrong.

His appetite was very strong, and though he strived to combat and regulate it, yet its unreasonable demands were sometimes yielded to, and his digestive powers overtasked.

Conscientiousness, and, in fact, all the moral organs, were remarkably active. He had a lively sense of justice, and was remarkably sensitive to wrong inflicted upon the helpless and distressed. His sympathies were unbounded and uncontrollable, and frequently rendered him extremely unhappy in view of an object of distress.

Large Ideality and Sublimity, joined with large Cautiousness, gave him extravagant imaginations, great loftiness of conception, and great anxiety about consequences. He took extravagant views of things, and was disposed to magnify everything that was presented to his view.

The Reflective faculties predominated in his mental organization. He was original, suggestive, thoughtful, and prone to see and examine new things. He was noted for correct observation and accuracy of detail. He was fond of systematic arrangement, and annoyed by disorder.

He had fine musical talent, considerable poetical ability, and great general versatility. So active were all his faculties, that he found it impossible to carry out any one process of business, each faculty clamoring for satisfaction and gratification in its own peculiar way, and leading to frequent apparent self-contradictions.

Seldom do so many extremes meet in one organization as in his, and seldom do we find in one person so much that is good, noble, liberal, original, affectionate, affable and impulsive.

BIOGRAPHY.

Jesse Hutchinson was one of that celebrated family of natural singers, which, under the name of the "Hutchinson Family," several years since, occupied a prominent position before the public, and contributed largely to their musical entertainment. Their success was commensurate with their merits. Their almost inimitable melodies formed a cheerful evening's pastime, compared to which, in the minds of many, operatic music faded into the distance. For some few years public patronage was profusely bestowed upon them, notwithstanding which, in the very midst of their prosperity, they retired, with a comfortable independence, from public life, which they have not since resumed.

There were sixteen children in the Hutchinson family, of which four of the singers—Judson, John, Asa, and Abby—were the youngest. Their maternal grandfather, named Leavitt, lived in Mount Vernon, N. H. He was a good republican, deeply religious, and possessed of great musical talents. His two youngest daughters, Sarah and Mary, were also remarkably good singers. Mary was very beautiful, and had many lovers, but Sarah had the best voice. It is said that on one occasion Sarah went to a church to sing, away from home, when her father was present, who heard, but did not see her. After the service he inquired the name of the singer, rapturously adding, that she sung like an angel, and was affected to tears on learning that it was his own daughter. Mary also sung away the heart of one Jesse Hutchinson, the son of a neighboring farmer, who became deeply attached to her. He had a brother, also gifted like himself, and they two were celebrated through the country for their musical powers, and were famed for the fun and merriment they also carried with them, keeping the country lads and lasses up all night with the enlivening strains of their violins. Suddenly a great change came over Jesse. He considered this life of gayety to be sinful—cut up his violin—made it into tobacco boxes—and afterwards only practised sacred music. Soon after this change he presented himself to Mary as a lover. She was then sixteen, and too young to marry, she said. Her father, who thought very highly of the young man, pleaded strongly for him, without avail. She would not consent, and went to bed, leaving Jesse in the parlor. He sat up all night in the parlor, and she found him there in the morning. But Mary still refused her consent, and Jesse set off for Salem, thinking time and absence might operate in his favor, and he was right. On his return she consented to marry him. Jesse and Mary were the parents of the "Hutchinson Family"—those "good old-fashioned singers," who "made the air resound."

His friend, the eccentric "Dr. Noggs," thus speaks of him in an article contributed to the *Lynn Pioneer*, shortly after Jesse's death:

"Like all geniuses, Jesse was somewhat fickle: He would one day be heart and soul engaged in some favorite pursuit, and you would think, by his action and talk, that there was no other pursuit in the world worthy of being named with his! The next day, perhaps, something new would turn up, and then his old occupation was gone in a twinkling, and none so zealous in his new vocation, transferring as by magic, his undivided energies to the 'new and better way.'"

"As a compositor in a printing office, Jesse was far from slow. Often have I known him to set up from his own head, verses, that perhaps two hours before existed only as cerebral matter in the crude state, but which, in two hours afterwards—especially when sung by his gifted brothers and sister—would entrance with delight many a lover of simple and heart-touching poetry and melody.

"As a worker in iron, Jesse was long and favorably known, and his 'Air-Tight Stoves' have warmed the bodies of thousands, who had, many of them, been heart-warmed before by his poetic pathos.



JESSE HUTCHINSON.

"Jesse's zeal was sometimes ahead of knowledge; but, in the main, he was very successful in 'putting things through'—a favorite maxim of his.

"Not over prepossessing in appearance—genius seldom is—and exceedingly modest, especially in 'showing himself off,' with but little power of expressing himself in common conversation, and in public speaking—which, in a great measure, was owing to the want of proper culture in early life—he did not appear the half he really was.

"Jesse's constitution, never very robust, was ill-fitted to be the tenement of so impetuous a spirit, the which was constantly leading him into all sorts of enterprises. He was, as most musical geniuses are, excessively nervous in his temperament, which, added to his love for the new and marvellous, made him appear almost 'hallucinated.' He, however, enjoyed tolerable health, till he reached Panama, but his conditions—psychological as well physical—were just what they ought not to be for that—I had almost said, unholy climate—and being detained on the Isthmus—that place of all God's earth, seemingly the most accursed, at least, the most inimical to human life—he contracted a disease of the bowels, which, with previous troubles, prostrated him to such a degree, that even the Water-Cure—the great antidote of all the physical ills—could not save him;—and he fell by the wayside, just as he had got nearly home to his beloved 'High Rock.'

"But Jesse 'still lives'—aye, and long after his frailties, &c., shall be forgotten, his name will be handed down to posterity, as the genial son of

harmony—as the untiring friend of his race, especially the down-trodden part—and as the author of some of the most beautiful and touching songs that ever graced the lips of melody withal."

For an interesting account of the "Hutchinson Family" and of a visit to their "Home Farm," see AMERICAN PHRENOLOGICAL JOURNAL for June, 1847.

JOHN P. HALE.

PHRENOLOGICAL CHARACTER.

MR. HALE has a very powerful constitution, and every indication, both personal and hereditary, of a long life. There is a marked predominance of the Vital temperament, impeding somewhat the action of the Motive and Mental, which are also well-developed. The secretions of the system are very abundant, requiring a good deal of exercise adequately to relieve it; while, at the same time, the stimulus of a strong motive is necessary to induce energetic action. The digestive apparatus is, perhaps, too powerful, giving an undue tendency to flesh and blood.

The Phrenological developments of Mr. Hale are strongly marked. His cranium does not indicate so many sharp points and eccentric traits of character, as those of some persons; but the size of the brain and the largeness of some of the organs indicate more than ordinary power of mind in certain directions.

He is very warm-hearted, social and affection-

ate, strongly attached to friends and fond of company. He is quite gallant and polite to the ladies, and his attachments in that direction have a powerful influence in the formation of his character and the development of his mind. He is also interested in children, and, as a parent, would be decidedly fond of them. Combativeness in him manifests itself in a love of debate, a disposition to agitate; a spirit of opposition; a desire to retort, and a capacity for defence. Destructiveness is only average, indicating a lack of efficiency and executiveness. He fails, at times, to exhibit in business the energy necessary to success. Opposition, however, is sure to call him out. Under the stimulus which that furnishes he does his best work. With more Destructiveness he would be more forcible in his general character, and would seek occasion to combat, instead of merely holding himself in readiness to maintain his position, when attacked. It would be impossible for him to *hate* or to punish with severity. He is always satisfied when his opponent cries out "enough."

Mr. Hale's desire for property is moderate. He wishes it because he needs it, and places no special value upon it beyond the advantages it affords him in life and enjoyment.

He is frank and candid. He speaks right out, and shows his disposition just as it is. Whatever tact he may manifest arises from his Cautiousness and intellectual foresight, and not from natural cunning. He has a marked degree of Cautiousness, avoids dangerous places, and looks well to the probable consequences before he commits himself. He is ambitious, has a high regard for reputation, and is disposed so to speak and act as to secure a favorable impression. He is not naturally proud, haughty, or dignified, but is independent, self-reliant and firm, will maintain his own position and have his own way.

A strong sense of justice and a high regard for right and duty, as such, form a marked trait in his character. Large Conscientiousness and large Firmness lead him to adhere with great tenacity to his purposes, where principles are involved, while large Approbativeness gives him the easy, affable manners for which he is distinguished.

Mr. Hale is sanguine, cheerful and happy, allowing the world to wag on without any unnecessary feeling of anxiety in regard to the result. He is seldom, however, sufficiently elated to feel disappointment strongly.

Spirituality is comparatively defective. He is slow to believe, does not readily embrace new views, and has little confidence in what his intellect does not comprehend. He is no man-worshipper, is constitutionally democratic, and not particularly devotional. He values talent, but has no disposition to overrate individuals. At times, he shows a lack of deference and respect. His religion consists in being just and doing good. His sympathies are very strong and active, and he soon becomes interested in the welfare of those with whom he comes in contact. He derives as much pleasure from seeing others happy, and in aiding them to become so, as in any personal enjoyments.

He has a fair degree of imagination, but is remarkable rather for scope of mind and loftiness of conception than for poetical talent. The strong points of his character arise from the peculiar de-

MAN—"KNOW THYSELF!"

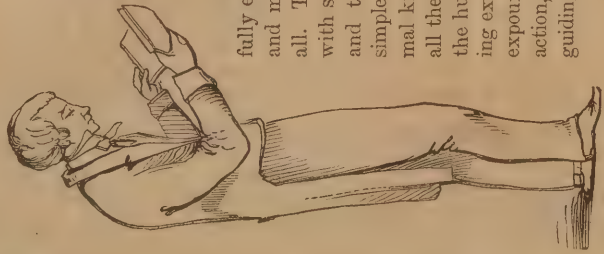
"SELF-MADE, OR NEVER MADE."

NAMES OF THE ORGANS.

1. Amativeness.
2. Philoprogenitiveness.
3. Adhesiveness.
4. Inhabitativeness.
5. Continuity.
6. Combativeness.
7. Destructiveness.
8. Alimentiveness.
9. Acquisitiveness.
10. Secretiveness.
11. Cautiousness.
12. Approbativeness.
13. Self-Esteem.
14. Firmness.
15. Conscientiousness.
16. Hope.
17. Marvelousness.
18. Veneration.
19. Benevolence.
20. Constructiveness.

"PHRENOLOGY undertakes to accomplish for man, what Philosophy performs for the external world; it claims to disclose the real state of things, and to present Nature unveiled, and in her true features."—PROFESSOR SULLIMAN.

MUSCLES OF THE BACK FIGURE.

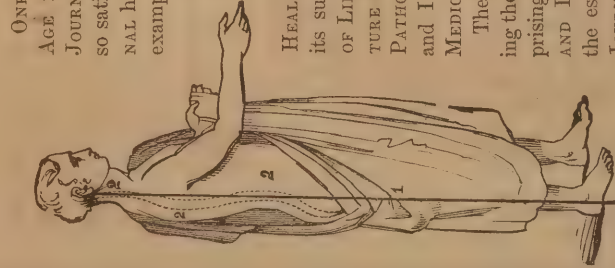


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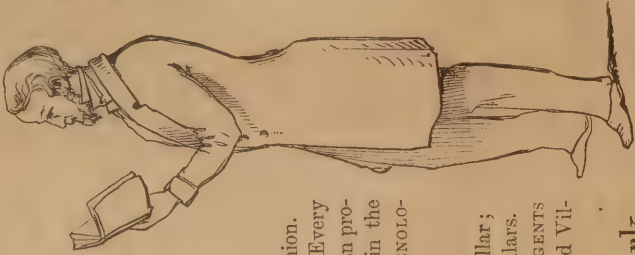
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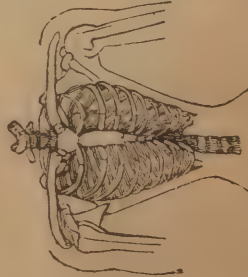
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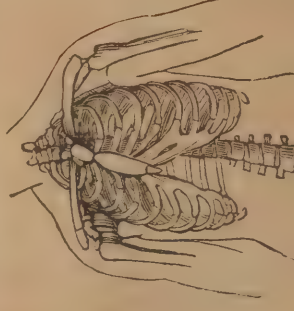
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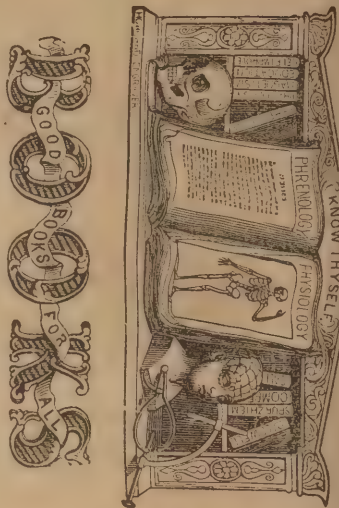
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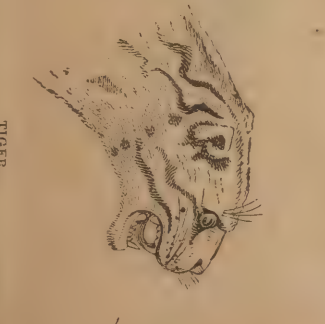
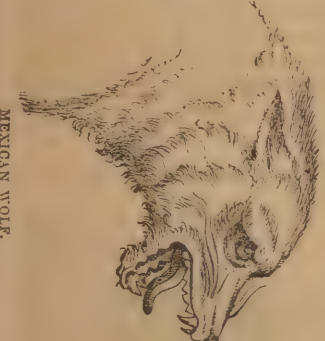
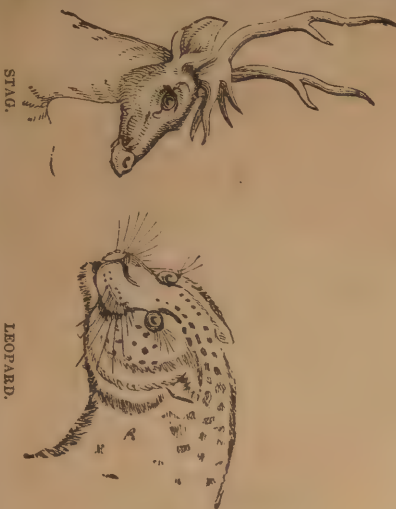
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velopment of his intellect. His reasoning faculties are large, and sway his mind. Causality and Comparison predominate, giving him great ability to think, reason, and comprehend. He never studied hard at school, because he could make himself acquainted with his lessons by merely reading them over. His mental discipline has been attained through reflection and investigation, rather than through study. He grasps ideas and principles readily, sees what an opponent is aiming at before he has developed his plan, and is thus prepared beforehand to meet him on his own ground. He is a sound man, but is rather reflective and abstract than practical. He is quite original in thought and style, and is not disposed to quote others to show his knowledge of books; besides, he remembers ideas and general principles without effort, but facts and the details of subjects not so readily. He has great power of analysis, and sees clearly the relations of facts and principles. His ability to present a subject in an attractive shape is great. He can be philosophical, mirthful or sarcastic at will. His sense of the humorous is a powerful element in his nature, and the ridiculous is one of the first elements of a subject which presents itself to him. It is with difficulty that he can refrain from presenting it in that light.

He has great command of language. Words present themselves along with the idea, and he talks easily and fluently. With excitement sufficient to warm him up, he can readily become eloquent.

He remembers countenances and places well. In mathematical talent he is rather defective. He also lacks order, method, system. He fails sometimes to attend properly to details. But it is in things rather than in thoughts that he fails in order. He is sufficiently methodical in the arrangement of his ideas. His mechanical talent is comparatively good.

He readily devises plans, but does not so readily put them into execution. He is more efficient in laying out work for others than in doing it himself, especially where there are details to be attended to. His imitative power, which is good, exhibits itself in his general versatility of talent and ability to adapt himself to circumstances, rather than in copying or mimicking others.

Mr. Hale's deficiencies are, a lack of continuity, self-appreciation, dignity, devotional feeling, respect for others, spirituality, memory of disconnected facts and mathematical talent. His strong points and excesses arise from attachment to friends—especially female friends—a social disposition, forethought, ambition, sense of justice, decision, sympathy, wit, originality, power of illustration, youthfulness of mind, and ability to communicate his thoughts and feelings to others.

BIOGRAPHY.

JOHN PARKER HALE was born in New Hampshire, a State standing out boldly and proudly on the page of biographical history as the mother of a large number of men who have reflected, in matured after years, honor upon her name by lives of eminent usefulness in various spheres of public activity. His birthplace was Rochester, an ancient yet tasteful village, located in Strafford county, and on the Maine border, amid granite



JOHN P. HALE.

hills "rockribbed and ancient as the sun." He was born on the 31st day of March, 1806. His father bore the same Christian name, but was born in Portsmouth, Rockingham county, just previous to the Declaration of Independence, in which his State firmly united with her struggling sister colonies. He held a lieutenant's commission in the army at the hands of General Washington. The middle name, Parker, came from his father's maternal progenitors. His mother was Lydia Clarkson O'Brien, only child of William O'Brien, an immigrant Irishman, who died a prisoner of war at the early age of 23. He was of the heroic stock from which sprang William Smith O'Brien, who is now suffering banishment for the "crime" of endeavoring to rescue his native Erin, so full of cherished though saddening memories associated with the days of her National Independence, from the tyrannous grasp of Great Britain. William O'Brien and his brother will be found honorably mentioned in Cooper's Naval History, as performing a daring feat of volunteer heroism in the capture of a British vessel, which had seized a lot of lumber at Machias, Maine, and which it was carrying off without leave or license. In 1834, the subject of our sketch was united in marriage with Lucy H. Lambert, by whom he has two living children, both daughters.

John P. Hale, the father, was a lawyer. He died at Rochester, in the height of his professional usefulness, at the early age of 44. Fortunately, the mother of our subject survived her husband, and was permitted to watch over and direct the development of her son, until she had the pleasure of not only seeing him enter successfully upon a career of professional usefulness, but also into

political life under circumstances well calculated to gratify maternal ambition, as the subsequent facts of our sketch will indicate. She died in 1832, at the age of 52 years.

Mr. Hale's primary education was partly obtained at the Common Schools of New England—those nurseries of a natural democracy, in which the children of the rich, from reading the same lesson from the same book, seated side by side in the same unostentatious schoolroom, come to regard the children of the poor as the *equals* they really are in a Common Fatherhood, and to retain that regard in after years.

Subsequently, and after the death of his father, Mr. Hale entered Exeter Academy, then under the charge of Dr. Abbott, who died in 1838, after occupying that position of usefulness for fifty years.

Thus prepared, he entered the venerable college of Bowdoin, where he graduated in 1827. Among his college-mates were Franklin Pierce, now President of the United States, Nathaniel Hawthorne, the biographer of the nation's Chief, and Consul at Liverpool, and Jonathan Cilley, "poor Cilley," as every reader conversant with his sacrifice to the senseless and barbarous duello, while a member of Congress, will instinctively and sadly exclaim! He studied law at Rochester and Dover in his native State, finishing his studies at the latter place, in the office of Daniel M. Christie, who, if not the very ablest, is certainly *among* the ablest lawyers of his State. Young Hale soon found himself in a large and agreeable practice, the more welcome because affording him frequent opportunities for the display of a degree of power before juries in criminal trials, which showed it-

self in the progress of the celebrated Government cases in Boston, known as the "Shadrach trials," to be of rare attainment. But he was not less successful in the department of civil law, especially when before the jury, where his remarkable keenness in discerning the points at issue, and his adroitness and promptitude in meeting them, of which we shall remark further in another connection, were early displayed to great advantage. Among those with whom he occasionally met, either as associates or opponents, was Mr. Pierce, who also has enjoyed a fine reputation in New Hampshire, as a jury advocate.

Mr. Hale entered political life in 1832, as a member of the New Hampshire House of Representatives. He was called into it by an independent Workingman's movement, an incident which may be regarded as a presage of his future services in the same direction, for his Congressional speeches and votes will clearly indicate that his fellow-citizens did not mistake their man in choosing him as the champion of their neglected interests. The same year he was selected as a member of the nominating State Convention of the Democratic party, and thenceforward he became distinctively identified with their organization. In 1834, though only 28 years of age, he had already attracted the attention of the then President, Gen. Jackson, in a way which induced his appointment to the responsible position of U. S. District Attorney for New Hampshire. The ever remarkable personal insight of President Jackson, in the selection, was fully justified in the reappointment of Mr. Hale by President Van Buren.

We find him again in legislative life in 1843, as the successful Democratic nominee to Congress. He was elected by general ticket, and with him were returned Edmund Burke, since Commissioner of Patents, Moses Norris, now a Senator in Congress, and John R. Redding, recently appointed by President Pierce Naval Storekeeper at Portsmouth, N. H. It was during this Congress, which commenced its first session in December, 1843, that the "Texas struggle" commenced. Although this presented an important crisis in the life of our subject, and a fearful one also in that of our great nation, and a history of it would not be inappropriate here, we do not design to trouble the reader of the PHRENOLOGICAL JOURNAL with any detail of Mr. Hale's acts in connection with it. Suffice it to say, that he arrayed himself among the opponents of Annexation, as he had among the friends of the freedom of petition, led by John Quincy Adams, and, in so doing, he placed himself in direct antagonism to all his colleagues. Liable as he was to be misunderstood, which is much more unfortunate generally than being misrepresented, he immediately addressed a letter to his constituents. In this he not only explained his own motives, but condemned, in effect, his own party, by denouncing the whole project as, in his opinion, "a scheme for strengthening slavery by extending it into territory from which it had been excluded by Mexican laws." The language he used and its tone were characteristic of the man, telling his constituents, as he did, in plain and unmistakable terms, that, if they wanted an agent to favor the scheme, they would have to select some other man. As a consequence of this bold step by Mr. Hale, Mr. Pierce, as Chairman of the

Democratic State Central Committee, called a Convention of his party. The Convention met in February, 1845, and passed resolves denunciatory of their "recreant representative," as they depicted him. They re-considered his nomination for re-election, (previously made with unanimity,) nominating John Woodbury in his stead. The electoral rule in New Hampshire, at that time, required a majority of all the votes to elect. Mr. Hale ran as an independent Congressional candidate, with a Whig candidate also in the field. At that, and three subsequent and successive elections, there was no choice of Congressman, leaving the district unrepresented for a whole term, as the consequence. At each trial his vote showed an increase of those who stood by him in his anti-annexation attitude. It may here be mentioned, as showing how the man was estimated "at home," that is, in his own immediate town, his vote, which started there at 473 in 1843, remained at 472, only one less, in 1845, although an additional candidate was thrown into the arena by the "Liberty Party," in the person of the Hon. Joseph Cilley, since a member of the U. S. Senate. In 1846, he was chosen a member of the New Hampshire House of Representatives, from Dover, and at once made speaker of that body. And then, and further, as if not satisfied with the clear and emphatic approval of his immediate constituents, signified through the ballot-box, his co-legislators transferred him from the speaker's chair of their body to the floor of the United States Senate for a six years' term, dating from March 4th, 1847. On entering the Senate Chamber, he found himself in the official company of no less than four members of that body, who had been pupils of the ancient academy alluded to above; viz., Lewis Cass, Daniel Webster, Alpheus Felch, and John A. Dix. Its venerable principal, Dr. Abbott, used to say, with evident self-satisfaction, in connection with this fact, that he had "five boys in the Senate, and pretty good boys, too." It will be an illustration of the personal qualities of the actor on the political stage, whom we have thus glancingly followed through shifting scenes, to state in the present connection, that at no one point of his career did the interest of his legal preceptor and friend, Mr. Christie, fail to manifest itself. Having fostered him in the initiative period of his public history, as one who was fully persuaded of the rare value of his young charge, it was with unfeigned pleasure, and a sort of co-partnership interest, which adverse circumstances had tended to intensify rather than to relax, that he found himself, as a fellow-member, in apposition, where he could render special service to his quondam student. He was, accordingly, prompt to enter into and promote the elevation of Mr. Hale, first to the Speakership of the local Legislature, and next to the higher and wider sphere in which our sketch has just left him pinnacled so triumphantly, under circumstances well calculated to make him realize emotions similar to those which the laurel crown awaked in Roman bosoms under analogous circumstances. This, of course, we have allowed ourselves to throw in without regard to the right or the wrong of the attitudes which the victor assumed, or the purity or impurity of the motives which nerved him.

So much for the legislative biography of Mr.

Hale, which closes with the termination of his senatorial term on the 3rd day of March, 1853. An analysis of his labors in the senatorial arena, with reference to the sum of their good or evil to his country or his race, does not enter into the plan of the series in which this will take its place. The facts are on record elsewhere, while the ability will be with the reader to draw conclusions. Of his public bearing and oratorical traits we shall have something to say in another and a more appropriate place.

Various as have been the phases of Mr. Hale's life as a political actor, there remains to notice still another which connects his name historically with that acme of American political ambition—the Presidency.

In the year 1847, the anti-slavery organization, known by the distinctive appellation of "Liberty Party," called a National Convention for the nomination of candidates for the two highest places in the gift of the people. Mr. Hale was chosen, with rare unanimity, as their presidential standard-bearer. On the 10th day of August, 1848, the National Convention, of what started as the "Free Soil" party, was assembled at Buffalo. At it a large proportion of the leaders and the rank and file of the "Liberty Party" appeared as delegates. A letter from ex-President Van Buren was presented by his special friends, who united in the convention, (known as "Barnburners,") in which he proclaimed himself to be a fast friend of the anti-slavery ordinance of 1787, and of the reproduction of its cardinal principle in the "Wilmot Proviso," and also signifying his readiness to yield to the importunities of said friends in the acceptance of any post they might see fit to assign to him, in their purpose to apply that principle to the administrative machinery of the government. In view of his commanding position and anticipated associated strength, and fascinated by his avowal of coincident opinions, the confidential friends of Mr. Hale, representing the other distinctive section of the convention, and at the same time so authorized by him, withdrew his name from the presidential contest, and united with their new allies in presenting, instead thereof, the name of Martin Van Buren as the candidate of the united forces.

Mr. Hale, to all appearances, was now without the field of presidential aspirants, if indeed it were just to say, in anything but a conventional sense of the phrase, that he ever came into that category at all—and we feel authorized to say that he really did *not* desire the position, honorable and gratifying as he regarded it, as a mark of appreciative regard on the part of the bestowers. But the political fates ordained otherwise. At a convention of the "Free Soil" party, which assembled at Pittsburg on the 11th day of August, 1852, he was unanimously chosen a candidate for the Presidency, notwithstanding and in direct disregard of a positive declination by letter. He was now actively in the canvass as the standard-bearer of the party, which had meanwhile assumed the title of the "Free Democracy," and as such he "took the stump," as the phrase runs, and made an extended tour through the North-west, addressing very numerous meetings, whose enthusiasm was such as it would have been within the power of few orators to produce. His receptions by the

teeming population of the prosperous West presented, not unfrequently, the appearance of a triumphal march, so high-wrought was an expectation which ran little risk of disappointment, for reasons which traits, presently to be alluded to, will make apparent. The result of the canvass, whether measured by the mere number of votes he received, or by other standards, is a matter of too recent transpiration to need a record in this sketch, were it compatible therewith.

Although the farthest from all special concern about the sectarian predilections of other men, Mr. Hale has his own preference as a religionist. His parents were of the Congregationalist stock. He himself, however, early in life, was attracted to the services of the Unitarian Church of Dover, subsequent to the pastoral care of Rev. John Parkman. Under the doctrinal teachings and spiritual ministrations of this religious society, he finally became a member of the church, and has remained such to the present hour. From the lessons of duty thus inculcated, there sprang an appreciation of the principles of the Temperance movement, which has controlled him, ever since 1833, to a degree of habitual abstemiousness which, while it might not entitle him at all times to the technical classification of a "Teetotaller," has caused him to contrast very strikingly, in this regard, with the great majority of those who have been associated with him amid the specially tempting and unquestionably perilous circumstances of Capitolian life. On this point, there has been a degree of curious interest expressed by the less intimate friends and political adherents of Mr. Hale, all the more excited by the too usual misrepresentations of opposing presses and orators during the recent presidential canvass, a motive to satisfy which, with the reliable facts of the case, has controlled us in this passing allusion to personal habits, which otherwise would not have come within our range.

A few words touching the personal peculiarities and traits of Mr. Hale. As the accompanying phrenological description would lead the reader to anticipate, he is rather above the medium size, anatomically measured. His height is about 5 ft. 10 in. He inclines to corpulency, a tendency well calculated, under the *ceteris paribus* rule of equalized conditions, to bring out and habitualize the genial play of those social qualities for which he is so pleasantly remembered by all who have come into association with him. As a public speaker, he is ever prompt, energetic, and direct. He speaks with much less preparation than the generality of public men. His mind is one of the class which the word *available* aptly covers. He is never "profound," in the popular sense of the word, but he is eminently practical as well as forcible, showing natural method amid a sort of *nonchalance*, which would be exceedingly hazardous in most of speakers, and *seems* so in him, in spite of one's previous observation of a very different result. His command of illustrative facts is wonderful, coming as an important sustenance of that indispensable gift in an orator—the oratorical gift of gifts—self-possession. They pour themselves forth, for hours, in an undiminished stream. In sentiment, which is, apparently, never indulged for mere effect, he is suggestive rather than exhaustive, hence never wearisome to comprehensive minds.

He says what he has to say as you would give your friends the incidents of an adventure which had particularly interested you, without pause, without reserve, with frankness beaming from an eye flashing light, and a countenance the very perfection of earnestness. He is frequently witty, but he is oftener mirthful. The fun, which he "pokes" at his opponents in the legislative forum and on the "stump," is not dished up on purpose. It comes like the fragrant odor from the flower, as a matter of course, and all the more freely if you trample up his feelings, as with the scented shrub. In his pleasanter and less taxed moods, it begins and continues drollery. When aroused by antagonism of debate, it becomes sarcasm, which partakes of the pungent, rather than the scathing, and is all the more severe, because returned or parried with more difficulty by his antagonist, and affording no apparent justification for that ill-natured retaliation into which he himself is never betrayed. With a clear, fixed perception of first principles, he at the instant describes those involved in the discussion of any given subject, and applies them. Hence he is seldom taken off his guard, or thrown into such a flurry of excitement as would, in many other debaters, drive to wrathful railing and incoherent invective. With all these characteristics, which are natural elements of his mental nature, he could not be otherwise than magnetically attractive, which is but another word for pathetic, in the mental sense of the term. The writer of this has had opportunities to hear Mr. Hale under a great variety of oratorical circumstances, and an illustration may be given by a passing statement of the effect of his speeches in the Senate upon Southerners—gentlemen of a class who, viewing him at a distance through the obscuring medium of their mutual antagonism, were prepared for repulsion rather than attraction. But we have heard them breathing forth words of honest prejudice and fiery indignation at one hour, scornfully avowing their purpose not to listen to "such a fanatic," and yet, at the very next, standing, statue-like, in a crowded gallery, under the most uncomfortable circumstance, spell-bound by his oratory, so utterly oblivious had they become to their own prejudices, and insulated to all things besides the thoughts that breathed from the orator, and the words that burned as welcome as incense upon the religious devotee's shrine. They might begin with more than "offishness," with "huffiness" itself, turning a side-face and a "cold shoulder;" but no matter. They would gradually be attracted, till they were brought to a "right-about-face," as certainly as a well-drilled soldier at the word of command, and thus become a sort of involuntary volunteer for the balance of the war, with no possible chance of a mistake being made by a casual observer as to which side had their sympathies for the hour! This, seriously, is a truthful picture of what has been frequently witnessed during the memorable contests of Mr. Hale with his pitted antagonist, Mr. Foote; and such is that truly wonderful command of his audience possessed by him, the chief primary source and secret of which lie in his good-natured command of himself, at all times, and under the most trying circumstances in which he may chance to be placed.

Mr. Hale has recently become a citizen of our great metropolis, where he has formed a legal partnership with a lawyer of some years' standing, under circumstances which promise a wide field of usefulness in his profession. His unquestioned legal experience and ability, aided by the generous and genial nature which he has inherited from his father, and which showed itself in earliest life, cannot fail, with an ordinary share of industry, and that eschewal of politics which Mr. Hale has announced through his friends, to secure eminent success.



JOSEPHINE FORTUNE CLOFULLIA.

BIOGRAPHY.

THE Cyprian Venus is represented in painting and sculpture with a beard. Jupiter denied this crowning grace to woman, according to the old books, lest, possessing *all* charms, she should draw to herself the adoration due only to the gods. According to a later, but less gallant, authority, the beard was withheld from woman, in consequence of the danger which would result to her from shaving, she not being able to keep herself *still* long enough to submit to the process of the razor!

We have, however, several examples in history of bearded women. The *Home Journal*, in a late article, enumerates the following:—

"Hippocrates mentions *Phetusa*, a woman whose beard took to growing during the absence of her husband Pythias in exile. A Swedish grenadier was taken prisoner by the Russians and presented to the Czar, in 1724, who turned out to be a woman with a beard a foot and a half long. There is a portrait of a bearded woman in the royal gallery at Stuttgart. Her name was Bartel Graetic, and her chin was buried in dark hair. In 1626, the fashionable rage of the Carnival at Venice, was a *danseuse*, who had never been exceeded in grace and suppleness, but who had a black and thick beard of silken and remarkable beauty. Marguerite, the Queen of the Low Countries, was heavily bearded. Naturalists tell us that there is a race of women in Ethiopia, whose hair upon the face shows no difference from that of men."

To this list must now be added the subject of this sketch.

Madame Josephine Fortune Clofullia was born

at Versoix, a small village situated on the banks of the Lake of Geneva, in Switzerland. Her father was a brigadier of gens-d'armes in that district, and happening to be stationed from time to time in the village, he paid his addresses to Josephine's mother, and married her when she had attained the age of twenty. He is above the middle height, thin and delicate in constitution, with brown hair and very little beard. Her mother was remarkably handsome. Her health was extremely delicate; and she possessed nothing of that remarkable peculiarity for which her daughter has since been so celebrated.

Josephine is the eldest born of the couple above described. At her birth, her face was surrounded with a fine down, which gradually increased, until, at the age of eight, it had attained a length of more than two inches. It was not, however, until she had reached the age of fifteen that it began to alter in color and to assume that dark tint and virile appearance that it now presents. Three other daughters and a boy were the fruit of this marriage. Being the eldest of the five children, thus suddenly bereft of a mother's tender care, and her father being entirely engrossed in the cultivation of his farm, Josephine was called upon to supply to them the place of the parent they had lost. She was well qualified for the task, having received an excellent education and being well skilled in the use of her needle. The singular peculiarity for which she was distinguished excited little or no observation amongst her neighbors, as they had been daily habituated to see her from her childhood, and she attained the age of nineteen without even shaving or cutting her beard, it being strongly impressed upon her that her doing so would only have the effect of encouraging its growth and subjecting her to greater inconvenience.

M. Clofullia, her husband, is the son of the proprietor of the *Theatre des Artes* at Troyes in Champagne, and is a landscape painter by profession. Madame Clofullia is the mother of a female child, which presents a remarkable contrast to its mother; being extremely fair, and undistinguished by any peculiarity; and also of a boy, who, although but a few weeks old, has already begun to exhibit some indications of a hairy tendency. She has a sister who is also bearded, though not so heavily as herself.

Madame Clofullia is now in New York, and, we need hardly add, holds her levees at BARNUM'S MUSEUM, where she attracts a great deal of attention. She presents a curious study for the physiologist. We shall venture no theory on the subject without further investigation.

The wood-cut at the head of this article is a tolerably fair representation of the Bearded Lady. The profusion of ornament which it exhibits serves to illustrate what is said in our Phrenological sketch of Madame Clofullia's love of display and desire to make a favorable impression. This passion for adornment comes from Approbativeness, and is not guided by the highest taste.

We give the following delineation of her character, as indicated by her Phrenological and Physiological developments:

PHRENOLOGICAL CHARACTER.

This lady has rather a large-sized brain, a predominance of the Vital and Motive temperaments,

with only an average degree of the Mental, and a strong, healthy physical system. She is excitable but not naturally active, and loves quiet and ease better than exertion of any kind.

The basilar and occipital portions of her brain predominate, giving good executive talent, strong passions and warm affections.

She is ambitious, fond of display, regardful of personal appearance, and anxious to please. She is also very independent, rather lacking in respect for superiors, fully conscious of her own worth, self-reliant, not easily changed in her purposes, persevering and conscientious. She is always upright in her dealings, and requires others to do strictly as they agree. Her talents would be best displayed in business, in which she would show considerable tact, but not much versatility. She has a good sense of the value of property, is anxious to be rich, and would take good care of her money.

She prefers hearty, stimulating food, and has a good appetite and strong digestive powers. She is capable of deep, passionate love, is well qualified to enjoy the marriage relation, and is much attached to friends, though not particularly social in her general disposition. She is naturally kind and gentle; but if her character or property were trifled with, she might exhibit much passion.

The real and the substantial possess a higher value in her eyes than the elegant and the tasteful, though her large Approbativeness gives her a love for show and personal adornment. She is not particularly witty, jovial, hopeful, enthusiastic or spiritual, but is earnest, sincere and truthful. Cautious, watchful and suspicious, she has no faith in notes and promises to pay, and does a safe business or none.

She is naturally neat, systematic and fond of order, dignified and self-possessed, and has no strong sense of reverence or devotion.

Her Phrenological and Physiological organization indicates a predominance of the masculine element of mind. This she inherits from her maternal grandfather, whom she is said to resemble in person, as she probably does also in her mental constitution.

Insanity.

INFLUENCE OF CIVILIZATION UPON THE DEVELOPMENT OF INSANITY.

BY DR. A. BRIERRE DE BOISMONT.

THE interpretation of the word *civilization* has given rise to countless controversies, and must of necessity be complex, if by it is meant that supremacy in war, in commerce, in industry, in science, or in the arts, by which various nations have in different ages been distinguished. But such is not my idea of the meaning of the word. I take it to denote the totality of immutable principles, (the groundwork of all society,) of the discoveries, and of the knowledge proper to each succeeding age, and transmitted from generation to generation. I consider that civilization being by its nature essentially progressive, is never entirely arrested, although it has the weakness, the infirmity, and the uncertainty inseparable from its human origin; such is the view which will guide me in the following discussion, and I feel that no one

can justly accuse me of being opposed to rational progress.

The preceding definition comprises the elements of the only real civilization, that which has for its base the recognition of the unity of God, and for its practice the love of the entire human race, comprising the abolition of all species of slavery, and the elevation of the woman and child from the subjugation under which they labored in antiquity; in one word, the civilization of Christianity. And is it not evident, even to the most unobservant, that this civilization is now marching with rapid strides to the conquest of the entire world? The genius of man, executing the benevolent intentions of the Deity, has overthrown the barriers of nations, and brought the ends of the earth into such close connection, that there no longer exists any impediment to arrest it.

Thus having indicated the point from which I start, I will at once proceed to the subject-matter of this article.

There are some ideas which present themselves with such an aspect of truth that we are disposed to receive them at once without any inquiry; they are of the number of those admitted by the common sense of all, which is, as an illustrious writer has said, superior to individual reason. The subject now under consideration was formerly placed by me in the above category, for it seemed to come under the physiological law, which declares that the abuse of the function of a vital organ leads to its fatigue, exhaustion, and impairment; but I have since recognized that intuitive deductions are misplaced in science, and that the circumstantial judgment of physicians requires some definite kind of proof. I have sought for these proofs in the *analysis of the moral nature of man, in statistical documents, and in historical researches*. I shall confine myself for the present to the analysis of man's moral nature, reserving my inquiry into the other two sections for some future occasion.

It is impossible for any person to reflect upon the human mind without being immediately struck with the difference of the two elements of which it consists. On the one part are found ideas which have no immediate derivation from outward things, which seemingly belong to some invisible world, have no actual limit, but, pure children of thought, appear as emanations from, and aspirations towards, that infinite intelligence to which they will some day return. On the other part are seen the sensible images of the world around us, ideas wholly compounded of sensations derived from material objects. These two orders of phenomena comprise all psychological and physical facts. It is easy to understand why a vast majority of mankind gives pre-eminence to the first of these two classes, elevating spirit above matter, and putting the moral before the physical. For it is from the moral side only that we can obtain any insight into the mysteries of the invisible world, and can approach the obscure but attractive problems concerning the origin and purport of existence, the freedom of the will, the consciousness of evil, and the immortality of the soul.

Yet it is chiefly by the study of the passions, those mainsprings of human actions, that we can rightly estimate the importance of moral philosophy. Hence the reason why the works of the great moralists have such an enduring interest.

But I hasten to quit the interesting province of psychological speculation to enter into the more practical one of medicine.

At the commencement of my professional career, chance, as some would say, or, as I say, providence placed me as domestic physician in great families, and after an apprenticeship of some years, I learnt to form my own opinions upon the neuroses, the gastralgic disorders, the organic diseases of the stomach or lungs, the cerebral affections, &c. &c., attributed to irritation, to inflammation, to asthenia, and other causes equally profound. The secrets of these people so envied by others were laid bare to me, and I was ready to repeat with a celebrated author, "No! happiness has no outward sign." The experience I then acquired has not since been lost upon me.

It was by the observation of two equally instructive cases that I commenced the clinical study of mental maladies. I was called to attend a lady of rank, remarkable for her intelligence, who was suffering from extreme despondency, produced, I was told, by disease of the uterus; in a short time I ascertained that there was really no uterine disorder, but that her melancholy was owing to her having been abandoned by the man whom she had loved for 20 years. This case terminated in a tragical manner. Some months later I accompanied a gentleman of large fortune and considerable attainments in his travels abroad. He had engaged in a hazardous speculation, by which he had risked his entire fortune. Believing himself ruined he attempted to destroy himself, and when convalescent spoke quite unconcernedly of his suicide; "for how," said he, "could I return to Paris, or show myself among my financial friends, after such a foolish action?" A fortunate rencontre cured him, and he returned to resume a high social position.

The character of a man's mind, and the circumstances in which he lives, undoubtedly influence him both in his choice of and his method of investigating a subject. So, actuated by a conviction of the predominance of the moral over the physical elements, without denying or excluding organic influences, I have particularly directed my attention to the research of the psychological causes involved in the production of mental maladies; and I have no hesitation in affirming, as the result of my investigations, that moral agencies produce the greater number of cases of disorders of the mind.

It is said, that it is often difficult to separate the moral from the physical causes, that the two are so complicated and so closely connected as to render their separation difficult and almost impossible. This is true up to a certain point; but I nevertheless maintain, that in the majority of cases of well-marked insanity which have come under my care, I have been able to trace the origin of the disorder to some passion, sentiment, instinct, or idea,—in other words, to a moral cause.

The predominating influence of moral causes is greater upon women than upon men. It is exhibited in the highest degree in connection with melancholia, is somewhat less marked in mania, and almost disappears in insanity accompanied by paralysis.

The most active causes concerned in the production of mental disorders, generally speaking, are these three: sensual excesses, pecuniary anx-

ieties, and domestic cares. These three causes have a different relative influence on the two sexes, and follow the ensuing order. In man, 1, sensual excesses; 2, pecuniary anxieties; 3, domestic cares. In woman, 1, domestic matters; 2, money matters; 3, love.

That among the exciting causes of insanity the moral should predominate is what we might anticipate theoretically, upon consideration of the mode of life amongst civilized people, in whom the activity of the intellectual faculties is so largely developed.

Before proceeding with the examination of the moral causes, I may be permitted to refer to another argument, which is rightly esteemed of considerable weight; it is the well-known fact that large and populous cities furnish a much higher percentage of insane persons than rural districts.

Among the observations establishing this fact I will take three, which proceed from men who are in the habit of collecting, comparing, and interpreting this kind of statistics, and I select the reports of the Mareville, the Ghent, and the St. Yon Asylums, drawn up by MM. Renaudin, Guislain, Parchappe, and de Boutteville.

According to M. Renaudin, the proportion of insane persons in the department of the Meuse is 1 in every 1468 of the entire population; whilst the proportion of the insane in Nancy, the chief city of that department, is 1 in 500 of the population of that city.

At Ghent, M. Guislain states, there is 1 insane person in every 302 inhabitants, whilst the proportion of the insane in the rural population, amounting to 569,000 inhabitants, does not exceed 1 in 1474.

MM. Parchappe and de Boutteville, who have gone into more exact calculations, make the following statements. During a period of eighteen years (1825 to 1843) the department of the Lower Seine sent to the public asylum 2146 patients, received once or oftener into that establishment. Upon separating and ascertaining the comparative number of lunatics sent to St. Yon from the different districts into which the department is divided, a notable difference is observed.

Department of the Lower Seine.

Districts.	Population, 1841.	No. of Lunatics admitted at St. Yon.	Lunatics in 1000 inhabitants.
Rouen . . .	248,115	1371	5.5
Havre . . .	149,427	279	1.8
Yvetot . . .	142,349	201	1.4
Dieppe . . .	112,374	187	1.6
Neuchatel . .	85,246	108	1.2
Total . . .	737,511	2146	2.9

By classifying the admissions according to the population of the districts in which the patients had resided, a still greater disparity presents itself.

Moral causes are, then, according to Pinel, Esquirol, MM. Guislain, Parchappe, Delasiauve, ourselves, and many others, the chief agents in the generation of insanity, which opinion, however, by no means excludes the share which may be justly allotted to physical causes, as is seen by the care which all the preceding investigators have taken to enumerate and analyze them. That there should be great disparity of opinion about the relative predominance of moral causes may be attributed, as M. Guislain observes, to the circumstances which so often hinder the discovery of such causes, the insufficiency and inexactitude of

investigation, the want of close personal intimacy with patients, and to errors derived from the ignorant or interested misrepresentations of the patient's friends.

"If you desire examples," says this competent physician, "let me relate to you the following cases, which have come under my own observation. A lady consulted me about her husband, who was laboring under an attack of insanity, assuring me that she could in no way explain it, and knew of nothing that could have induced it. When restored to reason, the husband informed me that his wife's misconduct had been the sole cause of his illness. A young man, of timid, reserved, and pious disposition, was admitted into my establishment in a state of insanity, produced, it was told me, by excessive study. I suspected a certain injurious habit, and remorse of conscience at not being able to overcome it, and I subsequently received a confession from my patient which entirely confirmed my suppositions. An old gentleman was brought to me in a state of imbecility, which his nieces, who accompanied him, ascribed solely to his advanced age. Further information, obtained from disinterested persons, revealed one of those domestic dramas which are, it is to be feared, too common; the nieces had endeavored to force the old gentleman into making certain testamentary bequests, and on his refusal had employed so much violence and ill-treatment towards him as to reduce him to the condition above described."

In these ideas I entirely concur, and some years ago I expressed myself to the same effect in the "Medico-Psychological Annals" as follows:—

"If you ask why the real, the moral cause of insanity so often escapes our inquiry, I answer that it is because it is so often intentionally concealed. How can you expect the relatives or friends of your patient to be candid? Shall a parent say, 'Behold my son, whose misconduct is my despair; whose ill behavior is the misery of my life?' or, 'Here is my daughter, whose irregularities and indiscretions I am unable to control?' or, 'This is my son-in-law, who commits excesses which will, I fear, soon lead to some terrible catastrophe;' or shall a child say, 'I bring you my father; he is squandering our substance in riot and debauchery!' or shall a husband tell you, 'My wife is guilty of the grossest outrages towards me, but I am reluctant to expose her on account of our children and my own reputation?' and a thousand similar complaints!"

Like M. Guislain, I am embarrassed in my choice of appropriate illustrations of my subject; but I select the following instance as an example in support of the foregoing general conclusions, which are themselves but the simple expressions deduced from the analysis of facts. A foreign lady recently called on me, accompanied by her mother, to consult me about her mental disorder, which was characterized by periodical attacks of maniacal excitement coming on suddenly, without any premonitory symptoms, and passing off entirely at the end of one or two days. After informing me of the above particulars, she proceeded to give me an explanation of the circumstances to which she attributed her state of mind. "I have no taste," said she, "for the pleasures of society, so I live almost constantly alone, employing myself with different kinds of work, and indulging in no amusements. This sort of life, combined with certain vexations, no doubt exerts consider-

able influence on my mental condition." After she had been some time under my care, I received a confidential communication from a distinguished professional brother, which completely rectified the circumstantial statements of the mother and daughter. My informant disclosed to me that this lady had been a chief actor in a domestic drama of unusual depravity. Whilst still innocent, she had become the victim of the extraordinary villainy of a near relation, who had artfully seduced her, not from any passion or attachment for her, but actuated by a belief still too commonly entertained, that he could thus get rid of a shameful disease with which he was infected. The lady's health suffered; she was made aware of the terrible injury she had sustained; all her affections were embittered; she became melancholy and morose, and retired as much as possible from society, which had become hateful to her. Whilst in this condition of mind, her family, with the view of saving appearances, and stopping the spread of certain rumors detrimental to its honor, persuaded or compelled her to consent to be united to a gentleman, unacquainted with her history. A marriage contracted under such circumstances could have but one result; the injured and distracted husband revealed his misfortune, and sought reparation for his wrongs; but so artfully was the lady's cause conducted by herself and family, that he soon found himself enveloped in a web of contradiction and recriminatory accusation, which he had neither the patience nor the address to unravel, so that in the end he was regarded as the offending party; the lady obtained an act of separation, and the husband entered the army. After these circumstances had been revealed to me, I could not wonder why my patient had sought to conceal from me the real history of her case.

It would but weary the attention of my readers if I were to insist further on the predominance of the moral causes of insanity. The examples I have quoted show how great an effect injured honor, reverse of fortune, disappointed affection, and domestic trouble, have in deranging the balance of the human mind. And surely an inquiry into the motives, the speech, and the actions of mankind, although undertaken mainly with the view of ascertaining the causes of their aberrations, is a legitimate portion of moral science, and a fit subject for moral analysis.

I come next to treat of another influence which governs all moral causes; from which they arise and flow in a thousand different ways; this influence, but partly understood, and but half appreciated, is moral suffering. Twelve years ago, in reviewing a work by M. Leuret, I took the influence of moral suffering in the production of insanity as the theme of my argument. ("Gazette des Médecins Praticiens," 1840.) In that paper I cited several remarkable instances, some of which I think I may venture to repeat.

"What a catalogue insanity presents! Kings, legislators, sages, philosophers, all are found upon its lists. And poets, too, what a space they occupy in the roll! I one day visited a town in Italy; I passed rapidly before cathedrals, churches, palaces, public monuments, fountains, statues, all interesting, perhaps, but I did not stay to inspect them, for my entire attention was directed to the spot towards which I was hastening. At length I stopped before a low arched door-way,

inside an iron railing. Nothing could be more sad and sombre than the aspect of this retreat, yet the names of Byron, Chateaubriand, Lamartine, Delphine, Gay, and many others, showed that some mighty interest was connected with this spot. It was, in fact, the cell in which Tasso had been confined for seven years, and his hard couch and iron ring still remained in their places. On seeing these things, I fancied I could hear the illustrious poet ringing the death-knell of Chatterton, of Collins, of Gilbert, and a host of brothers, lost and abandoned like himself."

Hearts unmanned by luxury and corruption, although eager to indulge in factitious woe, have not sufficient courage or energy to patiently endure the real miseries of life. When the conquerors of the world had reached the climax of their power, repose became so difficult for them, that a folded leaf on their bed of roses was sufficient to banish sleep from their eyelids; ill befell the unlucky slave who then vexed their nerves—the vivarium was his grave. Such were the times most fruitful in moral sufferings; disgust of life and ennui were universal, and very many of these masters of the earth sought a refuge from satiety in suicide, or tamely submitted their necks to the imperial executioner. Compare their condition with that of their ancestors during the first centuries of the Roman empire; consider the position of the early settlers in New England, their courage and resignation, their simple manners embellished by sincerity and religious faith, and ennobled by the sense of duty; recall to memory the savage virtues of the native Indians, their patient endurance of privations, and their stoical contempt of death inflicted by the most horrible tortures; and then say if sensibility, and the consequent capacity for suffering, is not in direct proportion to the perfection of luxury, and the exercise of the intellect, in other words, to the progress of civilization.

Ultimate analysis brings us therefore to moral suffering as the starting point of insanity in the majority of instances. In the battle of life all must suffer, but especially those naturally endowed with a nervous, passionate, and susceptible organization. When suffering has arrived at its extreme intensity, when it admits neither of suspension nor alleviation, and the faculty of resistance is extinct, human consolation is a vain pretence, for the mind cannot receive it, and despair offers but two issues—suicide or madness.

The sufferings of the heart, so well known to the psychological physician, that he could become their best interpreter if his labors and habits of life allowed him to undertake the task, have been eloquently treated of by the great moralists of preceding ages. But it is notably by modern writers that this subject has been systematically discussed, and its universality and deep importance revealed. "In these days," says M. E. de Montégut, "it matters not in what spot human misery lies hidden, or in what corner injustice is perpetrated; an unseen eye discovers, and an unknown voice proclaims the wrong inflicted, the suffering endured. Not now, any more than in former days, does good prevail; evil still reigns triumphant, but evil can no longer be stifled or concealed." "We strive in vain," lately wrote M. Paul de Molènes, "to overcome the sadness of these times; our age is still that of Werther, of Manfred, and

of René. We can never be made to smile frankly and without reserve. Whoever says the contrary is in error. There has not been one heart among us during the last sixty years but was born a prey to *ennui*, regret and melancholy."

The present epoch is not only consumed by *ennui*, but is also a prey to a multitude of moral maladies, among which I may name the universal confusion of ideas, the general weariness, and the entire disenchantment concerning all we were proud of and adored. We feel the institutions we were vain of having moulded, fall to pieces under our hands. Full of uncertainty and doubt, agitated by sinister presentiments, we seek a refuge in what I fear I must call domestic selfishness, and are willing to make the greatest sacrifice to procure a short period of repose. Our literature—and the literature of a people is the image of its morality—tells but one tale; the double wrong inflicted upon humanity, in the body and in the soul; on our moral and our physical nature. A few days since I read a book which has been compared to a shrill and piercing note, vibrating through space, and jarring all the tenderly sensitive strings of the human heart; a book written in tears and blood, the subject of which is not drawn from the barbarous ages, nor from the dark annals of antiquity, but describes scenes of horror constantly recurring in our own times, and the sufferings of millions of victims day by day renewed in the land which styles itself the Land of Liberty, and which prides itself on its Christian faith, and its strict observance of the Sabbath. Everywhere is heard the cry of pain, and a clever woman has well said: "The human soul is an instrument which vibrates in unison with all the emotions; joy produces a short and rapid sound, which is soon extinguished; but the tone of grief is loud, deep and prolonged."

In a psychological point of view, the question of the influence of civilization in the development of insanity appears to me to be conclusively settled; for since it has been shown that the moral causes of mental disorders exceed all others in frequency, and that moral suffering is their most common origin, it follows that these two causes may be expected to arrive at their greatest intensity in those epochs when moral sensitiveness is most actively developed. Of course I speak only of the present time, and do not presume to decide for the future.

Summary.—The analysis of man's moral nature places the predominance and pre-eminence of the psychological or moral element over the physical beyond all doubt.

The dominion exercised by the moral over the physical, observable in many diseases, is particularly obvious in insanity; and moral causes are certainly the causes before all others which have the most marked influence on the production of mental disorders.

Statistics prove, incontestably, that moral causes altogether are the most frequent determining causes of mental derangement. The same conclusion is derived from the analysis of the moral life of civilized nations.

The conflict of opinions about the relative predominance of moral causes is to be attributed to imperfect information, the impossibility of making a careful psychological examination of the numerous patients admitted into the large public asy-

lums, the limited amount of personal intercourse with such patients, and the uncertain period of their stay.

All moral causes converge towards some primitive source of moral suffering, which exerts an universal and almost permanent influence.

The effect produced by, moral suffering is in direct proportion to the sensitiveness of the sufferer.

The epochs which are marked by the greatest development of sensitiveness are those in which the civilizing force is impaired by luxury, by scenic illusions, and by an imaginative literature; and such epochs are, consequently, most fertile in moral disorders.

The literary history of a people, by which we are enabled to trace the social and intellectual movement of each succeeding age, seems preferable to mere statistical deductions, and is more to be relied on in investigating the state of the human mind at different epochs.

As moral suffering is, in the majority of instances, the remote or proximate cause of insanity, so the moral treatment is naturally the best adapted to the cure of the disorder, and is, what may be correctly styled, the remedy *par excellence*.

From the preceding considerations we may come to the conclusion, that a practical analysis of man's moral nature, as we see it in operation, is the only method of satisfactorily deciding the question of the effect of civilization in the development of insanity.—*Journal of Psychological Medicine*.

THE HARTFORD RETREAT FOR THE INSANE.

BY WILLIAM C. ROGERS.

THE assertion is frequently made that the world is increasing in wickedness in the same ratio that it is growing in wisdom; but there is such a manifest contradiction upon its very face, that to state it is to refute it. Knowledge were probably a better word than wisdom, but even then the truth of the statement might be with reason doubted.

When we consider the number and extent of our benevolent institutions, which are daily and hourly assuming greater importance, the immense capital expended upon, and the great amount of good accomplished by, them, we cannot grant the truth of the statement, nor admire the acumen of those philosophers who whiningly cant the increasing weakness and wisdom of the present generation, and sigh for the days of ignorance and strength which were of yore.

The truth of our opinion will be apparent on a review of the past and present treatment of the insane, a portion of the community entitled, more than any other, to our kindest protection and warmest sympathies. Less than half a century ago insanity was visited by punishments more awful than those allotted to the vilest criminals. Those miserable beings from whose minds a wise and merciful God had seen fit to exclude the sunlight of reason were, by their fellow-mortals, equally excluded from the sunlight of heaven; bound in fetters of brass and iron, they were con-

finued in loathsome dungeons, denied the common necessities of life, clothed in rags or not clothed at all, half fed, and, in very many instances, absolutely starved. But as the world increased in wisdom, it increased in mercy also. Gradually the insane were regarded less as brutes and more as human beings, until now, if there is anything of which an American citizen may well be proud, it is of the number, magnificence and humanity of our Asylums for the Insane. Among these the Retreat for the Insane at Hartford, Ct., deservedly ranks among the first, both in regard to priority of establishment and success in the treatment of this truly awful malady. It was founded in the year 1821, chiefly by private subscription, on the recommendation and hearty co-operation of the State Medical Society. The sum thus raised was \$18,871 67, to which the State Legislature added an appropriation of \$5,000—making a total of \$23,871 67, upon which capital the institution commenced its great work of restoring reason to the insane. A very few thousand dollars in legacies have since been added to this capital, the institution having supported itself entirely by a judicious management of its income received from patients during the twenty-nine years of its existence.

In 1822-3, the main building and two wings for dormitories (forming about one-third the present accommodations) were built, at an expense of a little more than \$20,000, and in April, 1824, the institution was opened for the first time for the reception of patients. In 1829, two cottages were erected for the accommodation of those incurables whose habits were such as to preclude the possibility of allowing them to associate with their fellows. In the spring of 1832, at an expense of \$10,000, two pavilions, three stories high, and two wings connecting them with the original buildings, were ready for the reception of patients, making an addition of one hundred and four feet in front, and upwards of fifty separate apartments.

In the year 1838, the justly celebrated Dr. Galaudet was appointed Chaplain, which office he continued to fill until the date of his death, in 1852.

In 1840, Dr. Amariah Brigham was appointed Superintendent and Physician of the Retreat, which office he occupied for two years, when he accepted a call to take charge of the New York State Lunatic Asylum located at Utica.

The following extracts from Dr. Brigham's Report for the year 1842, while still connected with the Hartford Retreat, will prove interesting to the readers of this Journal, as they illustrate the profundity of his researches, and the careful manner in which he conducted his inquiries.

After stating the fact that those once insane may, in very many instances, be permanently and effectually restored to reason and usefulness, he adds: "Some few, I am happy to say, exhibit more mental vigor and ability than previous to the attack of insanity. Of this I feel confident from my own observation, and the declarations of their friends and of the individuals themselves; besides, it is not very surprising that such should occasionally be the result, as it can be explained on physiological principles,—the unusual and long-continued excitement of the brain having permanently increased its power and activity."

He adds the following interesting statements in a note to the above context:

"I suspect this is often the case, or rather that slight disease of the brain is often the cause of the remarkable genius and talent exhibited by some individuals. Dryden correctly says:

'Great wits are sure to madness near allied,
And their partitions do their bounds divide.'

The observation is as old as Aristotle, and innumerable examples, from his time to our own, might be referred to in support of its truth. In the writings of Fielding, Metastasio, Pope, Dryden, Rousseau, Madame Roland, Dr. Johnson, Byron, and many others, are descriptions of incipient madness, evidently drawn from their own sensations. Metastasio wept over his Olympiad, and says: 'When I apply with attention the nerves of my censorium are put in a violent tumult, and I grow as red as a drunkard!' Pascal often sprang from his chair while composing his most celebrated works,—seeing a fiery gulf opening by his side, Luther maintained that he saw and conversed with Satan. Descartes was often followed by an invisible person, calling on him to pursue the search of truth. Benvenuto Callini saw a resplendent light hovering over his own shadow, and Raffaele says, alluding to his celebrated picture—the Transfiguration—that when engaged upon it, he might be looked upon as an enthusiastic maniac; that he forgot himself, and fancied he saw the whole action passing before his eyes. Cowper was decidedly insane, even at the time he wrote his most celebrated poems. Cruden, the author of the Concordance of the Bible, was insane more than thirty years, during which time he prepared and published that learned and valuable work. Robert Hall might be mentioned, if not as an instance of the improvement of mental powers by insanity, certainly as one in whom this disease did not injure them."—*Eighteenth Annual Report for 1842*, pp. 11, 12.

"Insanity is a disease of the *physical system*,—a disease of the *brain*, and the *mental disorder* is one of its *symptoms*. It is true the disease of this organ may be secondary, or the consequence of a primary disease of the stomach, or some other part of the body, or it may arise from *too great excitement and exertion of the mental powers, or feelings*; but still, insanity *does not* arise until the *brain* itself becomes affected."—*Ibid*.

"In the early stage of the disease [insanity] there is only disordered *action* of the brain, and this can generally be cured, and the organ suffer no injury; but if this disordered action is long continued it usually causes *disorganization* of the brain, and renders it forever incapable of manifesting its functions properly."—*Ibid*.

"A knowledge of the nature of the disease would frequently lead to its prevention. Insanity, in most cases, arises from undue excitement and labor of the brain; for even if a predisposition to it is inherited, an exciting cause is essential to its development. Hence, everything likely to cause great excitement of the brain, especially in early life, should be avoided.

"The records of cases at this institution and my own observation justify me in saying, that the neglect of moral discipline,—the too great indulgence of the passions and emotions in early life, together with excessive and premature exercise of

the mental powers, are among the most frequent causes that predispose to insanity. But these causes in no other way operate in producing insanity, than by unduly exciting the brain. By neglect of moral discipline, a character is formed subject to violent passions, and to extreme emotions, and anxiety from the unavoidable evils and disappointments of life, and thus the brain, by being often and violently agitated, becomes diseased; and by too early exercising, and prematurely developing the mental powers, this organ is rendered more susceptible and liable to disease.

"I am confident there is too much mental labor imposed upon our youth at schools and colleges. There have been several admissions of young ladies at this institution, direct from boarding-school, and of young men from college, where they had studied excessively. Should such intense exertion of the mind in youth not lead to insanity, or immediate disease, it predisposes to dyspepsia, hysteria, hypochondriasis, and affections allied to insanity, and which are often its precursors. Should that portion of the community who now act most wisely in obtaining a knowledge of the functions of the digestive organs, and in carefully guarding them from undue excitation, be equally regardful of the brain, they would do a very great service to society, and, in my opinion, do much towards arresting the alarming increase of insanity, and all disorders of the nervous system."—*Ibid.* pp. 16, 17.

After giving two tables of the measurements of the size and shape of the heads of the insane, and concluding that they vary but little, if any, from those of the sane, in these respects, he adds the following remark: "This, however, has no bearing upon the doctrine, which I consider established, that the brain consists of a plurality of organs, each engaged in a separate distinct office, the production of a special intellectual or moral faculty, as insanity is caused by the disease, and not the size of an organ, though I apprehend unusual size of any organ may have an influence in predisposing to this disease."—*Ibid.* pp. 29, 30.

The following table of supposed and known causes, as given in the Report for the year 1852, substantiates the above remarks of Dr. Brigham:

TABLE.

PROBABLE CAUSES OF DISEASE IN THE CASES ADMITTED A. D. 1852.			
Unknown,	42	Turn of life,	2
Ill-health,	32	Epilepsy,	2
Intemperance,	11	Domestic affliction,	32
Over work,	9	Pecuniary embarrassment,	2
Masturbation,	7	Uterine irritation and pu-	
Undue mental and bodily		erperal state,	2
labor,	6	Abuse of husband,	1
Blow on head,	5	Fear and anxiety,	1
Religious excitement,	5	Use of opium,	1
Disappointed affection,	5	Loss of brother,	1
Domestic trouble,	5	Loss of sister,	1
Loss of wife,	4	Home sickness,	1
Paramania,	4		
Erroneous education,	4	Total,	158
Loss of friends,	3		

Forty-one of the above cases were directly caused by diseased propensities and selfish sentiments, and only five by disordered moral sentiments.

I have made these extensive quotations for two reasons: first, to secure a portion of the writings of so celebrated a physician from the obscurity of a forgotten report; and, second, to substantiate the doctrines which have ever been advocated by this Journal, by adding the corroborating testimony of a philosopher, a phrenologist, and a Christian.

But to resume our history. In the following year, 1843, Dr. John S. Butler, of Boston, was appointed to succeed Dr. Brigham, on the occasion of the resignation of the latter, which office he still holds.

In the year 1844, the accommodations were found totally inadequate to meet the wants of the institution, and accordingly two wings were erected, at an expense of \$22,000, with room sufficient for the successful treatment of one hundred additional patients, which were finished and occupied the following year. In the year 1851, a farm of fifty acres, located about one quarter of a mile from the Retreat, was purchased, making in all seventy-seven acres attached to the institution, and pure spring water conducted therefrom, by means of hydraulic rams and tubes, to the necessary rooms upon the different floors of the building. This, in addition to the very large cisterns and reservoirs previously used, affords an abundant supply of this necessary element, which is furnished to the numerous bathing rooms both hot and cold, for domestic and hygienic purposes.

We have already occupied so much space with the history of the institution, as to have but little left for a statement of the treatment there pursued: we will therefore give but a very brief abstract of it.

The patient is removed as much as possible from all associations disagreeable to him; he is furnished with light, easy and pleasant occupation with which to employ both mind and body,—a choice library of about a thousand volumes furnishes food for reflection and amusement; he goes out in company with his fellows on pleasure excursions to all parts of the State, attends caravans, lectures, concerts, divine service, prayer meetings, and the like, when such a course is practicable, and always accompanied by an attendant; amuses himself indoors with social reunions in the parlors; with draughts, chess, ten-pins, backgammon, games and other innocent games and amusement, calculated to arrest his attention and withdraw his mind from his delusions; vocal and instrumental music charms the disordered senses back again to harmony and strength; every agency of hygiene is sedulously and judiciously employed, and medicine is used as an exception and not as a rule in the treatment of this awful malady.

The success of the above course of treatment, of which we have, from necessity, given but an imperfect sketch, is apparent from an inspection of the following

TABLE:

Whole number received up to April 1st, 1853,	2,318
" " discharged during the same	
period: Recovered,	1,267
Improved, &c.,	778
Died,	243
	2,288
Whole number now under treatment,	170
Total treated from April, 1824, to April, 1853,	2,458

Of the 170 now under treatment, many, very many, are recovering.

Let us count the cost of the recovery of these 1,267 patients, who, but for this or a similar institution, had been lost to themselves and to community.

Buildings erected in 1822-3-4,	\$20,000 00
" " " 1832,	10,000 00
" " " 1844,	22,000 00
Seventy-seven acres of land, about	12,000 00
Total,	\$64,000 00

By the judicious expenditure of a little over sixty thousand dollars, contributed mostly by the munificence of charitable individuals, and of the income of the institution for twenty-nine years, 1,267 persons have been restored to reason and usefulness, 778 so far restored as to be no longer a burden to themselves or to their friends, and a "Retreat for the Insane" founded and perpetuated, which, for beauty of location and design, and unparalleled success both in the treatment of its patients and judicious management of its financial concerns, may justly challenge the admiration of the world.

This is an *exposé* of the results obtained by one institution of the kind. When we reflect that there are a hundred others in the United States which have been more or less successful, and that similar institutions are constantly springing up in all parts of the country, which will accomplish still greater results from the increase of knowledge and experience, we arrive at two conclusions: first, that insanity is on the increase for reasons indicated in the extracts made above from Dr. Brigham's Reports; and, second, that the world evidently increases in true wisdom, since, actuated not by wickedness, but by pure charity, it provides asylums for all classes of the afflicted and distressed, heals the sick, binds up the broken in spirit, wins back the erring from folly, vice and destruction, and reinstates the reason of man upon the throne which criminality and ignorance had compelled it to resign.

The world may be increasing in weakness as well as in wisdom, but tell us not, by all our hopes of the future, that it is increasing in wickedness also.

Miscellany.

A TEST OF PHRENOLOGY.

The last number of the PHRENOLOGICAL JOURNAL contains a description of the character of a woman, a chart of whose head, merely giving the sizes of her organs, as marked by another phrenologist, was sent to the editor by her husband, who acknowledged the description to be perfectly correct.

The following are the sizes of the organs of a man as marked, one column by Mr. SIZER, of New York city, and the other by one of the editors of the PHRENOLOGICAL JOURNAL.

Will the editors of the JOURNAL please give the character of the person according to the second column, as he has a fully written character from the one who gave him that chart, and would like to compare the two together, and if they are alike, or nearly so, it will be considered pretty strong additional evidence in favor of the correctness of such descriptions, as the one he has is acknowledged to be nearly correct in most respects, by all of his friends who have seen it. Who the person is, will be announced in a future number of this paper, and probably the two descriptions of his character will also be published at the same time, as a matter of curiosity or interest to his friends, and the friends of Phrenology generally.

The charts were, in both cases, those published by FOWLERS AND WELLS, and are, consequently, alike, the extremes in size of organ being 1 and 7, 4 being the medium size.

	No. 1.	No. 2.
Vitality,	5	3
Power,	5	5
Activity,	6	7 to 7
Excitability,	6	6
Healthiness,	5	6
Organic tone,	6	6
Present state,	4	5
Size of Head,	22½ in.	22½ in.
DOMESTIC GROUP,		
Amativeness,	6	6
Parental love,	6	6
Adhesiveness,	6	6
Inhabitiveness,	6	6
Continuity,	4	5
SELFISH PROPENSITIES,		
Vitiativeness,	4	4
Combativeness,	5	3

Destructiveness,	4	3
Alimentiveness,	5	4 to 5
Acquisitiveness,	5	6
Secretiveness,	4	4
Cautiousness,	6	6 to 7
Approbativeness,	6	6 to 7
Self-Esteem,	5	5
Firmness,	6	6
MORAL FACULTIES,	6	6
Conscientiousness,	6	6
Hope,	6	6
Spirituality,	5	2
Veneration,	4	2
Benevolence,	6 to 7	7
Constructiveness,	6	6
Ideality,	6	5
Sublimity,	6	6
Imitation,	6	6
Mirthfulness,	6	6
INTELLECTUAL FACULTIES,	6	6
PERCEPTIVE FACULTIES,	6	6
Individuality,	6	6
Form,	6	6
Size,	6	6 to 7
Weight,	5	4
Color,	5	3
Order,	5	4
Calculation,	5	5
Locality,	6	6
LITERARY FACULTIES,	6	6
Eventuality,	6	6
Time,	5	3
Tune,	6	5
Language,	6	6
REASONING FACULTIES,	6	6
Causality,	6	6
Comparison,	6	6
Human Nature,	6	6
Agreeableness,	5	0

—Cleveland Commercial.

We cheerfully comply with the request of our friend, the editor of the *Commercial*, giving without comment the following, as the Phrenological Character indicated by Chart No. 2:

The Physiological and Phrenological developments of No. 2, indicate a very high degree of activity, intensity and excitability, with too little strength, vital power and durability, to fully sustain the consequent exhausting action of the brain, when circumstances favor its exercise.

The person has a strong social nature, is warm-hearted, fond of friends, interested in children, easy to become acquainted with, attached to home and place, quite gallant, and capable of enjoying married life in a high degree. In Continuity he is deficient. He loves variety in thought, feeling and action—is intense, but diffusive.

He has a fair degree of energy and force of character, but not enough to create a great sensation, or to put himself forward when difficulties and dangers are to be encountered.

He is more mild and affectionate than forcible and energetic. His appetite is good, but not so strong as to be difficult of control. He is economical, anxious to save and provide for the future, and takes good care of what belongs to himself.

He is not very cunning, artful, or intriguing, but is most decidedly cautious, anxious, solicitous about consequences, and disposed to avoid unpleasant contact with others. At times he shows an unreasonable degree of restraint, if not timidity. He is decidedly sensitive as to character and reputation—is too much, in fact, under the influence of public opinion.

He has a fair degree of self-respect and general pride of character, but not enough, with his combination of faculties, to give true dignity or weight to the character. He possesses a strong sense of justice and feeling of obligation. He is hopeful, sanguine, cheerful, somewhat buoyant in spirit, but quite deficient in spirituality of mind, belief in the supernatural, and in the disposition to rely upon what he hears. He is deficient in devotion, respect, deference, and regard for superiority. He is naturally democratic. As a child, he would obey, but would not remain obedient; as a grown person, he would be liable to be too familiar among his acquaintances, and fail to show the respect and deference circumstances require.

He is exceedingly benevolent, kindhearted, generous, sympathetic, and tender in his feelings. He would find it very difficult to say no, and to resist the solicitations of others. He is too much at the mercy of circumstances; and too willing to conform to friends.

He is naturally ingenious—versatile in his talents, and not wanting in general imagination. He is quite fond of the sublime and grand in nature; is imitative in manner; mirthful in disposition; strongly inclined to good humor, but neither sarcastic nor particularly pungent in jokes.

Intellectual powers rather strongly marked—in fact, the

main strength of the character depends upon the intellect. He has strong powers of observation, is very curious to see and know everything that is going on. He has a good memory of faces, forms, and outlines, and rather a remarkable faculty of measuring by the eye and judging of proportions. He has only an average sense of Color and Weight. He needs more Order, for system and method in business, and is too apt to leave others to make all arrangements, especially in details. He has a good local memory.

He has very fair talents for Literary pursuits, and might succeed quite well in the acquisition of knowledge and in communicating it to others. With more of the forcible elements he might excel as a speaker; as it is, he would do better as a writer.

He has more of the power to condense and say much in a small space, or to bring in too great a variety of thoughts while developing the principal theme, than he has of the faculty necessary to the giving of a connected representation of his subject. His general memory of events is good, perception of Time is rather poor, love of music appears to be quite strong, especially of vocal music.

He has good conversational talents, when sufficiently stimulated by excitement to overcome obstacles. He has good reasoning powers, is clear-headed, very fond of thinking, very inquisitive, and never satisfied until he knows all that he is capable of knowing on the subject. He is analytical, descriptive, and very prone to look into new subjects.

He is naturally agreeable, youthful, and pliable, and has a degree of suavity of manner and intuition of mind, that enables him to ingratiate himself readily into the good graces of others.

The great deficiencies in his organization are—a want of continuity, executive power, spirituality of mind, devotional feeling, and that class of the perceptive faculties which gives arrangement, sense of color, knowledge of time, and balancing power.

He should be noted for his social disposition, activity of thought and feeling, sense of character, and desire to appear well—benevolence of disposition, integrity, prudence, observation, powers as a scholar, ability to reason, think, and present his thoughts in a pleasant, agreeable way.

PHRENOLOGY IN NEW ENGLAND.

BY D. F. BUTLER.

SINCE the establishment of a Phrenological office in Boston, no observer can have failed to notice the great increase of interest throughout New England, in all that pertains to a true knowledge of the nature of man. In less than two years, that which was considered of doubtful expediency, and which was ventured upon as a mere experiment, has proved a positive necessity, and could not now be dispensed with without disappointing thousands of lovers of these great truths, who, but for this medium, would have failed to make a timely acquaintance with them.

It is now proved, beyond a doubt, that New England soil possesses all the elements necessary for the vigorous and perpetual growth of these all-important principles. The high rank that New England takes in other sciences, morals, and the arts, when compared with other parts of the United States, conclusively proves that the inhabitants are not wanting in either intelligence or patient perseverance in the investigation of any system that has a sufficient basis to stand the test of so rigid a scrutiny:—nor are they a people of theory merely, but particularly practical. Such a cast of mind is peculiarly calculated for the reception and application of Phrenological Science—with a basis as broad as the entire human and animal kingdoms, and a practicability as universal as the wants of humanity, it courts the most rigid investigation the mind of man is capable of—in fact, investigation is the sure road to adoption and improvement. The great and continuing increase of business in every department of the BOSTON ESTABLISHMENT is indicative that we had not over estimated either the New England character, or the value of Phrenology.

The sale of phrenological works is nearly doubling, yearly, and applications for lectures and private instruction are much more numerous than our past arrangements would enable us to attend to. Merchants, mechanics, and all the various professions are daily calling upon us for advice in reference to the natural qualifications necessary for the dif-

ferent spheres, choice of help, &c., &c. Parents in reference to the training of children, and the selection of that sphere in life in which they can accomplish most, and be the most useful and happy. We have reason to extend our warmest thanks to our numerous friends and co-laborers in behalf of ourselves, science, and humanity, for the essential aid they have rendered in bringing about these great changes. "Verily, they shall have their reward."

We sometimes get weary in the business on account of so great a pressure, but never of it. We daily discover new truths, "hidden treasures," and are more and more convinced that a great part of the present sufferings of humanity is directly attributable to a want of a true knowledge of the nature of man. We intend henceforth to be more energetic than ever before in spreading a knowledge of these truths.

The coming Fall we intend forming a permanent class two or three evenings of each week, which will afford every possible facility for gaining a thorough acquaintance with Phrenology.

We shall also make arrangements to accommodate the numerous applicants who wish to thoroughly prepare themselves for Lecturers and Examiners. Applications for lectures before Lyceums, &c., will be considered.

The demand for phrenological labor in every department has never before been so great—this demand must be met.

We enter this field of labor, *not for a day, but for life*; not merely to make money, but to do good.

We need more Phrenologists in the field—truly the harvest is plenteous, but the laborers are few.

The time has come when half-way preparation will not answer—it must be thoroughly complete.

Phrenological Rooms, 142 Washington st., Boston.

Review.

THE ILLUSTRATED PHRENOLOGICAL ALMANAC FOR 1854. By L. N. FOWLER. New York and Boston: Fowlers and Wells. 1853. Price 6 cents per copy, or twenty-five copies for \$1 00.

A more entertaining or useful little work, than the Illustrated Phrenological Almanac, cannot easily be found. It is a work for *everybody*. It is designed to carry into even the lowliest homes the beneficent teachings of Phrenological and Physiological Science, and to instruct and entertain all classes of persons; for while its lessons are conveyed in a style adapted to the popular mind, its facts and illustrations are well worthy the attention of the most learned and scientific. Friends of the cause of Mental Science and of Human Progress generally, cannot do a greater service, than in aiding to circulate these "documents." The following is a list of the articles which, together with the Calendar, and the other matter usually found in an almanac, make up the contents:

Phrenology and its Opponents; Lucretia Mott, with portrait; Fanny Fern's Advice to Hotel Waiters; Gunning It; The Teeth; Love; Joseph Mazzini, with a portrait; Axioms; Hosea Ballou, with a portrait; Importance of Dress; Animal Temperaments, with cuts; The Constitution of Man; Tests of Character; A Preventive against Moths; Thomas Francis Meagher, with a portrait; Depravity; Economy; Henry VIII., with a portrait; Woman's Rights; A Modern Samson; Hibernian Bulls; Races of Men, with cuts; Mrs. R. H. Lambert, with a portrait; A Strange Adventure; Phineas T. Barnum, with a portrait; Old Hunkerism; American Phrenological Journal; Caleb Cushing, with a portrait; Newspapers; King Bomba, with a cut; Definition of the Faculties.

The astronomical calculations are adapted to the meridians of Boston, New York, Philadelphia, Washington, St. Louis, Chicago, and San Francisco, which fit it for the whole continent. It should go into every family.

THE WATER-CURE ALMANAC for 1854, also just issued by Messrs. Fowlers and Wells, is equally useful, and sold at the same price. Send in your orders.

Events of the Month.

DOMESTIC.

A TERRIFIC storm of rain and hail visited the northern part of our city and neighborhood on Friday afternoon, July 1, between five and six o'clock. The hailstones were, many of them, as large as hens' eggs. Several were measured of six and seven inches in circumference. The torrents of rain flooded the yet unfinished Crystal Palace; the water in the gallery floor was two inches deep, and poured off into the lower floor in miniature cataracts. A large frame building opposite, nearly completed, was blown down in an instant, crushing to death three persons, and severely injuring seven others; and several other buildings were greatly damaged.

GENERAL SCOTT has nearly recovered from the effects of his fall, a few weeks since, in the Fifth Avenue. The General has suffered considerable pain from the injury in the shoulder.

IMMIGRATION.—During the first six months of the present year about 127,000 immigrants have arrived in this city, from foreign ports. Large as this number is, however, it is considerably less than the arrivals in the same period of 1851 and 1852. In the latter year the number was about 160,000.

SAMPLE OF BUILDING IN NEW YORK.—There are now going up, on five or six streets of this city, one hundred and twenty-two large stores, whose united front would be over two-thirds of a mile, and their cost not less than three and a half millions of dollars.

THERE is to be a meeting of Librarians and others in New York the 15th September next, to discuss the best method of increasing the utility of public libraries. Various other questions of interest to book collectors and readers will also be brought before the meeting.

ANOTHER RAILROAD TO THE LAKES.—The New Yorkers are stretching their iron arms in every direction. It is intended that the new road, for which surveys have already been made from the Hudson River to the Lakes, shall run about equidistant between the Erie and the Central lines, and be called the New York and Western Railroad Company. It will have a double track, wide gage line from Hoboken, opposite New York city, to Canandaigua, there to unite with the Canandaigua and Niagara Falls Company, and ultimately it is expected to consolidate with them.

PUBLIC SCHOOLS OF BOSTON.—Boston has twenty-three schools, including the public Latin, the English High, the Normal, and the Model School. In these twenty-three schools 10,337 scholars are enrolled, and the average attendance is 9,041.1. To instruct this army of children, the city employs a corps of teachers consisting of 31 masters, 11 sub-masters, 17 ushers, and 144 female assistants. These teachers are well paid, as they should be.

We learn that Lawrie Todd, the author, was married last Sunday week to a widow at the East, who fell in love with him from reading the productions of his pen. The groom is approaching his eighty-second year, while the happy bride is just turning her twenty-seventh.

THE new Library room of Congress will, it is expected, be ready for occupancy in the course of the present month. A large number of books have recently been received both from Europe and the Atlantic cities of the Union; forming, together with those which were saved from the conflagration, a collection of upwards of thirty-five thousand volumes.

NAVIES OF THE WORLD.—Great Britain has 630 vessels of war afloat, or in ordinary, or building, carrying 17,681 guns; France has 346, carrying 8,928 guns; Russia has 179 afloat, carrying 5,896 guns; Holland has 134, carrying 1,646 guns; Turkey has 66, carrying 2,660 guns; the United States have 77, carrying 2,345 guns.

CONTRAST.—During the year 1852, of 89,135,729 railway passengers in Great Britain, 216 were killed, and 486 injured. During the same year, in the State of New-York, of 7,440,653 passengers, 248 were killed, and 269 injured. In Great Britain one passenger in every 412,665 was killed; in New-York, one in every 30,002!

General Notices.

WATER-CURE JOURNAL.—This is the *people's* Journal of Health, and should be found in every family in the land. The drug-doctors do not like it because those who patronize it, soon cease to patronize physicians.

THE STUDENT.—This juvenile and family monthly, edited by N. A. Calkins, is the favorite of the boys and girls, and is everywhere hailed as a most delightful companion, both in school and at home. Only \$1 00 a year. Address Fowlers and Wells, 131 Nassau-street, New York.

MRS. L. F. FOWLER, M. D., is making a tour through some of our Western cities, lecturing to the ladies on Physiology and the diseases of women and children. She has been long in the field of lecturing, and is competent to instruct and entertain.

HINTS TOWARDS REFORMS.—A correspondent writes:—"Hints towards Reforms," by H. Greeley, is a capital work—should be read by all. One lecture of the same would be cheap at the price of the book.

Price, prepaid by mail, \$1.25.

A FATHER.—Hopes and Helps, by G. S. Weaver, published by Fowlers and Wells, would be an excellent work to place in the hands of your son. It is an earnest and thoughtful work, and can have none but the best influence upon the youthful character. Price, prepaid by mail, 62 cents.

THE WOOL GROWER, AND STOCK REGISTER.—This is a monthly periodical, published by D. T. Moore, Rochester, N. Y.

The importance of such a work will be readily appreciated when we consider the millions of property, invested in horses, cattle, sheep, etc., to which interest this serial is devoted. For terms, and further particulars, see advertisement.

THE NEW YORK JOURNAL is the name of a new illustrated paper just commenced in this city. Mrs. Ann S. Stephens and "Fanny Fern" are regular contributors. See advertisement.

We are indebted to our excellent Daguerrean artist, A. Morand, 65 Chatham street, at the head of Chambers street, for our excellent likenesses of Rev. Dr. Cox, Rev. John Pierpont, and others. We cheerfully recommend him.

Chit-Chat.

THE NEW HYDROPATHIC QUARTERLY REVIEW.—In our advertising columns will be found the Prospectus of the HYDROPATHIC QUARTERLY, about to be issued by the publishers of this JOURNAL. The friends of Medical and Hygienic Reform have long felt the need of a work of the kind proposed. We are sure the announcement now published will be hailed with great satisfaction, and responded to in a manner which shall justify the confidence with which the publishers engage in the enterprise. The work will take and sustain a high stand, both in a professional and a literary point of view, and cannot fail to meet the wide-felt wants of the practitioner and the student, as well as of the large and increasing class of men and women who, without aiming at the study and practice of the healing art as a profession, are yet determined to understand thoroughly the Laws of Health and Disease, and the methods and processes of Cure, for the benefit of themselves, their families, and their neighbors. See the Prospectus for an outline of the plan of the work. Our Agents, and the friends of Medical Reform generally, in all parts of the country, will promote the cause and aid us in our efforts by calling attention to it.

THE NEW YORK EXHIBITION OF THE INDUSTRY OF ALL NATIONS was opened with appropriate ceremonies, on Thursday, July 14, 1853. We go to press too early to give any account of it in this number, but all our readers will, no doubt, have read about it in the daily and weekly papers ere this reaches them. We shall have something to say of it in our next number.

PROF. Charles Caldwell, the oldest physician in the United States, died at Louisville on Saturday night, July 9. We have room only to make this announcement. We hope in a future number to give a Biographical Sketch and Phrenological Character of Dr. Caldwell.

Literary Notices.

AN ENGLISHWOMAN'S EXPERIENCE OF AMERICA. By MARIANNE FINCH. London: Richard Bentley. 1853.

If Europe remains unenlightened in regard to America and the Americans, it will not be from a lack of books on the subject. Each year adds largely to the already extensive list of such works, and the theme seems far from being exhausted. But many of these professed sources of mental illumination scatter vastly more darkness than light. Their authors steam across the Atlantic in ten or eleven days, land in New York, sojourn a few weeks at a fashionable Hotel, mingle a little in "our best society," (Heaven save the mark!) make a hasty tour West or South, visit a few noted places, look at everything through English, French or German spectacles, measure men, manners and institutions by European standards, and then having seen only the outside of society, and but little of that, and knowing absolutely nothing of our home-life, return to Europe and write a book, full of strange misconceptions, amusing blunders and absurd, unjust and one-sided criticism. That even writers of this class tell some wholesome, but sometimes rather unpalatable truths of us, we are not disposed to deny. We shall do well to profit by their criticisms, regardless of the spirit in which they are offered.

But the book before us is not of the class of which we have spoken, and we have mentioned them only in the way of contrast. The fair author of the "Englishwoman's Experience of America" evidently mingled freely with our people of all classes—rich and poor, educated and ignorant—conservative and radical, Northern and Southern, abolitionists and slave-owners, saw men and things through the atmosphere of a genial and kindly nature, and described what she saw in a candid, frank and truth-loving spirit. She has a decided talent for observation, and availed herself of every opportunity to see and hear whatever was worth seeing and hearing. She guarded against one-sided views by looking at all sides. She did not judge Boston by Beacon street alone, or New York by the Fifth Avenue. She saw and admired Stuart's Dry Goods Palace of marble, but was more interested in the Phrenological Depot of Fowlers and Wells, of which she says some very pleasant things. She manifested much interest in the various reform movements going on in this country, making herself acquainted with the leading spirits in each. She met Mrs. Paulina Wright Davis, with whom she was quite charmed, though she had, previous to seeing her, "fixed her in her mind as a coarse, masculine, overbearing person, with a dirty house, a neglected family, and a hen-pecked husband," talked with Wm. H. Channing and the Associationists, visited the North American Phalanx, and sought the society of progressive people generally.

The book is written in a simple, unaffected and lively style, and commends itself by its manner as well as by its matter. It is one of the pleasantest works we have lately read. Some enterprising publisher would do well to issue an American edition.

ILLUSTRATED BIOGRAPHY; or, Memoirs of the Great and Good of All Nations, and of All Times, &c. By CHARLES C. SAVAGE, Author of the "World Geographical, Historical, and Statistical," etc. New York: Rufus Blanchard. 1853.

The Poet says,

"Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Foot-prints on the sands of time."

This is doubtless true, and has an important bearing upon the "welfare of the times to come." The great and good "being dead yet speak to us" through their works and lives. The influence therefore of a volume like the one above named, must be favorable to progress and to the promotion of human well-being and elevation. It comprises Sketches of eminent Statesmen, Philosophers, Heroes, Artists, Philanthropists, Reformers, Mechanics, Savans, etc., and is illustrated by two hundred and fifty Portraits, and other engravings. The volume contains 592 pages, and is well got up.

FERN LEAVES, FROM FANNY'S PORT-FOLIO, with Original Designs by F. M. COFFIN. Auburn: Derby & Miller. 1853.

Whoever she may be who has taken refuge behind the pretty *nom de plume* of Fanny Fern—and we do not profess to be among the wise ones who know but will not tell—she possesses unmistakable merits as a writer, combined with and growing out of qualities of mind and heart which do honor to our common humanity. She has risen to the position she now occupies by the force of her own talents

alone. She has had no adventitious aids. Her success is the triumph of genius and a true, earnest, heroic heart.

Every body has seen Fanny Fern's pieces in the papers, and every body has admired their terseness, piquancy, humor, and pathos. We need only say that we have them here, together with many articles which have not appeared in the papers, in a beautifully printed and bound volume of 400 pages. *Fanny's Fern Leaves* lose none of their freshness or fragrance by being pressed. A pleasanter volume for Summer reading can hardly be found. It is just the thing to take with one into the country, or on a journey. The articles are all short, and each is complete in itself, so you can take up the book and lay it down again, at pleasure, without detriment. Success to Fanny and her Port-Folio.

AMERICAN GAME IN ITS SEASONS. BY HENRY WILLIAM HERBERT, Author of "Frank Forester's Field Sports," etc. Illustrated from Nature. New York: Charles Scribner. 1853.

Mr. Herbert is well known as a standard authority on all subjects connected with field sports. His volumes are among the sportsman's classics. The work before us is composed, for the most part, of a series of articles which appeared in *Graham's Magazine* under the running title of "Game of the Month." It does not profess to give a complete account of all the Game found in the United States, but aims to set before the general reader some of the principal and most esteemed varieties. The illustrations, drawn on wood by the author, are among the finest things of the kind we have ever seen, and add much to the value and attractiveness of the volume.

THE WORKS OF SHAKESPEARE, prepared from the newly discovered copy of the Folio of 1632, in the possession of J. Payne Collier, containing nearly twenty thousand Manuscript corrections, with a history of the Stage to the time, an Introduction to each Play, a Life of the Poet, etc. By J. PAYNE COLLIER, F. S. A. To which is added Glossarial and other Notes, giving the Readings of former Editions. New York: Redfield. 1853.

This will be the most valuable edition of Shakespeare ever published. We shall at least have the works of the immortal Bard of Avon more nearly as he wrote them than ever before. This edition will be published in sixteen parts, at 25 cents each. The fact that Redfield is Publisher is a sufficient guarantee that it is well "got up."

MEYER'S UNIVERSUM. New York: Herman J. Meyer. 1853.

We have received the first number of the second volume of this elegant and deservedly popular Serial. We are glad to learn that the work has proved successful beyond the expectations of its publisher. Mr. C. A. Dana will continue his very acceptable editorship, and the work will be contributed to, as heretofore, by some of the best writers in Europe and America. The views presented in this volume will be, if possible, more various than the last. Central America, Australia and China, will furnish subjects for some of them. The plates in the number before us are all very fine. Among them are Columbia Bridge, (Susquehanna,) Scenery on the San Juan River, and Saxe-nburg. Terms, single copies 25 cents, or \$3.00 per volume.

PRACTICAL DRAWING BOOK, for Schools and Self-Instruction.

By SIGISMUND SCHUSTER, Prof. of Drawing and Painting. New York: Newman and Ivison. 1853.

The study and practice of Drawing has been sadly underrated in this country. We are glad to know that the taste for so useful an art is improving, and that the facilities for acquiring it are at the same time increasing. The book before us contains Heads, Figures, Landscapes, Flowers, Animals and Ornamental Drawings, as well as some very useful instructions for their imitation, with a Historical Sketch of the History of the Arts of Painting, Drawing and Sculpture, and an exposition of the celebrated method of M. Dupuis. It seems to us exceedingly well adapted to its purpose, as an elementary work. Its simplicity, conciseness and practical character, commend it to the student and amateur artist. Teachers and others interested in this branch of education will do well to examine it.

PUTNAM'S MONTHLY.—The July number of this best of the American Magazines has its usual variety of sterling articles. The finest thing in the number, perhaps, is "Dinner Time," the genial humor of which, tempered as it is with a little pleasant irony, is irresistible. Poems, by Alexander Smith, are reviewed in an appreciative manner. We again commend *Putnam's Monthly* to our readers as the best and most truly American Magazine in the country. This is the first number of a new volume.

GREAT EXHIBITION CATALOGUES.—We have received, but too late for any extended notice, *The Illustrated Weekly Record* of the Great Exhibition—an exceedingly beautiful and valuable work, and the *Official Catalogue*. Both from the Press of G. P. Putnam & Co. The Record will be completed in twenty-six numbers. Terms, \$3.00. G. P. P. & Co. will also issue *The Official Descriptive and Annotated Catalogue* of the Exhibition, uniform with the *Record*. Terms, \$2.00. We can heartily commend both these works to our readers. We will speak of them more at length in our next.

Notes and Queries.

AN INVITATION.—We invite our readers in all parts of the world to send us questions for this department, and also answers to such as we may leave unanswered. We cannot, of course, promise to answer all questions propounded, but if they are *important and briefly stated*, we will give them a place here, with an opportunity for others to answer them. We desire also items of Rare, Curious, and Useful Information for our "Notes and Queries." But a necessary condition which we must affix to this invitation is, that every thing sent for this department shall be *very brief*.

A WATERING MACHINE WANTED.—Cannot a modification of the fire engine be constructed to throw water as far as the machines now in use for extinguishing fires, and yet cast it upon the land in drops, like the rain? We need something of the kind here. Our valleys are often narrow with a stream running through them, and we want an engine with which we can give our crops a shower-bath whenever they may need it.

Harris County, O.

R.

[We are not able to answer the query of our correspondent "R." but would call the attention of engine builders and scientific and practical mechanics generally to the subject. Our columns are open to a brief communication on the subject.]

STUDENT.—You can order the books you mention, or any others published in this country or in Europe, through Fowlers and Wells, and be sure of getting them at the lowest price at which they can be afforded.

SOCIALIST.—The North American Phalanx is not a "Community," as you suppose, but a joint-stock Association, based on the system of Charles Fourier. Its domain is situated near Red Bank, Monmouth county, New Jersey.

MESSRS. EDITORS:—I have a boy in my school who has small moral faculties, with large Self-Esteem and Firmness, and who is so stubborn that his will is nearly always the opposite of what I tell him to do. I have used moral suasion to a great extent, but have affected him very little, if any. What shall I do?

A. M. E.

Answer.—Deal with him according to his capacities, addressing such faculties as he possesses, in such development and activity as to be influential. If appeals to his moral perceptions will not do, perhaps kindness, praise or rewards for such merit as he may manifest will. Whipping is the last thing that should be resorted to, as *forced* obedience is next to no obedience at all. We would quote here, if we had room, two cases treated by that well-known philanthropist, Dr. Howe, of Boston, which are just in point. We may give them in a future number. They are mentioned, we believe, in Combe's Travels in the United States.

INSANITY.—W. R. C.—You will find the facts you desire in regard to the transmission of the conditions of insanity, in "Hereditary Descent," by O. S. Fowler. New York: Fowlers and Wells. Price, pre-paid, by mail, 87 cents.

AMUSING ETYMOLOGY.—"Old Foggy," a word derived from the Latin "fugor," meaning driven away—one who is done for—it is a gone case with him, and time he should be off.

WILL-O'-THE-WISP.—In a tumbler, three parts filled with water, drop two or three small lumps of phosphuret of lime; a decomposition will take place, and phosphuretted hydrogen gas be produced, bubbles of which will rise to the surface, when they immediately take fire and explode, terminating in beautiful ringlets of smoke. This is the same kind of gas which is generated at the bottom of shallow pools of stagnant water, in boggy and marshy places, and in graveyards. It becomes ignited by contact with the air, and is called *ignis fatuus*, or Will-o'-the-Wisp.

NEW YORK

HYDROPATHIC AND PHYSIOLOGICAL SCHOOL.

THE undersigned and associates have made arrangements to open, on the 1st October, 1853, a department of the extensive Hydropathic and Hygienic Institute, No. 15 Laight street, as a general educational and medical school. It will afford unexampled facilities in the attainment of a useful and practical education for three classes of persons: 1. Those who desire, in addition to the usual branches taught in High Schools and Academies, a better knowledge of the Theory and an exemplification of the Practice of the Laws of Life and Health. 2. Those who wish to become Physiological and Health Reform Teachers. 3. Those who seek to qualify themselves for Hydropathic Physicians.

In each sub-department competent and experienced teachers have been engaged; and in each the educational course will give especial prominence to those subjects which are most intimately connected with the actual duties of life. And whilst the rudiments of all the branches of an ordinary collegiate education are thoroughly taught, each student will be enabled to devote particular attention to those subjects most essential to the success of his or her prospective avocations.

The first class, in addition to Natural Philosophy, Mathematics, Rhetoric, French, Drawing, Music, &c., will be instructed in Phonetics, Chemistry, Hygiene, Dietetics, and Calisthenics. The second class will more particularly investigate Phrenology, Physiology, Psychology, Magnetism, Natural History, Organic Chemistry, Elocution and Logic. To the third class will more especially appertain Astronomy, Pathology, Surgery, Obstetrics, Therapeutics, and Medical Jurisprudence, which together constitute the Theory and Practice of the Healing Art.

The provision depot and cooking arrangements of the establishment will afford ample opportunity for all who wish to learn "Domestic Economy," or the "Art of Living" on physiological principles. Medical students will be enabled to witness the treatment of nearly all forms of chronic diseases amongst the patients of the institution; whilst the out-door practice will demonstrate the applicability of water-treatment to acute diseases. A *clinique* will be held weekly or oftener, at which all who desire can become proficient in diagnosing diseases and indicating the remedial course. Those who wish to attend dissections and surgical operations, will be provided with all requisite facilities at a trifling additional cost. And those who intend to become hydropathic practitioners can attend, also, without charge, the *cliniques* of all the other medical schools in the city, where every variety of diseased and deformed humanity can be seen.

All necessary Philosophical, Mechanical, Chemical, and Scientific apparatus will be provided. Astronomy, Physiology, and Obstetrics will be amply illustrated by preparations, colored plates, skeletons, manikins, &c.

The educational exercises will not pattern after the usual routine. Several lectures and lessons will be given daily; but the grand idea of self-education will always be kept in view; hence examinations, in which all will be alternately scholars and teachers; readings, recitations, conversational parties, debates, &c., under the personal direction of the professors, calculated to lead the mind to think for itself, rather than imitate from others, will constitute a leading part of the programme.

TERMS.—Each year will be divided into three terms of fourteen weeks each. The terms will commence respectively October 1st, February 1st, and July 1st. The summer term will probably be held in the country near the city, to which end negotiations are now in progress.

CHARGES.—First class, per term, \$30; second class, \$40; third class, \$50. Tickets for anatomical dissections, \$5 to \$10. Tuition fees payable in advance. Medical students will be entitled to the use of the office library, with private professional instruction and examinations.

As many boarders as there are rooms for in the establishment unoccupied by patients, will be accommodated at the lowest boarding prices. Lodging rooms can be had in the neighborhood, with meals at the establishment, the whole expense not exceeding \$3 to \$4 per week.

A liberal discount will be made to those who attend two or more terms.

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THEIR CAUSES, PREVENTION, AND CURE

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Clinton Hall, 131 Nassau-street, New York.

[The Table of Contents afford the best means by which to judge the work. We therefore quote briefly from a condensed and abbreviated Table.]

Evils resulting from Sexual Abuse—Physiological Marks—Pathological Indications—Suspicious Symptoms—Sexual Abuse in the Married Relation, Attributable to mere Habit—Premature Decay—Important Advice—Prevalence of Masturbation—Children Addicted to the Secret Vice—Premature Development of Sexuality—Its Effect on Body and Mind—Impositions of Quacks—Self-pollution, a Misfortune rather than Vice—The Rising Generation must be Instructed—The True Method of Removing the Evil—Instructive Communications.

EXCESSIVE SEXUAL EXCITEMENT.—General Causes—Improper Nursing—Dosing—Drugging—Their Effects in Infancy Illustrated—Animal Food especially conducive to Morbid Amentia—Constipation—Hardened Faeces—Piles—Hemorrhoidal Tumors—Affects Girls more than Boys—Improper Drinks—Obstructed Skin—Improper Clothing—Sedentary Habits—Mental Culture, how Abused—Self-abuse in Schools—Testimony—Obscene Books—Lewd Conversation—Gross Eating and Vulgar Thinking Naturally Associated—Testimony of Dr. Paley.

GENERAL CONSEQUENCES.—Pathological Phenomena—Vital Exhaustion, usually mistaken for Specific Diseases—Symptoms as described by Graham—Symptoms mentioned by Dr. Hill—External Indications—Signs of Self-abuse—Signs of Excessive Indulgence in Married Life—Cases Illustrative—Symptoms of Masturbation—Ordinary Course of Symptoms.

SEXUAL EMISSIONS.—Spermatorrhoea—Source of Constitutional Injury—Effects of Loss of Semen—Secretion

Bound in flexible muslin covers, this work may be sent by mail to any post-office in the States; or, when a considerable number of copies are wanted by agents, to sell again, they may be sent as freight, or by express. Bank Notes, small Gold or Silver Coin, or Postage Stamps, may be remitted in payment for the work. Single copies, pre-paid, by mail, \$1 25.

Address, FOWLERS AND WELLS, 131 Nassau-street, New York.

THE NEW QUARTERLY. PROSPECTUS of the Hydropathic Quarterly Review. At the solicitation of many of the leading practitioners and prominent friends of Water-Cure, the subscribers will commence, on the first of September next, the publication of a Quarterly Magazine, with the above title. It will be more strictly scientific and professional than the WATER-CURE JOURNAL; and more especially the medium through which the professors and physicians of the Hydropathic School can communicate with each other and the public their views in relation to all departments of the Healing Art, and the results of their investigations on all subjects pertaining to Health Reform and Medical Improvement. The matter will be arranged under the following general heads:

1. **ESSAYS.**—The most learned and experienced writers in America and Europe will furnish articles on Anatomy, Physiology, Pathology, Surgery, Therapeutics, Midwifery, the Laws of Health, Philosophy of Water-Cure, &c., which will be amply illustrated by the most accurate and beautifully executed engravings we can procure.

2. **REPORTS.**—Remarkable cases in Surgery, Obstetrics, and in General Practice, treated on Hydropathic principles, will be reported in detail, by the most eminent and scientific practitioners and teachers of our system. An interesting and instructive feature, also, will be the reports of the most important cases presented at the clinique of the new school of the Hydropathic and Hygienic Institute, which is soon to go into operation at 15 Light-street, in this City.

3. **CASES.**—In this department the cases treated by physicians of these systems we oppose, will be noticed fairly, and commented on with unlimited freedom. Their errors in theory will be exposed; their fallacies in practice explained; and the better way indicated by a contrast of results with those of Hydropathic practice.

4. **REVIEWS.**—New Publications, whether books or periodicals, of all actual schools or pretended systems of medicine—Allopathic, Homoeopathic, Eclectic, Mesmeric, Botanic, &c., will be closely but candidly examined, and severely but impartially criticised. The good or bad—the truth or falsity—of all their teachings, will be plainly pointed out, without regard to fear or favor.

5. **RECORDS.**—Here will be noted the triumphs of our system, and the progress of Health Reform in its Medical, Social, Hygienic, and Dietetic aspects. Our readers will be kept posted up on all these topics, compiled from all the authentic sources of information in this country and Europe.

Each number will contain 140 pages; and each volume of four numbers will make an invaluable addition to the library of every person interested in medical and health reform.

TERMS: TWO DOLLARS A YEAR, IN ADVANCE.

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GENERAL TREATMENT.—Moral and Mental Management—Bodily Exercises—A Disordered Diet—Drink—Sleep—Bathing—Wet-Sheet Packing—Half-Pack—Half-Bath—Hip, or Sitz-Bath—Foot-Bath—Rubbing Wet-Sheet—Pail-Douche—Stream-Douche—Towel or Sponge-Bath—The Wet-Girdle—The Chest-Wrapping—The Sweating-Pack—The Plunge-Bath—The Shower-Bath—Fomentations—Injections—General Bathing Rules—Mechanical Means.

PARTICULAR CONSEQUENCES.—General Debility—Weakness of the Joints—Neuralgia—Spinal Irritation—Early Distortions or Curvatures—Paralysis of the Lower Extremities—Hypochondria, or Mental Despondency—Fickleness of Temper—Irregularity, etc.—Insanity—Early Superannuation—Epilepsy—Apoplexy—Tetanus and Locked-Jaw—Chorea, or St. Vitus's Dance—Hysteria—Spitting of Blood—Disordered Vision—Impaired Hearing—Sleeplessness—Pimples of the Face—Inflammation of the Eyes—Chronic Diarrhoea—Colorless Stools—Priapism—Satyriasis and Nymphomania—Loss of Sexual Appetite—Impotence—Permanent Morbid Sensibility—Shrivelling or Diminution of the Genitals—Barrenness—Abortion—Leucorrhoea—Menorrhagia—Prolapsus Uteri—Gleet—Eruptions about the Genitals—Prolapsus of the Testicles—Swelling of the Testicles—Enlargement of the Spermatic Cord—Irritation of the Urethra—Scalding Urination—Cancer of the Uterus—Tubercles of the Uterus, etc., etc.

USEFUL JOURNALS FOR GENERAL CIRCULATION

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Phrenology.

ALEXANDER CAMPBELL AND PHRENOLOGY.

BEFORE us is a copy of an address on Phrenology, Animal Magnetism, Spirit Rappings, &c., delivered before the Washington Literary Society, of Washington, Pa., by Rev. Alexander Campbell. Those portions of the address which come within the sphere of investigation pursued by this Journal seem to require, at our hands, a few passing remarks.

Mr. Campbell, with a liberality and candor commendable, so far as it goes, fully admits the fundamental principles of Phrenology. He says: "There is sufficient evidence that the mind of man incarnate, commonly, but not always, acts, and is acted upon, by the nervous machinery of the brain; and that the brain and its developments in the cranium, with the physiology of the body, afford an index to the mind within." Yet, notwithstanding this explicit admission in favor of Phrenology, Mr. C. apprehends serious danger to the cause of Christianity from its cultivation, basing, however, his fears upon the *method* of philosophizing adopted by most phrenologists, rather than upon any inherent and necessary tendencies of the subject viewed in its own natural aspect. He speaks of "the materialism of the system as dispensed by the Messrs. Fowlers," and subsequently adds, that "George Combe, the great apostle of Phrenology in Scotland, is more transparently infidel than most of his American brotherhood," who "still, as a class, are not entirely above suspicion."

The particular feature in the teachings of Phrenologists, which, in Mr. Campbell's estimation, renders them obnoxious to these charges, is the doctrine of PROGRESSION. He thinks that Mr. Combe committed a "fatal assumption" when he asserted that "*the constitution of this world appears to be arranged, in all its departments, upon the principle of slow and progressive improvement.*" He

regards this proposition as not only inconsistent with the doctrine of the *fall of man*, but as false in point of fact. He thinks that the geological fact urged in its favor, viz., the fact that the earth passed through successive changes, and that several races of animals were successively created and entirely destroyed, before the system became so permanent as to be fitted for the introduction of man—*itself* overthrows the very doctrine which it is urged to support, inasmuch as it shows frequent resolutions of order and form into chaos and disorganization. Moreover, "As to the history of man," he says, "it appears from all the records of earth that he has accomplished mightier and more astonishing works in ages most remote, than he has achieved since the ages of authentic history began. Of the four great empires of time, the Babylonian excelled the Medo-Persian, the Medo-Persian the Grecian, the Grecian the Roman, in the great achievements of earth that give character to the human mind," &c.

These arguments, it may be confessed, are by no means destitute of plausibility; and viewed in the absence of a more enlarged survey of the system of things, they might be considered as essentially impairing the credibility of the doctrine of progression, notwithstanding the strong *a priori* arguments in its favor derived from Phrenology, and from other sources. Let us, however, review this whole subject in the light of first principles, and endeavor to ascertain what view of it would most probably be forced upon the mind of an unbiased inquirer after truth, by the most comprehensive survey of the facts and laws of existence.

Let it be first observed that the anti-progressivist arguments of Mr. Campbell, and others of his way of thinking, are based upon partial and one-sided views of the developments of nature and of the human race. The majestic river rising in the mountain gorges, in the interior of a continent, and finally discharging itself into the sea, certainly, upon the whole, exhibits the principle of progression in its flood between its source and its termination. Yet, in its thousand flexures, as it me-

anders through the valleys, there are some places where for many miles it flows back in the direction of its source, and increases its actual distance from the point where it finally disembogues; and the superficial reasoner, placing himself in a position in which he can observe only the few miles or leagues of its retrograde flow, might possibly think that the course of the river was not progressing toward the ocean, but retrograding toward the mountain.

Now, there are confessedly many of these recurrences in the great river of natural and human development; and the grand difficulty with Mr. Campbell appears to be, that he is disposed to place himself at these recurrences, and from the mere partial views of the movements of the great stream which are thence apparent, he decides that there is as much evidence of retrogression as of progression. We advise Mr. C., and all others who may think as he does, to elevate themselves to those aerial heights of contemplation from which they can survey the *whole stream*, from its origin to its termination, and then say whether any long series of consecutive stages of its course do not exhibit a decided progress. Let them compare the primordial condition of the earth, as revealed by geology, with its state when man was introduced, and then say whether the great general period of this unfolding does not exhibit a general advancement from lower or higher conditions. Who will say that the zoöphytes, crustacea, and low marine plants, which made up the sum of organic existence during the first fossiliferous period, were as perfect as the batrachians, saurians, and majestic forest-trees of the Secondary period? or that these latter were as perfect as the mammiferous quadrupeds and fruit-bearing trees and plants of the Tertiary or Historical periods? Or, directing attention to the stream of humanity, who will say that the grandsons of Noah, or the tribes of the earth in the days of Nimrod the mighty hunter, possessed the intelligence, artistic acquirements, general refinement, or the genial humanitarian spirit, which form prominent features of human development in the nineteenth century? Who, in a word, will say that, in the midst of frequent catastrophes, revolutions, and devastations, both in the terrestrial and physical world, the tide of improvement has not been generally and surely onward?

I have no disposition to underrate the magnificent achievements of the ancients, whether of individuals or of nations. I would not forget the sumptuous splendors of old Babylon, or the colossal monuments reared upon the banks of the Nile. I would not forget the flowing numbers and majestic conceptions of a Homer, the god-like philosophy of a Plato, or the splendid artistic creations of a Phidias or a Praxiteles. Nay, I would admit that there is nothing in the creations of modern times that equal many of these ancient productions of human genius and power; nor would I deny that the native physical and mental vigor of the ancients in general may have even transcended the similar qualities of man in these days of enervating sensualism. But the principal glories of the ancient days were mere tawdry show in the light of a true utilitarian philosophy. The splendors of Babylon and Thebes were but the outbirths of despotic pride and power, con-

densed from the sweat and blood of enslaved millions toiling through livelong centuries. They all could now be reproduced in far less time, did not the superior humanity, justice and common sense of the present age forbid the employment of the requisite means; and herein, by the bye, the real superiority of general human development in this over that of former ages, is signally displayed. Give a man now the genius and mental vigor of a Homer, and he would be ashamed to employ it in mythical fancies such as constitute the most prominent features of the Iliad and the Odyssey. His conceptions would be governed by a *far higher standard* of philosophy, of religion, and of taste, and would be scouted and condemned by all sensible minds if they were not. All that Plato wrote may now be learned from his pages: its errors may be expunged, and its truths may be enriched and fortified by contributions from realms of science of which Plato never dreamed. Grant that the ancients possessed some arts of which the moderns are destitute: it is not less true that for every art of theirs which has been lost, the moderns possess ten arts which they never found; and what is worthy of remark is, that the more prominent of these so involve the common interests of the nation *that they never can be lost*, in war or in peace, any more than mankind can forget the art of raising grain and preparing it as food. In a word, since the palmy days of Babylon, and Persia, and Greece, mankind has grown rich by accumulating experiences safely stored up in the coffers of political, religious, and scientific history; and to say that all this, with much more that might be named, is no evidence of progress, would be simple nonsense.

One thing, however, may be fully admitted, and with its admission, we think that true biblical theology is fully satisfied. It is, in Mr. Campbell's own language, "That no barbarous tribe or nation, by any innate elements in its constitution, or by its own unassisted efforts, ever made one step in the career of intellectual or moral improvement." He might also have added that no system or form of creation beneath or above man ever advanced one step in the course of its development, "by its own *unassisted efforts*." This is simply because all created and finite objects are necessarily dependent upon each other, and are separately and collectively dependent upon the Infinite; and hence, in their processions from lower to higher states, there can be no such thing as *unassisted effort*. God, as the infinite Source from which all created existence is derived, must necessarily uphold all things by his Power, vitalize them with his own Life, and control and direct them by his Providence; and were he to withdraw his care from any one of his creatures it must necessarily cease to operate, lose its individual existence, and be absorbed in the great ocean of surrounding elements and activities. All real progress, therefore, is from God, who employs various methods as connected both with the departments of nature and of revelation, to accomplish his beneficent designs for the constant improvement of his sentient offspring; but what we specially contend for is, *that he has constituted the system of things upon the plan of this designed improvement, and that in the very formation of that plan and design, he has*

enacted Progress as an established and irreversible Law.

But Mr. Campbell supposes that this doctrine of Progression, particularly in the hands of Mr. Combe, tends to subvert the doctrine of the "fall of man" as taught in the book of Genesis. We are not aware that Mr. Combe has anywhere spoken very definitely upon this point; and if he has, he requires no defence from us. The general object of Mr. Combe's labors has been simply to develop the *scientific* resources of Phrenology, and to allow his conclusions to stand by themselves, without embarrassing them with questions of popular theology. In pursuing this object, he has frequently marched up to the frontiers of theology, and cast a glance into its territories, without entering to explore or criticise its peculiar mysteries. He has also frequently reminded his readers that his business was to develop truth in his own specific department, regardless of its bearings upon current theological speculations, knowing, at the same time, that if the *irrefutably demonstrated* truths of Phrenology are contradicted by the commonly received interpretations of the Bible, those interpretations must necessarily be so modified as to make them conform to what is known to be true from other species of evidence. This is the identical principle which governed the researches of Galileo, whose demonstrated conclusions have not overthrown any portion of the Bible, but have essentially modified the previous interpretations of its records; and if the teachings of Phrenology and of the Bible are both true, it is evident that they may in like manner be made to conform to each other without damage to the credibility of either.

And this brings us to remark, that we see nothing in the law of Progression, or any other legitimate deduction from Phrenology, which necessarily contradicts the idea that man was created in a state of simple-hearted innocency, at once in harmony and unity with God and with all nature—a state in which his intuitional and spiritual faculties acted with far more freedom and truthfulness than at present; but that he afterward, by exposure to outer temptations, and by mingling with things of the world, experienced that sensualization and dissipation of the interior faculties, which answers to the idea of a "fall," as taught in the Mosaic allegory. But this was only a temporary *recurve* in the stream of progression, corresponding to those which had occurred a thousand times in the development of the lower departments of creation, and which, subsequently, often occurred, in the history of nations and of individuals, but which, so far from disproving the law of a *general* progression, have, by preparing for the introduction of higher conditions, indirectly contributed to work out its highest exemplifications. Thus by the "fall," man was precipitated into the realm of physical and sensuous life, which (through the instrumentality of the Great Deliverer, who, in the prescience of God, was "slain from the foundation of the world," and whose future mission was hence, from the beginning, a necessary part of the general Divine plan) was to be finally conquered, subdued, purified, and annexed to the peaceful and harmonious dominions of the interior life, and thus,

as so much gain, be made to subserve the highest ends of progression.

Whatever others may think upon this subject, therefore, (and we can speak only for ourselves), it is our opinion that Phrenology, in concurring with a thousand other witnesses whose testimony asserts the doctrine of progression, stands entirely acquitted of every charge of defection from true Theology; and we respectfully submit that if Mr. Campbell, with many others of the clerical fraternity, would bestow more attention upon its teachings, they would, without damage to any real orthodoxy of faith, be far better qualified for the high and holy office of leading mankind into the ways of truth, righteousness, and peace.

We had intended to notice briefly, in this connection, Mr. Campbell's strictures upon Animal Magnetism and Clairvoyance; but as this article has already attained a greater length than was anticipated, we must close for the present.

Physiology.

THE APPARATUS OF MOTION—NO. II.

BY A. P. DUTCHER, M.D.

MUSCLES AND TENDONS.

THE human body, though supported by its bony fabric, owes its power of motion, and its beautiful proportions, to muscles and tendons. Had the human body consisted merely of solid bone, it would not only have been incapable of motion, but every external shock would have been communicated, with little diminution, to the whole system; but by means of the elastic cartilages and ligaments which are placed about the joints, free and extensive motion is secured; external shocks are lessened in their force, and diffused over the body in the same way as the elastic springs of a carriage lessen the jolting of the wheels, by diffusing the motion through the whole vehicle.

The muscle forms all of that portion of the body which is called, in common language, flesh. It is usually red, and forms a very large portion of the back of the animal structure. In structure it is somewhat peculiar. If examined minutely, it will be found to be composed of a great number of strings or fibres, laying very close to each other, and it will be found that each one is like all the rest. In the dead subject, the muscular fibres are soft, flexible, and easily cut or torn asunder. They are then entirely devoid of any contractility. In the living body, on the contrary, they possess a high degree of contractility, *i.e.*, they have the faculty of contracting or shortening themselves so as to bring the two ends near to each other, and this they can do with a great degree of force. The contraction just alluded to is excited by a peculiar stimulus applied to the muscles by the nerves; and when the stimulus is removed or ceases to operate, the muscle is relaxed and returns to its former length. These two properties are distinguishing characteristics of muscular fibres.

Every muscle in the body is made up of a large number of fibres, bound up together in a strong casing, called the sheath. The fibres lie parallel to each other, and it is the contraction of the separate fibres, all acting at the same moment, that

gives the muscle its greatest strength. Towards the extremity of the muscle the fibres cease, and the areolar structure becomes aggregated and modified, so as to constitute those glistening fibres and cords by which the muscle is tied to the surface of bone, and which are called tendons. Almost every muscle in the body is connected with bone, either by tendinous fibres, or by an aggregation of those fibres constituting a tendon; and the union is so firm, that, under extreme violence, the bone itself rather breaks than permits of the separation of the tendon from its attachment. The following remarks upon the structure of the tendons, from Bell's Animal Mechanism, will, no doubt, be instructive and interesting to the reader:

"Where nature has provided a perfect system of columns and levers, and pulleys, we may anticipate that the cords by which the force of the muscles is concentrated on the movable bones, must be constructed with as curious a provision for their offices. In this surmise we shall not be disappointed.

"To understand what is necessary to the strength of a rope or a cable, we must learn what has been the object of the improvements and patents in this manufacture. The first process in rope-making, is hatchelling the hemp: that is, combing out the short fibres, and placing the long ones parallel to one another. The second is, spinning the hemp into yarns. And here the principle must be attended to, which goes through the whole process in forming a cable; which is, that the fibres of the hemp shall bear an equal strain; and the difficulty may be easily conceived, since the twisting must derange the parallel position of the fibres. Each fibre, as it is twisted, ties the other fibres together, so as to form a continued line, and it bears, at the same time, a certain portion of the strain, and so each fibre alternately. The third step of the process is making the yarns. Warping the yarns, is stretching them to a certain length; and for the same reason, that so much attention has been paid to the arrangement of the fibres for the yarns, the same care is taken in the management of the yarns for the strands. The fourth step of the process is to form the strands into ropes. The difficulty of the art has been to make them bear alike, especially in great cables, and this has been the object of patent machinery. The *hardening*, by twisting, is also an essential part of the process of rope-making: for without this, it would be little better than extended parallel fibres of hemp. In this twisting, first of the yarns, and then of the strands, those which are on the outer surface must be more stretched than those near the centre; consequently, when there is a strain upon the rope, the outer fibres will break first, and the others in succession. It is to avoid this, that each yarn and each strand, as it is twisted or hardened, shall be itself revolving, so that when drawn into the cable, the whole component parts may, as nearly as possible, resist the strain in an equal degree; but the process is not perfect, and this we must conclude from observing how different the construction of a tendon is from that of a rope. A tendon consists of a strong cord, apparently fibrous; but which, by the art of the anatomist, may be separated into lesser cords, and

these, by maceration, can be shown to consist of cellular membrane, the common tissue that gives firmness to all the textures of the animal body. The peculiarity here results merely from its remarkable condensation. But the cords of which the larger tendons consist, do not lie parallel to each other, nor are they simply twisted like the strands of a rope; they are, on the contrary, plaited or interwoven together.

"If the strong tendon of the heel, or Achilles' tendon, be taken as an example, on first inspection, it appears to consist of parallel fibres; but by maceration, these fibres are found to be a web of twisted cellular texture. If you take your handkerchief, and slightly twisting it, draw it out like a rope, it will seem to consist of parallel cords; such is, in fact, so far the structure of a tendon. But, as we have stated, there is something more admirable than this, for the tendon consists of subdivisions, which are like the strands of a rope; but instead of being twisted simply as by the process of hardening, they are plaited or interwoven in a way that could not be imitated in cordage by the turning of a wheel. Here then is the difference—by the twisting of a rope, the strands cannot resist the strain equally, whilst we see that this is provided for in the tendon by the regular interweaving of the yarn, if we may so express it, so that every fibre deviates from the parallel line in the same degree, and, consequently, receives the same strain when the tendon is pulled. If we seek for examples illustrative of this structure of the tendons, we must turn to the subject of ship-rigging, and see there how the seaman contrives, by undoing the strands and yarns of a rope, and twisting them anew, to make his splicing stronger than the original cordage. A sailor opens the ends of two ropes, and places the strand of one opposite and between the strand of another, and so interlaces them. And this explains why a hawser-rope, a sort of small cable, is spun of three strands; for as they are necessary for many operations in the rigging of a ship, they must be formed in a way that admits of being cut and spliced, for the separation of three strands, at least, is necessary for knotting, splicing, whipping, mailing, &c., which are a few of the many contrivances for joining the ends of ropes, and for strengthening them by filling up the interstices to preserve them from being cut or frayed. As these methods of splicing and plaiting in the subdivisions of the rope make an intertexture stronger than the original rope, it is an additional demonstration, if any were wanted, to show the perfection of the cordage of an animal machine, since the tendons are so interwoven; and until the yarns of one strand be separated and interwoven with the yarns of another strand, and this done with regular exchange, the most approved patent ropes must be inferior to the corresponding part of the animal machinery.

"A piece of cord of a new patent has been shown to us, which is said to be many times stronger than any other cord of the same diameter. It is so far upon the principle here stated, that the strands are plaited instead of being twisted; but the tendon has still its superiority, for the lesser yarns of each strand in it are interwoven with those of other strands. It, however, gratifies us to see, that the principle we draw from the ani-

mal body is here confirmed. It may be asked, do not the tendons of the human body sometimes break? They do; but in circumstances which only add to the interest of the subject. By the exercise of the tendons, (and their exercise is the act of being pulled upon by the muscles, or having a strain made on them,) they become firmer and stronger; but in the failure of muscular activity, they become less capable of resisting the tug made upon them, and if, after a long confinement, a man has some powerful excitement to muscular exertion, then the tendon breaks. An old gentleman, whose habits have been long staid and sedentary, and who is very guarded in his walk, is upon an annual festival tempted to join the young people in a dance; then he breaks his tendon Achilles. Or a sick person, long confined to bed, is, on rising, subject to a rupture or hernia, because the tendinous expansions guarding against protrusion of the internal parts, have become weak from disuse.

"Such circumstances remind us that we are speaking of a living body, and that, in estimating the properties of the machinery, we ought not to forget the influence of life, and that the natural exercise of the parts, whether they be active or passive, is the stimulus to the circulation through them, and to their growth and perfection."

Each muscle is divided into three parts, viz: the *body*, or middle portion, which is round and full, and the two *extremities* or *ends*, which are smaller than the body. The ends are attached either to the bone or some other part. The fixed end is called the *origin*, and the movable end, the *insertion* of the muscle. The muscles of the human system are 436 in number, and have been divided by anatomists into two classes, the *Voluntary* and the *Involuntary*. The voluntary muscles are entirely under the control of the will, and enable us to perform an infinite variety of motions at our pleasure. The involuntary muscles are not under the will, they operate without our consent, and in many cases without our knowledge, as in digestion, the circulation of the blood in the blood-vessels, &c. Some of them, however, belong exclusively to neither class, such as the respiratory, which are so far under the will, that they may be stopped for a few minutes, but will in the end resume their action, in spite of all the efforts of the mind to the contrary.

As a general thing, the muscles lie just beneath the skin, and surround the bones, especially those of the extremities, which are completely enveloped by them. As they are found near the surface, they serve to give much of that graceful curvature which the body and the limbs exhibit, and in many instances their prominent outline may be distinctly traced. The strong "*cords*," as they are often called, which are seen in the neck, on each side, running from behind the ear obliquely to the top of the breast-bone, (see Fig. 1. *Sterno-mastoid*,) are two muscles used for bending the head to one side or the other, according as either acts. The full, round protuberance seen on the front of the upper arm, between the shoulder and the elbow, *a. k.* The large swellings of the thigh and calf of the leg are formed of strong muscles, which are used mostly in walking, running, and similar exercises.



FIG. 1.

This figure shows the outer layer of muscles of the body, or those which appear on removing the skin; *f. g.*, *Sterno-mastoid* muscle; *b.* the *Rectus* or straight muscle, used principally to draw the leg forwards; *c.* the *Sartorius* or tailor's muscle, used to draw the legs obliquely across each other; *i. i. i.*, the *Abdominal* muscles, used to bend the body forward and pull down the bones of the chest.

There are a great variety of forms found in the muscles, such as the long, the broad, the circular and the pulley muscle. And notwithstanding they assume such a variety of forms, yet they are all made of the same materials, and their contractions and relaxation are produced in the same manner. Every muscle is provided with its antagonist muscle; their action has been compared to that of two sawyers, alternately pulling in opposite directions. The mouth, for instance, is kept in the middle of the face and its corners held in a true and regular position, by two muscles which draw against, and balance each other. If one of these muscles become weakened, the other will exert too much power, and draw the mouth to one side of the face.

In view of our material frame, we may well exclaim, "What a piece of work is man!" We here find separate contrivances for motion of every kind, and for the action of the sentient organs, &c., and all without the least interference of one part of the machinery with any other. How many operations are necessary to enable a writer to transfer his thoughts to the minds of others, by means of the pen! First, the body must be supported erect, by the bones and muscles of the back; and the sitting posture calls into action another set of muscles. In holding the pen, some muscles of the fingers are stretched out and others contracted; while the eyes perform the office of

directing the hand in the forming of the letters and placing them properly upon the paper. But what could this bodily machine do, were there not the directing mind to pull the muscles in their right way, and still farther, to bring forth from the chamber of thought the ideas of which words are but the images!

Natural History.

THE NATURAL HISTORY OF MAN.

BY WILLIAM C. ROGERS.

CHAPTER IX.

On the Measurement of the Skulls of Races, and the Doctrine of the Temperaments.

We come now to that branch of the science of the Natural History of Man, the consideration of which is more in accordance with the subjects discussed, and the objects pursued by this Journal. We shall endeavor, by a consideration of the temperaments and craniological developments of the different species of men, to substantiate the positions assumed in the previous chapters of this compilation; and to prove, also, that the principles of Phrenology are applicable to all the races of men on the face of the globe.

In the remainder of this work I shall have frequent occasions to speak of the Phrenology of species, nations and races, and I shall use the term in its broadest sense, signifying not merely the craniology of the races under consideration, but also their temperaments and other peculiarities which modify the workings of mind.

Phrenology is a system of mental philosophy, founded upon the physiology of the whole physical frame.

Many have objected to this definition, declaring that phrenologists should confine themselves exclusively to the craniology of men, and not consider their physiology in connection therewith; asserting that the conclusions drawn from the latter source, are not legitimately to be considered as substantiating in any manner those drawn from the former. But a moment's reflection will show this to be a narrow-minded view of the subject, and one which is not substantiated by reason or common sense. Every well-informed man knows how intimate is the connection between the mind and the body, how impossible it is for the former to manifest itself without the intervention of the brain, a special organ of the latter, and how equally impossible it is for the latter to maintain itself in its integrity without the former. Now, so long as it is impossible for the mind to manifest its power without the body, so long will the condition of that body exert a powerful influence on the manifestations of the mind. The conclusions to deduce from this are, that craniology indicates the *direction* of the mental faculties, while *Phrenology*—craniology and physiology combined—indicates the *power* with which the mental faculties exert themselves in that direction. We therefore hold to the definition given above, and in that sense will make use of the word in question.

It is not necessary for me here to enter into a formal exposition of the science, to bring forth arguments to substantiate, or examples to illustrate,

its truth. I shall assume it to have been amply proved, a fact which nine-and-one-half-tenths of my readers are willing to admit; and, in the course of my labors, will endeavor strenuously to convert the whole ten-tenths, and have all *know* and *feel* that it is true.

We shall, therefore, pass on to the consideration of the phrenology of nations, after considering the different methods which have been proposed for measuring the cranial capacity of various species.

The head is divided into two portions, the cranium and the face. The former contains the brain; the latter, the external organs of the four senses, hearing, seeing, smelling and tasting—the fifth sense, feeling, being common to the whole body. Now, if the deductions of phrenology be true, it must be apparent that there is an exact ratio between the development of certain portions of the head and certain portions of the face. We accordingly find this to be the case; for, in all individuals, races and nations, who have a large posterior development of brain, we find a corresponding development of the sensual organs of the face; and, on the other hand, in all individuals, races and nations, who have a large anterior, together with a small posterior development of

lateral portions of the brain, all the domestic and animal propensities; to the posterior superior, and anterior superior portions, the selfish and moral sentiments; and to the anterior portion, the reason and perceptive intellect of man. The domestic and animal propensities are, in a measure, material and sensual in their characters, and demand material organs for their gratification; and, as four of the five senses of animal pleasure reside in the face, it follows as a necessity that there should be a correspondence in the sizes of the two—a large development of the propensities being accompanied by a correspondingly large development of the face, and vice versa. Now the sentiments and intellect, though coupled with materiality, and too often with sensuality, do not depend for their exercise on any other portion of the physical frame but the brain itself; consequently, as no other physical organ is exercised by them, none others are increased in size by their increase in power; hence, a large development of the sentiments and intellect, with a small development of the propensities, is always accompanied by a small, delicate, refined, oval face.

This principle is equally true of individuals and nations, and from a knowledge of it, Camper sought to measure the intellect of men by the

FACIAL ANGLE.

A line was drawn from the superior middle of the forehead to the alveolar process of the upper jaw, and there intersected a line drawn horizontally from the point of intersection to the external opening of the ear. The angle formed within these two lines, was called the Facial Angle, and is shown in the accompanying engraving.

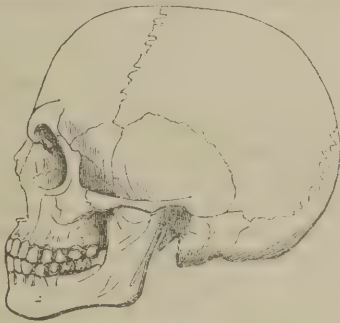
But there are many serious objections to this method of measurement, for, though the nearer the facial angle approached to a right angle, the greater the intellectual power indicated; still, it gives merely an approximation to the truth, because a line which touches Individuality, Eventuality and Comparison, would not, nor could not indicate the size and consequent power of Causality, the most important of all the intellectual powers, nor yet of the remaining organs located on all sides of Causality. When applied to the lower animals, it fails there also; for the horse, according to the measurement of Cunio, has an angle of only 23 degrees, while the orang-outang has an angle of 67 degrees; therefore, according to Camper, the horse should be devoid of intelligence and the orang-outang next in intellect to the negro. But this method may, however, be of use in the comparison of species, and of individuals of the same species, by assuming a standard angle, and noting the departures therefrom. Thus 70° is the standard angle of the Canaanite or Ethiopian, 75° that of the Ishmaelite or American, 80° that of the Japhetite or Mongolian, and 85° that of the Shemite or Caucasian. The facial angle of Camper,

though at one time generally received, is still inferior to the vertical method—*norma verticalis*—proposed and adopted by Blumenbach as the principal measurement in the comparison of skulls.

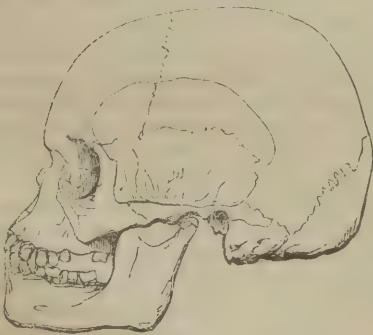
Placing the skulls upon their bases, he observes that the outline presented by the Caucasian is imperfectly oval, resulting from a large development of all the regions of the brain; that presented by the Mongolian, more nearly round, resulting from an inferior development of the anterior and posterior, and a very large development of the lateral portions of the brain; while the Ethiopian presents an outline extremely oval, caused by the great narrowness and extreme prolongation of the skull posteriorly.

The objection to this method is, that it does not present a view of the superior or coronal portions of the head.

But the methods of Camper and Blumenbach are inferior to the one proposed by Dr. James C. Prichard. This latter method, however, is not applicable to all races, since he applies it to two forms of the human skull, and assumes another measurement and nomenclature for the third. He draws a line on either side of the face or skull, from the zygomatic arch upwards, touching at the temples, and continued above the head some distance. If the lines are parallel to each other he denominates the skull *OVAL*, and assumes it as the type of the Caucasian or European races. If the lines, however, meet above the skull, and, with a line drawn horizontally from one zygoma to the other, form a triangle, he denominates the skull *PYRAMIDAL*, and assumes it as the type of the Nomad tribes, generally comprehended under the title, Mongolian and Malay.



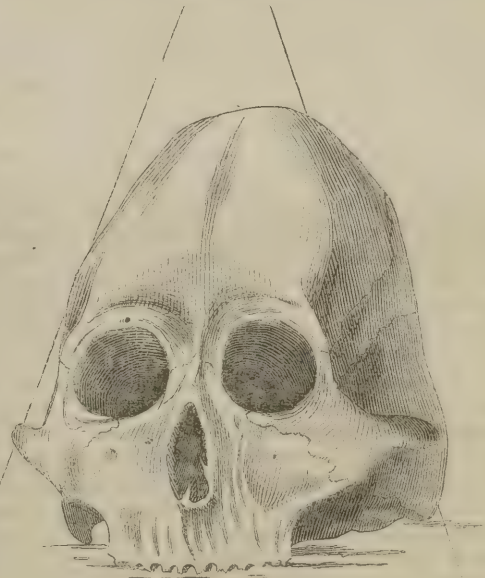
EUROPEAN.



NEGRO.

brain, we find a corresponding deficiency in the development of the sensual organs of the face. In the first instance, we have the broad, flat, projecting, sensual face; in the last, the perpendicular, prominent, delicate, refined, oval face. This fact, however, was noticed long prior to the discovery of phrenology, but was at that time "an ultimate fact," that is, a fact for which no satisfactory reason could be assigned; but while this science recognizes the truth of the observation, it also assigns an indisputable and satisfactory reason; and it, therefore, remains no longer "an ultimate fact."

Phrenology assigns to the inferior posterior and



CRANIUM OF AN ESQUIMAUX.

But in the measurement of the skull of the Ethiopian races, he assumes another method, designated by another name. Placing the skull with its side facing him, he observes the retreating forehead, the prominent muzzle and receding chin, and denominates it *PROGNATHOUS*, (having prominent jaws), and assumes it as the standard type of the Negro races.



SKULL OF AN ASHANTI.

This method gives a nearer approximation to the truth than the other two, and is, therefore, to be preferred. From the combined methods of Camper, Blumenbach and Prichard, a just idea of the cranial configuration or developments of any individuals, races or nations may be formed, but it is evident that no method can be devised which will be universally applicable, and, consequently, free from objections. We can only notice the general developments, average size, and quality of the texture of each species, assume an average for each of these peculiarities, and classify thereby. But it is to be regretted that this method of procedure has been adopted only in relation to the Shemitic or Caucasian species. Here we find a large development of all the regions of the head, and its individuals may be classed according to their departure from an equal balance of the propensities, sentiments and intellect. The least size of the head of the adult compatible with fair talents, is 20 1-4 inches circumference, and the greatest size attained in health between 24 and 25 inches, and all individuals are said to have very small, full, large or very large heads, according as they vary above or below this standard.

The effect of organization upon mental manifestations has been remarked in relation to this species. Texture or quality of organization has been included under the term Temperament, and these have been variously divided and sub-divided by different physiologists.

Temperaments are peculiarities of constitution, affecting the manifestations of mind, and indicated by unmistakable external signs.

The earliest nomenclature of temperaments was made by Galen, a Roman writer, who flourished in the days of the decline of the Empire, and this nomenclature forms the basis of the commonly received division of the temperaments into Bilious, Lymphatic, Sanguine and Nervous. The effect of these temperaments upon the manifestations of mind is extremely great, and almost entirely falsifies the unqualified assertion that "size is the measurement of power." It will be entirely unnecessary for me to enter into the minute anatomy, physiology and physiognomy of the temperaments, since every tyro in Phrenology is, or should be, perfectly acquainted with them. I will merely state the effect of each upon a brain of large size.

The Bilious Temperament confers strength, endurance, tenacity, and great vitality, upon the mental manifestations of a brain of large size, rendering them slow, sure, powerful, pertinacious, and, with a favorable conformation, revengeful and cruel.

The Lymphatic Temperament confers upon a brain of like size, apparent weakness but great latent strength, which is exercised only in great

emergencies and under very powerful stimulus; conferring upon both mind and body vitality, and great powers of passive endurance.

The Sanguine Temperament confers strength, elasticity, vitality and vigor; rendering the mind active, inconstant and fickle.

The Nervous Temperament confers great delicacy, fineness and brilliancy: more intensity than power, more brilliancy than powers of endurance, a more poetical than practical turn. But these temperaments are rarely if ever found uncombined in health. The more equal the combination found in any one individual, the more favorable is the physical and mental result. The most common combinations of the temperaments are the Sanguineo-nervous, the sanguineo-bilious-nervous, the bilious-lymphatic, and the sanguineo-bilious-lymphatic; the uncombined lymphatic and the nervous-lymphatic being but seldom met with in this country.

These variations in temperament produce as great and as striking differences in the individuals of the Shemitic or Caucasian species, as will be found to exist between it and the three remaining dark-hued species.

But while scientific men have been thus industrious in classifying the general developments, average size, and quality of texture or temperament of the Shemitic species, they have entirely overlooked these peculiarities, particularly the last, in the remaining three species, the Japhetic, Ishmaelitic, and Canaanitic. To Van Amringe belongs the honor of having founded the study of the temperaments of these species, and his nomenclature will be received until more general information and more intense study have pointed out a more perfect and extensive system.

In comparing the different species with each other in regard to these peculiarities of organization, he finds each differently constituted from the others. The temperament of the Shemitic species he calls STRENUOUS, that of the Japhetic, PASSIVE, that of the Ishmaelitic, CALLOUS, and that of the Canaanitic SLUGGISH.

The STRENUOUS TEMPERAMENT of the Shemitic is an active, bold, vigorous, vehement and persevering mental and physical constitution, which has enabled its possessors to advance from barbarism to enlightenment by their own inherent strength, and gives them the ability to exist in every climate from the tropics to the poles, and to sweep away all races from before them either by conquest or absorption. This temperament is prominently marked upon the history of the race.

The PASSIVE TEMPERAMENT of the Japhetic has enabled him to acquire a certain degree of civilization beyond which he cannot unaided pass. It bestows upon him also a cold, unfeeling, treacherous nature, which passively suffers long in the presence of power before it actively resists. The Chinese and Japanese are the most numerous races who have exhibited this temperament, which has been one of their peculiar characteristics from time immemorial.

The CALLOUS TEMPERAMENT of the Ishmaelite enables him to endure with ease, and almost with pleasure, the privations of the forest and the desert, bestows upon him a coldness, an insatiable appetite for revenge, an indifference to physical suffering, and a contempt for the frail and weak; and

gives him a strong insensibility to the finer feelings and emotions of the mind and heart, which merits the appropriate appellation of Callous.

The SLUGGISH TEMPERAMENT of the Canaanite arises from an inferiority of organization and an absence of high sensibility. According to Dr. Knox, the nervous system is less highly developed, and every muscle in the body is different. Says Dr. Moseby, in his Treatise on Tropical Diseases, "Negroes are devoid of sensibility in a surprising degree. They are not subject to nervous diseases. They sleep sound in every disease, nor does any mental disturbance ever keep them awake. They bear surgical operations much better than white people, and what would be the cause of insupportable pain to a white man, a negro will almost disregard. I have amputated the legs of many negroes who held the upper part of the limb themselves."—Quoted by Kneeland and Van Amringe.

The above remarks on the Negro apply in a less degree to the other darker races. The American Indian, Tartar, Hindoo, Chinese and Japanese, endure tortures with indifference which would be insupportable to a white man. And this sensibility of the different species varies also with their temperaments. That of the Shemite is high, exalted; that of the Japhetic, medium; that of the Ishmaelite sub-medium; and that of the Canaanite, like his temperament, is sluggish.

This difference of sensibility in the white and black races may be partly accounted for by considering the anatomy of the skin.

The skin of the white races consists of two layers, the scarf-skin and the true skin. The scarf-skin or cuticle is a thin insensible membrane, destitute of absorbents, blood-vessels, or nerves; and is therefore incapable of sensations and all vital actions; is extravascular, inorganic. The true skin or cutis vera is a strong, compact, areolar tissue, dense and fibrous, permeated in every possible direction by the minute ramifications of the capillaries, and the equally numerous and minute ramifications of the nerves of sensation. All sensations perceived by the surface of the body are therefore transmitted through the insensible scarf-skin to the delicately-sensitive cutis vera or true skin. Therefore delicacy of perception will, in a great measure, depend on the thickness and density of the scarf-skin.

But in addition to the scarf and true skins, the negro is furnished with a third layer interposed between the first and last, called the rete mucosum, which is a black layer, thicker than the cuticle itself, destitute of fibrous texture, inorganic, and extravascular. It is found in all the dark races, but is thickest in the Canaanite or Negro. It must therefore follow that the comparative sensibility of the dark races is proportioned to the thickness of this rete mucosum, and that their sensibility, compared with the white races, is infinitely less, since there is a greater amount of inorganic, insensible matter interposed between the nerves of sensation and the external substances perceived by them.

"When the human skin is examined with a microscope, it exhibits a great number of small sulci, or depressed lines, meeting and intersecting each other at different angles, with elevations between them; the whole resembling somewhat the surface of a bed-quilt. In the African they resemble the

interstices of a bed-quilt stuffed; in the Caucasian, the same without the stuffing. The skin of the former generates less heat than that of the latter, and its temperature is therefore lower. He ought rather to say that it more powerfully and successfully resists the action of heat from without, tending to raise its temperature. It resists a low temperature with less power. Hence the superior fitness of the former for hot climates, and of the latter for cold ones. It is obvious then that the whole amount of difference between the skins of these two races is great—much greater, we apprehend, than it is generally supposed to be.”—*Caldwell's Thoughts on the Unity of the Human Race*. 2nd edit., pp. 51, 52.

When we reflect, further, that the whole internal surface of the alimentary canal, the thorax, &c., is only a continuation of the skin and its appendages; that the secretory organs which deposit the black, unctuous or dark colored substance of the rete mucosum must have their origin internally; that there is a sympathetic and reciprocal connection between the skin and lining membranes of all the cavities; when we reflect upon these important facts, taken in connection with the other physical and mental characteristics of each of the human races, we cannot but conclude that they are of a different specific origin, and that these differences are plainly apparent when we become acquainted with the temperaments of these same races.

CHAPTER X.

The Phreno-physiology of Nations.

THE Science of Phrenology was discovered by an examination of the heads and skulls of one nation, and its conclusions were corroborated by a like inspection of individual heads of other nations. In no instance do we find the enlightened deductions of the science at variance with truth, when we apply its principles to the observance of the mental and physical capacities and capabilities of all the nations of the earth. If it could be used in the elucidation of the characters of two or three nations only, we might well doubt its truth, even in these limited applications; but when we find its principles alike applicable to the civilized and barbarous, the savage and enlightened, we may conclude that its deductions have truth for their basis, and, like all such deductions, are universal in their application.

We assert, therefore, that Phrenology is substantiated by an examination of the Phrenology, or Phreno-physiology of all nations of the earth, of whatever grade or stage of advancement in civilization; and if our readers will bear in mind the distinctions laid down between Craniology and Phrenology, they will readily comprehend our statements in regard to the application of the principles of both these sciences to the elucidation of the mental characteristics of the different species of men.

It is a principle of Phrenology that size, other things being equal, is the measurement of power, and this truth, which is applicable to individuals, is applicable to nations also.

Men celebrated for great force of character have invariably had large heads, and a large-headed man, whatever may be his education or position in life, invariably possesses a great amount of cha-

acter of some kind. The same is true of large-brained nations, and to be convinced we have only to compare the relative sizes of the heads of conquered and conquering nations.

Forty thousand Englishmen keep ninety millions of Hindoos in subjection. The average size of the head of the former is between 22 1-2 and 23 inches in circumference, while a head of the latter race of that size would be considered very large. The external measurement of the average size of the heads of the Europeans or Caucasians is 137 cubic inches, while that of the Hindoos is but 119. The extremes of measurement attained by Caucasians is from 40 to 220 cubic inches, external measurement. Two hundred and twenty is placed as the extreme limit, no heads having been measured which had attained that size. The heads of Daniel O'Connell and of Joseph Hume, M. P., each measured 210, which was also about the measurement of the heads of Napoleon and Franklin.

The most celebrated Hindoo chief of whom we have any knowledge was Rajah Ramahun Roy, a philosopher and philanthropist of the highest order. His head was of gigantic proportions, compared with his fellow Asiatics, as it measured 190 cubic inches, while theirs averaged but 119. Hence the superiority of the Rajah Ramahun Roy above his fellows, and the superiority of the Caucasians above his nation, the Hindoos.

Negroes are held in subjection by Caucasians. Their heads average 123 cubic inches, which is 14 below the average of the latter. The most favorable Negro head ever examined was that of Eustache, the celebrated St. Domingo slave, which measured 155 cubic inches external measurement.

This is 32 above the average of the race, and 18 above the average Caucasian measurement.

The American Aborigines have heads of less size, but different conformation, from the Negroes, and while the latter have been conquered, subdued, domesticated and enslaved, the former remain unconquered, unsubdued, uncivilized and free.

The average measurement of the Indian skull is 122 cubic inches; the extreme, that of Black Hawk, the celebrated warrior and chief, rather more than 165. While the range of the Caucasian is from 40 to 220, that of the Indian is from 40 to 165, a difference sufficient, when considered in connection with the temperaments of the species, to account for the differences observable in the states of society of the two.

We have neither time nor space to carry these remarks further, but will conclude them by giving the following table from Mr. Stratton's "Mathematics of Phrenology," which originally appeared in the Edinburgh Phrenological Journal, but can be found entire in a volume of selections entitled "Moral and Intellectual Science," p. 187. Fowlers and Wells, 1848.

MEASUREMENTS.

	Average Range.	External Range
Caucasian	137	100 to 220
Mongolian	127	90 " 140
Malayan	126	98 " 132
Ethiopian	123	100 " 139
American Indian . .	122	93 " 146
Asiatic or Hindoo . .	119	95 " 137

It is evident, from the above table, that the extremes of measurement may be found the same in all nations; therefore, since size, *ceteris paribus*, is the measurement of power, the average measure-

ment is to be found, and taken as the criterion of mental power and of national character.

The next chapter will be devoted to the consideration of the development of the organs of different races and nations, an analysis of their characters, their political and social conditions, and the connections between the three, as shown by the deductions of PHRENOLOGY.

Psychology.

MISCELLANEA PSYCHOLOGIA.

REMARKABLE CASE OF SYMPATHY.

It is well known by those who are familiar with the phenomena of human magnetism, that a properly sensitive subject, on coming into full magnetic rapport with another, may be made to feel all the sensations and mental emotions of the latter. This fact has been established by pinching the magnetizer, pricking him with pins, or causing him to taste various substances, all the sensations of which would be faithfully described by the person under his magnetic control. But the following fact, which I have from an authentic source, affords a remarkable illustration of the subtlety of this law, and shows that it may operate in cases where its influences would be little suspected by the generality of minds; and to the discerning it will afford hints which are eminently practical.

It will be remembered that while Kossuth was in New York City, and stopping at the Irving House, he received the visits of numerous persons of both sexes who deeply sympathized with him and his cause. Among the rest there was one day a lady of a remarkably sensitive constitution who came to the hotel, in company with two or three of her friends, fully determined upon having an interview with the illustrious Magyar, if it were possible. After she arrived, she ascertained that Kossuth, unrecognized by her, had passed out of the door at the very moment she entered, and so near her, in the crowd, as to probably have touched her. The lady, with her companions, took a seat in the parlor, and, being chagrined at the disappointment in her expectation to see the object of her ardent interest, it may be naturally supposed that her mind wandered forth after him in thought. Be this as it may, however, after she had sat there for some time, she became apparently insensible to the presence of her companions and to all things around her, and afterward rose upon her feet, assumed a majestic air, and commenced gesticulating in the most graceful manner, as if addressing a public assembly. This she continued for a long time, despite of every effort of her friends to arouse her to a state of outer consciousness; and finally she resumed her natural state suddenly and spontaneously. It was afterward ascertained that during the whole time of the lady's strange gesticulating movements, and coinciding with its beginning and termination to a moment, Kossuth was engaged in delivering a speech to one of the numerous congratulatory assemblages with which he was honored while in New York!

Here was a psychological phenomenon which,

like all other effects, must certainly have had an adequate and corresponding cause; and we are totally at loss to conceive of its cause, unless we refer it to the law of psychical sympathy, which we might illustrate by a thousand other, though perhaps for the most part less remarkable cases. The strong attractive tendency which the thoughts of the lady had toward the Hungarian leader, doubtless brought her into that intimate magnetic union with him which enabled the energies of his mind, unconsciously to himself, to vibrate through her nervous and muscular system, and cause her to gesticulate coincidentally with himself. This conclusion is farther established by the fact that her gestures, as it was said, precisely resembled those of Kossuth; and the respectability of the lady is such as to preclude the suspicion that the scene was merely feigned by her, even supposing such a thing to have been possible.

This fact hints that susceptible persons are probably always more or less in soul-unity with persons upon whom their thoughts are most employed, and that they always partake more or less of their character, whether it be good or evil. If this is so, then the discerning mind cannot fail to see in a stronger light than ever, the importance of care in the selection of personal associates, and of always holding the thoughts on the most worthy objects.

CLAIRVOYANCE AND THE LAWYERS.

Some months ago a case of clairvoyance occurred at Wallingford, Conn., which has excited considerable interest in that section of the country, and the undoubted facts of which should go far to remove any existing doubts from the minds of those who may still be skeptical as to the reality of the alleged mental power designated by that name. On the morning of the 27th of April, Mr. Samuel B. Parmelee, of that town, found that some \$1,700, together with a diamond ring and a valuable gold watch and chain, had been abstracted from a drawer where he had placed them the night previous on retiring to bed. Finding no evidence by which he could implicate any one in the theft of the missing property, Mr. P. was persuaded by a friend to call on a clairvoyant, Mary Rich, who resided in Durham some eight or ten miles distant, and consult her with reference to the affair. The clairvoyant described an Irish servant girl (whom she had never seen nor heard of) in the family of Mr. P., and said that she had taken the money and jewelry while Mr. P. slept; but that, on finding she had taken more than she supposed, she had become alarmed, and *burned* the money, and thrown the watch, *two* gold chains, and a ring, into the well. On returning home and drawing the water out of the well, Mr. P. found the watch, *two* chains, and the ring, as the clairvoyant had indicated them, though he had previously missed only *one* chain. He also found a partially burnt slip of paper, with the words on it "Meriden Bank, \$100," and which he recognized as wrapped round a roll of the missing bills. On afterward finding that the girl had burnt an unusual quantity of fluid in her lamp the night previous, as though she had been up most of the night, and also discovering other suspicious circumstances, he directly charged the theft upon her, and she fully confessed it, stating that she had disposed of the property as above described.

The girl was accordingly arrested and imprisoned, and has recently had her trial in New Haven. The testimony against her reaffirmed the above facts, and publicly developed such proof of the reality of clairvoyance as, it would seem, should have been satisfactory to every unprejudiced mind. The court and jury, however, were little disposed to entertain the claims of a power thus in conflict with their preconceived notions, and the mention of the subject in connection with the theft and partial recovery of the missing property, afforded so capital an occasion for raillery and sarcasm on the part of the counsel for the defence, that the girl, despite of her previous unequivocal confession of the crime, and of the strong circumstantial evidence against her, was acquitted, upon the weakly-sustained plea that her confession was made under *intimidation*. It is said, however, that the proceedings of the trial produced a favorable impression in respect to clairvoyance, on the minds of the spectators, many of whom, from what they heard, will doubtless be disposed to give the subject a farther investigation.

CURE OF BAD HABITS.

The following letter was intended for private perusal, and its writer requested a private answer; but as it describes the case of thousands of otherwise noble-hearted persons who have unfortunately contracted habits destructive to health, morals, and happiness, the writer will doubtless excuse us for giving its essential passages a public place and a public answer:—

MR. L. N. FOWLER, DEAR SIR:—If I am not very much mistaken, I have read in your Journal that long and confirmed practices, such as chewing tobacco, or drinking ardent spirits, can be totally expelled from the person by Magnetism or Clairvoyance. * * If you have the power to do so, you would confer a lasting favor on the writer of this, and save *one* wretched being from an untimely grave, by writing to me immediately, and stating your terms. A friend of mine, a fine and talented fellow, has been reduced by liquor to a level with the brute creation. He has made many resolutions to stop, but has not the courage to continue. I told him what the Journal said, and, with tears streaming from his eyes, he answered, "I would to God, F—, I could stop it. I would do so willingly, but I cannot. If Mr. Fowler can help me I will bless him as long as I live, and do all I can to reform, and become a respectable member of the community."

"I do ask of you, Mr. Fowler, that you will answer this immediately."

Yours, &c.

The true magnetic diagnosis of this and all similar cases, is probably as follows: The man was originally led step by step into intemperate habits by the insidious influence of his associates, or, at least, in the absence of associates whose moral principles and examples could impress him with a positive restraining power. Giving himself up thus to the ungoverned promptings of Alimentiveness, there was soon established a permanent and unnatural tendency of the vital magnetism of the brain toward that organ, and thus the organ was constantly stimulated to an undue state of activity. By virtue of this tendency, the higher organs—Firmness, Self-esteem, Conscientiousness and Veneration—were, at the same time, deprived of

their due amount of vital magnetic stimulus, and were thus so far lowered in their tone and weakened in their action as to be unable any longer to restrain the indulgence of the unnatural appetite. The continuance of this habit, for some time, resulted in a *chronic derangement* of the magnetic forces of the brain, which forces *should* be distributed evenly and harmoniously to the organs, in order that the mind or soul, with its various affections and appetites, may have an even, harmonious and temperate action. Now this derangement of magnetic forces is precisely what is to be cured, and with its cure the evil habit will cease.

This diagnosis of the disease suggests the treatment that would be most likely to result in a cure. First, speak kindly and cheerily to the patient, and, addressing the organ of Hope, persuade him that his case is not beyond remedy. After having thus gained his confidence and excited his interest, proceed to explain to him the nature and causes of his difficulty, according to the principles stated above. Make him understand philosophically that his higher organs must receive *more* of the vital magnetism and the lower ones less: in other words, that the higher faculties must be cultivated and the lower ones restrained, and get his consent, if possible, to lead in the effort toward reform. Then, if the person happens to be susceptible to magnetism, a cure of the obnoxious habit may be effected almost to a certainty, and with little trouble. Take him by the hands, look him steadfastly in the face, and sit that way until he exhibits signs of being under the control of your will. Then place your hand on the top of his head, and make a few slight passes over the region of Firmness, Conscientiousness, Veneration, and Self-Esteem, bringing them into a gentle and harmonious state of activity. Then, whilst he is under your magnetic control, tell him, in a firm and positive tone, that his appetite for rum (or tobacco, as the case may be,) will henceforth cease, and he will loathe it; that henceforth he will have no disposition to cross the threshold of a rumshop, and will be again a *man* and seek respectable society. Your will, thus accompanied with an authoritative assurance and command, will act powerfully in changing the magnetic circulations of his brain; and so long as your magnetism remains upon him, which may be for many days, there will be no danger of his going astray.

Even if persons show no evident susceptibility to magnetism at first, this operation frequently performed upon them by a person of strong magnetic power and of *high moral endowments*, (which latter qualification is all important,) will necessarily act powerfully in breaking up any bad habit which they may have formed. But whatever may be the *degree of susceptibility* in the patient, this operation upon him should be repeated daily, or, at least, two or three times a week, until it is perceived that his appetite has undergone a decided constitutional change. During this course of treatment, (and ever after, in fact,) care should be taken to keep the patient from the society of those addicted to the same failings, or magnetic sympathy with them, together with the psychological influence of their example, will be sure to neutralize the influence of the treatment, either partially or wholly. Did space permit, we might cite many cases in which bad habits have been

broken up by this simple mode of treatment, and we hope our correspondent will be induced to try the experiment upon his unfortunate friend, either by a *personal* effort or by procuring the services of an experienced magnetizer, whose moral endowments are of a suitably high order. W. R.

Popular Movements.

THE NEW ENGLAND PROTECTIVE UNION.

IN the multifarious activity of such a rapid development and growth as ours here in America, movements may spring up and engage the minds and energies of multitudes for years, with still increasing interest, while other multitudes are quite unconscious of it all. It grows up in their sleep, and the first they know of it is when they wake up to find it an established fact, wide-spreading on all sides of them. It is quite possible that many of our readers, alive as they may be presumed to be to all things of a humane and progressive character, are still familiar merely with the name of the "Protective Union" system,—one of the most formidable achievements of the nineteenth century, in the way of guaranties of practical equality and freedom among men.

The "Protective Union" is decidedly the people's movement. It sprang up among laborers and mechanics, and men of small means. It sprang out of a single shrewd and penetrating observation on the tendencies of our present phase of civilization. Somebody had the good common sense to look around him and to reason thus: This is the great day of Trade; trade governs every other interest; trade preoccupies the freshest energies and the best talents of society; it takes for toll by far the greatest portion of the value of whatever land or labor can produce; it is the general pay-master, and holds the purse-strings, so that the teacher, the preacher, the lawyer, the scholar, the artist, the doctor, the politician, the senator, the president, and, in old countries, even the king and cabinet, move like obedient puppets to the wire-pulling of the banker, the stock-jobber, and the merchant. Trade holds this power through the concentration of capital in its hands; and the tendency is for capital to concentrate in larger and larger masses, in fewer and fewer hands. In every branch of industry or commerce, the big establishments eat up the smaller ones, or convert them into feudal dependents. The poor, then, and even those of little capital, have no chance. They can avail themselves of none of the economies of great capitals. It is only the business that is done upon the great scale that can afford economies. The rich can buy at wholesale, and buy cheap. The poor must buy at retail, and at a price enhanced by every jobbing middleman between the producer and the consumer. And here strikes in a flash of light:—It is the *concentration* of capital that gives it all this power, and not the fact that is concentrated in a *few hands*. If the little capitals, the mere scattering dribblets of a dollar or two here and there, in a thousand pockets, could only be *concentrated* and operated with, like a long lever, all at once, might it not lift the frightful rock of difficulty?

This little thought, this single common-sense suggestion, quickened the whole movement into

being. It was only for a few poor mechanics in the city of Boston, in the autumn of 1845, to organize themselves into a union, put their little funds together, and (precisely as the poor toppers managed to get advantage of the "Fifteen Gallon Liquor Law") appoint one of their number their agent, to buy at wholesale so much of any article as was required for the private consumption of them all. Thus they saved the retailer's profits, and raised themselves to the dignity, and manly independence, of dealing face to face with the wholesaler. But this was only a beginning, only a single step's approximation to the end. The larger the union, the longer the lever; that is to say, the farther back would it carry the fulcrum of their *purchase* from the small retailer, past the larger and larger wholesaler and jobber, to a point very near to the original producer. Let more unions be formed; in every quarter of the city, in every neighboring village, and far back into the interior of the State, and into neighboring States; let every little community have its Protective Union; let these all be affiliated into one confederacy, with a central management in the city or centre of trade, and there let one agent buy for all, and keep a store, well stocked with every useful article, purchased at wholesale, and for cash, out of the concentrated small capitals of all these little unions, so that he can supply their orders at cost prices, with the addition only of the very small per centage necessary to defray the expenses of the central store and agency. What could be simpler? What more certain of success, provided only that energetic, earnest, honest, philanthropic men took hold, and managed the experiment?

Energetic, earnest, honest, philanthropic men took hold of it, and the results, almost astonishing in magnitude, are simply told.

In the autumn of 1845, as we have said, the first Protective Union was formed. It was one of the results of the Labor Reform agitation at that time. It sprang, so far as the persons and active movers were concerned, directly out of the political working men's movement; and a single happy stroke of common sense, as we have said, was all that was needed to open the path. But the idea, in its general complexion and spirit, was one rife at that time in the various schools of *un-political* reformers, called by the general name of *Socialists*, because they saw and took for their motto: "Our evils are social rather than political." The economies of co-operative labor, co-operative exchange, co-operative dwellings, co-operative life altogether, were just then widely preached, and in some spots partially practised by followers of Owen, Cabet, Fourier, and other philanthropic social theorists. Their completer social ideals were, perhaps, in advance of the age. The Protective Union idea, that is, the idea of the economy and saving of combined purchases, was but a small item involved in their great systems; but it happened to be the one *practicable* corner of the vast co-operative ideal. Men of little ideality, men of narrow, and even selfish habits, could seize upon it, and understand it. It required no sublime sacrifice to try it; its little gains were yet gains, and immediate, so that the example spread, and men were the readier to engage in it, that it appeared to commit them to no strange,

big theories, but let them stay here in the world like other men. Consequences most radical and grand *did* lurk in it, as we shall show; but neither the actors nor the lookers-on needed to know anything of all that.

How the "Protective Union" grew up to its present formidable magnitude, will be best seen by an extract from the report of the Board of Government, made at the last annual meeting of the Central Division, in Boston, in October last:

"The primary organization assumed the name of 'Division No. 1 of the Workingmen's Protective Union,' and opened a small store in Boylston Hall, where the members were supplied with a few of the leading articles of daily necessity at the lowest cost prices, until the increase of business required them to seek out a more eligible and convenient location.

"The success and prosperity of Division No. 1 soon led to the formation of similar associations in Roxbury, South Boston, Lynn, and other places in the neighborhood of Boston, and at the expiration of the year of 1847, twelve Divisions were in existence.

"At this period the importance of some central action became so apparent to the present and future well-being of the movement, that by common consent, and with great unanimity, the several Divisions came together in Convention, and organized the 'Supreme Division of the Workingmen's Protective Union,' under a Constitution which defined its own powers and those of the Subordinate Divisions which might be admitted as members of the Union.

"From the date of its central organization, the Union has been steadily increasing in strength, and enlarging its borders, as the following table will show—

No. of Sub.-Div. organized Jan. 1st, 1847,	12
" " " " " 1848,	42
" " " " " 1849,	64
" " " " " 1850,	106
" " " " " 1851,	207
" " " Oct. " 1851, (9 mos.)	295
" " " " " 1852,	403

At the present time, we understand that there are about *five hundred* unions established in the various Northern States, extending westward to Illinois and Wisconsin. And now let us look at the amount of business that has been done by these confederate unions; let us see how great a capital has been concentrated by those thousands of poor consumers, to make them equal bidders in the world's market against the wealthy capitalists. We quote from the same report:

"The commercial progress of the Union has exceeded the expectations of all—friends and foes; beginning with the insignificant sum of less than two hundred dollars, and in six years we have the following result:—

Purchases through Central Agency to	
Jan. 1st, 1848,	\$ 18,748.77
" " " 1849,	134,669.26
" " " 1850,	282,244.89
" " " 1851,	613,011.50
" " Oct. 1851, (9 mos.)	619,633.16
" " " 1852,	1,095,247.94

Already its commercial agent does business to the amount of more than a *million of dollars*! Is he not an important personage in the market-place and on the wharves? Does he not create a stir among the merchants when he comes along? Is

there not some scrambling to secure so fat a customer? We can imagine, too, some trepidation among the go-betweens, commission merchants and retailers; we can imagine groceries shut up for lack of customers, and a gradual sweeping away of swarms of intermediate speculators, who have been wont to tax producer and consumer, for the superfluous privilege of letting every article pass through their hands. We can imagine, too, the cunning devices of the traders to win back the custom and break up the solidarity of the Protective Unions, by here and there underselling to a single union, and tempting it to renounce allegiance to the Central Union, and fall back again upon the isolated way of making its purchases. We can imagine this and other dangers threatening to dissolve the unitary system, by tempting its members off from the unitary track. Hence the absolute importance that there be strong and wise men at the head of the business; men of large and humanitarian sympathies, and who appreciate the value of a principle; men of enthusiasm and of weight of character enough to inspire the right tone and spirit into all the rest, and to keep it alive in them; men who, long beyond the mere petty pecuniary advantage of the present moment, and who see that, after all, the real worth of this experiment lies in its opening the way to all forms of perfect co-operation and fraternity, to the abolition of all poverty, and all forms of serfdom and oppression, and the absorption of all violent bad passions, wars and selfish competitions into the sacred enthusiasm of universal brotherhood, where each shall seek his own good in the good of all.

Fortunately the Protective Union has such men. This higher, far-reaching idea of the matter was insisted upon in convincing articles (since widely copied) in the old "Harbinger," the organ of the Brook Farm Associationists, and in the "Voice of Industry," whose self-sacrificing editor, Mr. W. F. Young, has for the last three years been the Secretary and Treasurer of the Central Division, and to whose active and enlightened efforts also in the mercantile department, the success of the cause has been very largely indebted. His nobleness of heart and purpose, tempered with shrewd judgment and unflinching love of justice, have had a quickening influence upon the whole united body. To the indefatigable industry and business sagacity too of the central purchasing agent, Mr. Kaulbach, very much is due. And many others we might name.

The institution is governed like a confederacy of unions, having a central head, which is termed the Central Division, and is composed of delegates from the 500 subdivisions, or local unions, chosen in the ratio of their numbers. The officers of this central body are elected annually at the October Convention, held in Boston. The officers for the present year are,

President—Worcester Sprague, of Montpelier, Vt.
Vice-President—Wm. Sparrell, Boston, Mass.
Secretary and Treasurer—Wm. F. Young, 2 Canal Block, Blackstone Street, ditto.

The President and Vice President are presiding officers; the real centre of business and correspondence to be addressed on all matters relating to the government of the union, the organization of new unions, &c., is the Secretary.

Besides these officers there is an important "Committee of Trade," annually elected by the Central Division. It consists of nine persons, selected from different branches of the union, together with an indefinite number of advising members, who act as counsellors when called upon by the Committee. This board has the entire supervision of the mercantile interests of the institution. The constitution provides that it shall make temporary arrangement with some person in Boston to act as agent for the various subdivisions, when they shall call on him to make their purchases, &c., and enable them, through him, to realize the benefits of concentration and co-operation more effectually. The present agent is Mr. R. P. DEVEREUX, Nos. 1 and 2 Canal Block, Blackstone Street, Boston, to whom all communications relative to the purchasing department should be addressed.

Recently an auxiliary centre has been established in New York, at No. 3, Erie Buildings, B. F. Allen, agent.

No one who looks deeply into this interesting movement can fail to see that it is an initiative into a much grander and more unitary reform. It is but the first step in the direction of combined interests and co-operative action. It initiates the laboring man, even the unthinking laborer, the mere creature of routine and habit, who never dreamed of being a reformer, into that co-operative way of feeling and acting which alone shall be the laborer's salvation. It is one of the first steps to the people's sovereignty; a lowly step, but solid enough actually to bear the weight of the millions advancing over it. One step of co-operation successfully taken, and it becomes impossible not to take other steps. Already unitary purchases have led to the idea of unitary exchanges both ways; and the Protective Union store contains a department for the storage and exchange of produce from the local unions in the country. Unitary dwellings (whose economy and comfort are already proved in those palatial hotels in Broadway) will soon follow. Unitary education, in part, our Free Schools have already taught us how to value. Unitary production, agriculture and manufacture. "Workingmen's Co-operative Industrial Unions" have been tried enough to prove the virtue of the principle. And one day, by sure routes, conscious or unconscious will all these channels of co-operation meet and coalesce, and human society forget its selfish, competitive aspect, and wear the blooming, healthful, happy, and disinterested visage of a harmonious, mutually helpful brotherhood of men created in the image of their Maker.

One beauty of the Protective Union movement is, that it is neither political nor warlike. It is the entering wedge of a *peaceful* revolution; its method is that of peaceful emancipation. We cannot but record one cheering evidence of its good fruits. It has arrested the attention of the intelligent free blacks in this country. At the recent Convention of colored people at Rochester, a meeting of a most impressive, earnest, and intelligent character, and full of excellent promise, where delegates of this humble and despised race met like serious, thinking men, to consider their social condition, and devise some means of bettering it, the formation of Protective Unions was

most intelligently explained, and urged upon the adoption of their colored brethren as one means of raising them above their depth of inequality in a material point of view, as well as of educating them into those co-operative methods which will alone extinguish the very root and soul of slavery, white as well as black.

THE POSITION OF THE PHONETIC MOVEMENT.

SUPPOSING the readers of the Journal to be acquainted with the fundamental principles of phonetics, it is not our object to discuss, in this article, the philosophicalness and truthfulness of those principles, but to make a few remarks concerning the present position of the phonetic cause. We cannot, as we should like, present definite statistics: our view must be general.

We see nothing discouraging in the present state of affairs in the phonetic world. It is true that Benjamin Franklin and others endeavored to call attention to the phonetic principle many years ago, yet the master-spirit in this reform, Mr. Isaac Pitman, did not publish his first work till 1837; and, therefore, our cause has not come to mature years, failing to accomplish its object. When it is considered how little was known concerning the phonetic principle sixteen years ago, and how now the majority of the people in England and America are more or less familiar with it, we must say, that all has been done that could be expected. It is true that all the distinguished literary men of our day do not write phonography or read phonotypy, but then *some* do, and have given a hearty support to the reform; and many others perceive the philosophicalness and utility of phonography and phonotypy, and do what they can to disseminate it. All the journals of our day are not printed in phonotype, but the papers which are thus printed are well sustained, and approved by the people; and the earnest-hearted, intelligent working-classes are beginning to pay attention to phonetics; and when they shall unitedly take an active part in the cause, the banner of the writing and printing reformation shall move proudly forward—it shall lead to victory, and that shall be one of the great victories for the development of humanity.

All our schools and academies do not give instructions in phonetic printing and writing, but the number of those that do so is not small, and is constantly being increased. You will hardly find a single intelligent teacher who is not in favor of the reform; and even if he does not have a practical knowledge of phonography and phonotypy, he perceives the philosophicalness of the principles upon which they are based, and is ready to commend them to the attention of the people.

There have been several excellent reports pertaining to phonetics, made by committees to whom the subject has been referred, in the legislatures of Massachusetts and Michigan. A recent report made by a committee in the Michigan legislature, closes with the following language:—

"Professor Upham says:—Phonography and phonotypy are pregnant with blessings to the millions. How does every new achievement afford new proof that the sleep of ages is over for

ever, and that the race is rising like a refreshed giant to universal reform.

"The committee, in view of the evidences in favor of Phonotypy and Phonography, but a tithe of which they have been able to present, are of the opinion that its introduction into our primary schools would be of vast benefit to the educational interests of the State."

Phonotypy and phonography are becoming among the people almost "household words." You will rarely find a person who has not read phonetic printing or writing, and phonographers are through all the land. Elementary text-books are constantly in demand. Indeed, we believe that the time has been in this country when the cause was retarded, because the proper manuals were not to be had; and even now, although there are two elementary text-books on sale besides Prof. Webster's Phonographic Teacher, yet there is something needed to assist the phonographic student in the acquisition (without a teacher, if necessary,) of a knowledge of the most rapid reporting style. We are constantly receiving letters from various portions of our country, making inquiries as to a Reporter's Manual. To these inquiries we are pleased to say, that Mr. Andrew J. Graham, an experienced reporter of New York, is now preparing for publication just such a work as they need; but in order that those who are desirous of learning the reporting style need not delay their study and practice of reporting till his manual is issued, he intends inserting instructions and reading exercises, in the reporting style, in each number of *The Universal Phonographer*, of which he has lately become the editor.

What now seems to be demanded for the rapid advancement of the cause is a more united effort. Why should there not be a general Phonetic Society for America, whose object should be to collect statistics pertaining to phonetics, to introduce it into schools, to keep up a systematic course of lecturing on it throughout the country, to extend the circulation of phonetic journals among phonographers, who, failing to take any, lose their interest in the cause, and become "rusty" in their knowledge of phonography? Why should not such a Society be formed with small initiation fees and annual dues, so that every person interested in phonetics can become a member of it, —even the poorest little boy or girl in the land? The fund accumulating from those dues might be used for printing a series of phonetic documents for gratuitous circulation. We hope to see ere long some movement of the kind made. Let the people be thoroughly enlightened concerning our cause, and there will be no opposition. Let there be hearty, united, and well-directed efforts, and we shall see ere long cleared away by the phonetic sun-rays, the dark clouds of a false orthography that have darkened the vision of the thousands of uneducated souls, and there shall be diffused through the world a splendor like the glory of the noon-tide.

UNIVERSAL LANGUAGE.—Some French *Suavans* have resolved to assemble in Paris, in the course of the present month a congress of philologists from different countries of Europe, to discuss questions relative to different languages, and to prepare the way for establishing, if possible, a universal alphabet, as the first step towards the realization of a universal language.

PHRENOLOGY AND HYDROPATHY

THE HOPE OF THE TEMPERANCE REFORMATION.

BY J. H. STEDMAN, M.D.

I BELIEVE that the PHRENOLOGICAL and WATER-CURE JOURNALS are most generally regarded as "Temperance Papers," in the common acceptance of the term, and yet, they are the only ones, within the circle of my acquaintance, which advocate correct temperance principles.

Temperance consists in holding the appetite, and other Animal Propensities, in subjection to the Mental and Moral portions of our nature; in other words, it consists in the moderate and rational use of all things which do not inflict injury upon the BODY, MIND, MORALS, or ESTATE of the person himself, or upon the BODY, MIND, MORALS, or ESTATE of any other person, within the sphere of his influence; and, in *Total Abstinence*, from whatsoever does inflict such injury, either upon himself or upon his neighbor. This is the only proper definition of Temperance—the only true reformatory ground—the only "Platform" upon which men can stand and wage a successful warfare, even against Drunkenness, to say nothing of other forms of intemperance—Gluttony, Licentiousness, &c. This definition, ground, and platform, are recognized by Phrenology and Hydropathy, and by them only; with the single exception of the Gospel of Christ, when properly interpreted; but as expounded by the popular Theologians of the day, even that does not form an exception.

That the efforts which have been put forth, hitherto, have failed to exterminate the evils of Intemperance, is a truth, "known and read of all men." True, much good has been accomplished by the various organizations which have, from time to time, sprung up and urged their particular claims to the confidence of the friends of temperance; but have they accomplished the work which they claimed to be able to accomplish? That they have saved multitudes from a Drunkard's fate, is beyond question; but have they stopped the terrible process of DRUNKARD MAKING, or, to any great and permanent extent, checked that mighty tide of "Liquid Fire," which sweeps many thousands of our citizens annually into a Drunkard's Grave? On the contrary, is not Drunkenness confessedly on the increase in our land? and are we not now, after nearly thirty years of "hard fighting," called upon to organize anew, improve our tactics, and commence an assault upon the enemy in a different quarter?

Far be it from me to say aught in derogation of any of the organizations that exist, or that have existed, for the suppression of intemperance. I have labored too hard and too long in connection with nearly all of them to do this. And far be it from me to say aught in derogation of the "Maine Law" movement, which promises so much just now; on the contrary, were it in my power, I would have that law "enacted" and in "successful operation," within the next twenty-four hours, in every State in the Union. But I do say, that neither the New York State, nor any other State, County, or Town Temperance Society, the "American Temperance Union," the "Temperance Al-

liance," the "Carson League," the "Washingtonians," the "Sons of Temperance," the "Rechabites," the "Cadets of Temperance," nor a "Prohibitory Law," can, under existing circumstances, and in the present state of popular opinion, put a stop to the ravages of Intemperance. The "Maine Law," which has just appeared above the horizon—a "star of promise and of hope,"—and towards which so many anxious eyes are now turned, will accomplish much good, and prove a weapon, with which many sore and painful wounds will be inflicted upon the foe; but the Monster will not be slain; that star will go down in darkness; that good will be of short duration; those wounds will again be healed, and the enemy will again triumph, for a season, to be again perplexed and wounded, perhaps, but not killed, by some future effort, not now dreamed of.

Am I asked, "Wherein has lain, and still lies, the difficulty? Why have efforts hitherto made for the removal of Intemperance, so signally failed? and, Why do you predict a similar failure on the part of the Maine Law?" I answer: Because, in none of the efforts which have yet been made by the friends of virtue and good order, for the suppression of the crime of Drunkenness, has the TRUE IDEA of Temperance and Intemperance been recognized. And hence, while men and women have been earnestly engaged, on one hand, in saving those who were on the road thither, from falling into the Drunkard's Grave, they have, on the other hand, been engaged, if less earnestly, certainly more successfully, in leading others, and not unfrequently their own sons, into the same downward road. The great TRUTH recognized by Phrenology, that *Drunkenness is but another name for diseased Alimentiveness*, a disease which, in nearly, if not quite every instance, has its origin in Childhood, and is produced by *wrong training* on the part of Parents and Teachers, the great mass of Temperance men have not yet seen; and the great TRUTH recognized by Hydropathy, that *all unnatural stimulants, excitants, irritants, or poisons are, under all circumstances, positively injurious, and that they cannot safely be taken into the stomach, either in health or disease*, is one of which they have never yet dreamed. Hence parents and others who have had the care of the young, have not only neglected to reduce Alimentiveness, which is always proportionably large in Childhood, into a state of subjection to the Mental and Moral Organs; but by example, if not by precept, they have stimulated that organ to an increased size and activity. Hence, too, "except as a medicine"—"except in sickness"—"except when ordered by a physician"—and such like EXCEPTIONS, have been hung out upon every Temperance Banner that has yet been unfurled; and even the "Maine Law" has a provision for *poisoning* in cases of sickness! Alas! People have taken Darkness for Light, and Error for Truth. In their blindness, they have believed that all sorts of irritants, almost, but Alcohol, are quite harmless, both in Health and Disease; and that in Disease, even that may often be used advantageously, nay, that it is sometimes ABSOLUTELY ESSENTIAL TO THE SAVING OF HUMAN LIFE!—lies, both of them, greater than which were

never taught by the old "father of lies" himself.

No, such temperance efforts as have heretofore been made, and as are now being made, can never close the Flood-Gates of Intemperance. The truths of Phrenology and Hydropathy must be RECOGNIZED, and APPLIED, before so desirable an event as that can take place. Parents must cease to govern their children with *candies, nuts, raisins, &c.*, and in other ways to minister to their Alimentiveness, before DEPRAVED APPETITES will cease to be formed. Parents, Guardians, Teachers, and others who associate with, and have influence over the youth of our country, must frown upon, and labor to stop *Tobacco-chewing, Cigar-smoking*, and other Juvenile dissipations, before DEPRAVED APPETITES will cease to produce DISEASED NERVES AND STOMACHS. And Physicians and others must cease to prescribe ALCOHOLIC STIMULANTS, before DISEASED NERVES AND STOMACHS will cease to become *drunkards' nerves and stomachs*. Phrenology and Hydropathy are the Hope of the Temperance Reformation.

Ashland, Greene Co., N. Y.

Biography.

WILLIAM GILMORE SIMMS.

PHRENOLOGICAL CHARACTER.

THE above portrait is not, in every respect, a good representation of Mr. Simms. The bust of him, taken by us some years since, showed his reflective faculties to be more prominent than they appear in the engraving, while Individuality and Eventuality were not so strongly marked.

Judging his character from the bust and from our previous examination, we recognize him as possessing a finely organized mental temperament, a dense brain, and a highly active and vigorous mind.

His brain is of full size, and its Phrenological developments indicate the following marked traits of character:

1. He has unbounded ambition, which is a powerful spur in every effort he makes. He is not willing to be outdone by any one.
2. He has a strong will—can readily control all the forces of his mind, and bring them to bear on any desired point.
3. He is unusually energetic, industrious and persevering, never yielding till the victory is gained. He is capable of throwing a vast amount of vigor into whatever he says or does.
4. He possesses a strong and active imagination and great scope and elevation of thought and feeling, and takes broad and liberal views of subjects.
5. His reasoning faculties are powerful and efficient. He is an original thinker, and has views and opinions of his own, and his large Ideality enables him to make the most of them.
6. He is ready and copious in the use of language, but has better power as a writer than as a speaker.

He possesses strong sympathies, and is naturally affable and polite, but has only a moderate degree



WILLIAM GILMORE SIMMS.

of respect and deference. His mind acts with more than common freedom and promptness, making him appear to better advantage than some men of even greater talents. He is never cunning and artful, but always frank and outspoken, and means what he says. He is ardent and positive in his attachments, but the love element does not subdue and modify his character in such a way as to abate the force and energy of his intellect. Large Comparison and Human Nature give him unusual descriptive power and clear intuitive perceptions of thought and feeling. These qualities, in connection with his high mental temperament, give him great positiveness and distinctness of character, and enable him to make a more distinct mark upon society and to impress other minds more strongly than most men.

BIOGRAPHY.

William Gilmore Simms is the second and only surviving son of William Gilmore Simms, and Harriet Ann Augusta Singleton. His father was of a Scotch-Irish family and his mother of a Virginia stock, her grandfather having removed to South Carolina long before the Revolution, in which they took an active part on the Whig side.

He was born on the 17th of April, 1806. His mother died when he was an infant. His father, failing in business as a merchant, removed first to Tennessee, and then to Mississippi. While in Tennessee, he volunteered and held a commission in the army of Jackson (in Coffee's brigade of mounted men), which scourged the Creeks and Seminoles after the massacre of Fort Mims. Our author, left to the care of a grandmother, remained in Charleston, where he received an education which circumstances rendered exceedingly limited. He was denied a classical training, but such characters stand little in need of the ordinary aids of the schoolmaster, and, with indomitable

application, he has not only stored his mind with the richest literature, but has received an unsolicited tribute to his diligence and acquisitions, in the degree of Doctor of Laws, conferred upon him by the respectable University of Alabama.

At first it was designed that he should study medicine, but his inclination led him to the law. He was admitted to the bar of South Carolina when twenty-one, practised for a brief period, and became part proprietor of a daily newspaper, which, taking ground against nullification, ruined him—swallowing up a small maternal property, and involving him in a heavy debt which hung upon and embarrassed him for a long time after. In 1832, he first visited the North, where he published *Atalantis*. Martin Faber followed in 1834, and periodically the long catalogue of his subsequent performances.

Martin Faber was the initial of a series of tales which may be described as of the metaphysical and passionate or moral imaginative class. These, with two or more volumes of shorter tales, are numerous, and perhaps among the most original of his writings. They comprise *Martin Faber* and other tales, *Castle Dismal*, *Confessions*, or the *Blind Heart*, *Carle Werner* and other Tales, and the *Wigwam and Cabin*, and perhaps others.

The first novel of Mr. Simms belonged to our border and domestic history. This was *Guy Rivers*; and to the same class he has contributed largely, in *Richard Hurdis*, *Border Beagles*, *Beauchampe*, *Helen Halsey*, and other productions. In historical romance, he has written the *Yemassee*, the *Damsel of Darien*, *Pelayo*, and *Count Julian*, each in two volumes. The scenes of the two last are laid in Europe. His romances founded on our revolutionary history, are *The Partisan*, *Mellichampe*, and the *Kinsmen*. In biography and history, he is the author of *The Life of Marion*; *The Life of Captain John Smith*, founder of Virginia;

a history of South Carolina; a Geography of the same State; a Life of Bayard; and a Life of General Greene.

It is impossible to enumerate accurately his poetical productions, as many, published in periodicals, have never been printed together: *Atalantis*, *Southern Passages and Pictures*, *Donna Florida*, *Grouped Thoughts and Scattered Fancies*, *Areytos*, *Lays of the Palmetto*, *The Cassique of Accabe* and other Poems, *Norman Maurice*, and *The City of the Silent*, constituting distinct volumes, are, however, well known.

The orations of Mr. Simms, which have been published, comprise one delivered before the Ero-sophic Society of the Alabama University, entitled *The Social Principle*—the true source of National Permanence; another before the town council and citizens of Aiken, South Carolina, on the Fourth of July, 1844, entitled, *The Sources of American Independence*; and one delivered before literary societies in Georgia, entitled *Self-development*.

As a writer of criticism, Mr. Simms is known by numerous articles contributed to periodicals; by a review of Mrs. Trollope, in the *American Quarterly*, and of Miss Martineau in the *Southern Literary Messenger* (both subsequently republished in pamphlets, and received with general approval), as well as many others of equal merit—a selection from which, wholly devoted to American topics, has been published in two volumes, under the title of *Views and Reviews in American History and Fiction*.

By the power of his genius and his earnest, energetic, persevering effort, Mr. Simms has won a high place in the Republic of Letters. He has contended with many difficulties throughout his career, but every thing has yielded to his strong will and his hopeful courage. He has nobly earned the fame he now enjoys.

Scarcely a production of Mr. Simms has been unmarked by a cordial reception from the best literary journals; and the praise of the *London Metropolitan* and *Examiner*—the former, when under the conduct of Thomas Campbell, the latter, of Albany Fonblanque—was generously bestowed, especially on *Atalantis*; of which the *Metropolitan* said, 'What has the most disappointed us is, that it is so thoroughly English: the construction, the imagery, and, with very few exceptions, the idioms of the language, are altogether founded on our own scholastic and classical models;' and Fonblanque, in reviewing a tale by Simms, entitled, *Murder will Out*, said, 'But all we intended to say about the originality displayed in the volume has been forgotten in the interest of the last story of the book, *Murder will Out*. This is an American ghost story, and, without exception, the best we ever read. Within our limits, we could not, with any justice, describe the whole course of its incident, and it is in that, perhaps, its most marvellous effect lies. It is the *rationale* of the whole matter of such appearances, given with fine philosophy and masterly interest. We never read any thing more perfect or more consummately told.'

Mr. Simms has done more than any other writer to illustrate and render classic the legends and historic traditions of his native State and of the South generally, and no one has described so graphically, and with such a true appreciation of

its rare beauties, the peculiar scenery of the region in which he was born.

The productions of Mr. Simms have entered into the popular mind of the South, and in regions which he has identified with legends created for them by his own genius, localities of his different incidents are pointed out with a sincere belief in their historical verity.

As a poet, Mr. Simms unites high imaginative powers with metaphysical thought—by which we mean that large discourse of reason which generalizes, and which seizes the universal, and perceives its relations to individual phenomena of nature and psychology. His poems abound in appropriate, felicitous, and original similes. His keen and fresh perception of nature furnishes him with beautiful pictures, the truthfulness and clearness of which are admirably presented in the lucid language with which they are painted, and, in his expression of deep personal feelings, we find a noble union of sad emotion and manliness of tone. He draws from a full treasury of varied experience, active thought, close observation, just and original reflection, and a spirit which has drank deeply and lovingly from the gushing founts of nature.

Norman Maurice, a play of singular originality, in design, character, and execution, in the nervous language and felicitous turns of expression in which he reminds us of the best of the old dramatists, has been pronounced the best American drama that has yet been published—the most American, the most dramatic, the most original.

His intense intellectual activity, united with a habitually reflective and philosophical mode of thought, and unwearied laboriousness, enable him to accomplish an almost incredible amount of literary labor.

To his intellectual gifts, Mr. Simms unites a brave, generous nature, a kindly and strong heart, a genial, impulsive, yet faithful and determined disposition, warm affection and friendship, a spirit to do and to endure, and a soul as much elevated above the petty envies and jealousies which too often deform the *genus irritabile*, as it is in large sympathy with the beautiful, the true, the just—with humanity and with nature.

The foregoing biographical and critical sketch is mostly condensed from an article which appeared in the *International Magazine* for April, 1852.

CHARLES CALDWELL.

PHRENOLOGICAL CHARACTER.

DR. CALDWELL was remarkably well developed physiologically, being unusually large, strong and healthy. All the temperaments were amply developed and all the vital forces in a good condition, indicating great strength and endurance of mind and body, much warmth of feeling, and uncommon activity and intensity of thought.

From an examination of his head, made in 1838, and from a cast taken at the same time, we deduce the following character:

His brain was heavy at the base, which indicates that all the animal forces were uncommonly strong and active. He was well qualified to enjoy life, protect himself, and maintain his position.

He had also an unusual amount of energy and force, which enabled him to act with great spirit, and to throw more life and animation into all that he said and did, than one in thousands. His head was particularly large in the frontal lobe, indicating an unusual amount of talent, and general range of intellectual action.

But the higher intellectual faculties predominated, giving him the great power to think, reason, investigate, analyze, and philosophize. The perceptive, however, were not particularly defective; especially those which led to the examination of objects, and the acquiring of general knowledge from observation.

Comparison was largely developed, and gave him great power of criticism and analysis, and enabled him to make very nice distinctions in the presentation of a subject.

The Moral faculties were generally large, though not remarkably so, when compared with other portions of the brain. His Benevolence was full, which, in connection with his very strong attachments, gave him an unusual amount of sympathy, kindness, and good-will, as expressed towards his friends; but the organ was not so large as to greatly modify his indignation and resentment when called out towards his enemies.

He had a fair share of respect and regard for whatever he called superior, great, or sacred, but his feeling of worship was modified by his superior development of the intellect.

One of the most remarkable developments of his mind was Firmness. His head towered up in the region of that faculty, and he had an unusual strength of will, power of determination, and stability of purpose. The crown of his head was also very largely developed, which indicated very great ambition, independence, self-reliance, pride of character, and a desire to be favorably known to others. He could not bear to be outdone by any one, and in all things he had reference to his character and reputation as of paramount importance. His social brain was large and amply developed, and he must have been very fond of friends, warm hearted, strongly attached, devoted in feeling, and much interested in children. He was also gallant and strongly attached to woman. The sexual impulse was very powerfully indicated. He had continuity of mind—was able to concentrate his thoughts and feelings, and thus carry out his ideas and make the most of them. But Cautiousness and Secretiveness were not apparently very strong; hence he would be likely to express himself quite boldly, if not bluntly and impudently. Secretiveness may have had some restraining power, by way of giving him tact and management, but Cautiousness was scarcely strong enough to discharge ordinary duty.

His executive power was very great, which enabled him to embody his thoughts and feelings in words and deeds with more than common freedom. He had strong imagination, but was not particularly ingenious or versatile in his mechanical powers.

Mirthfulness was rather prominent, which, combined with Combativeness and Destructiveness, and also with his uncommon vein and energy of mind, led him to be quite sarcastic and truthful in his jokes. The power of his mind did not lie so much in any one organ, or class of

organs, as in the strength of the system as a whole. All parts seemed to be fully represented, enabling him to bestow more thought, energy or will, in a greater variety of directions, as occasion required, than most men. His very great strength of body, unusual independence, and most powerful will, joined with prominent Combativeness and Destructiveness, in the absence of Cautiousness, gave him a peculiar tone of mind, and he had no fear or regard for consequences, but spoke and acted with perfect freedom; and, consequently, when excited he would be liable to express himself positively and without any qualification.

This positiveness of his character, connected with his unusual earnestness of manner, enabled him to impress upon others very distinctly the thought he wished to convey; and his influence was greatly increased by the amount of intense feeling he was enabled to manifest with so little restraint. He was always in earnest, in everything he said and did.

The great fault of his life was, that he was too hasty and impulsive; he committed himself too promptly, without any qualifications; and, in conquering his opponents, he was too unsparing in his denunciations and too severe in his retorts. He gained his end through his *fortiter in re* and not by his *suaviter in modo*.

He had a great memory of forms and outlines, a good general memory of places and events, and a good eye for proportions. He was naturally systematic, and fond of order; had a full and rather copious command of language, and that very little restrained and very much aided by his organization and temperament. His Combativeness was not sufficiently large to make him quarrelsome, but his indignation at wrong and improper treatment from others, led him to express himself with so much force and bluntness, as to lead others to suppose that he possessed more of the quarrelsome spirit than he really did. His very prominent frontal lobe gave him a kind of intellect which enabled him to make great researches, take comprehensive views of things, and to think and act with reference to the remote bearings of subjects, as well as with reference to present opinions. His extensive knowledge of Physiology, put into practice in his own case, enabled him to live a very long, healthy life, and to die with old age—without disease—the lamp of life fairly burning out.

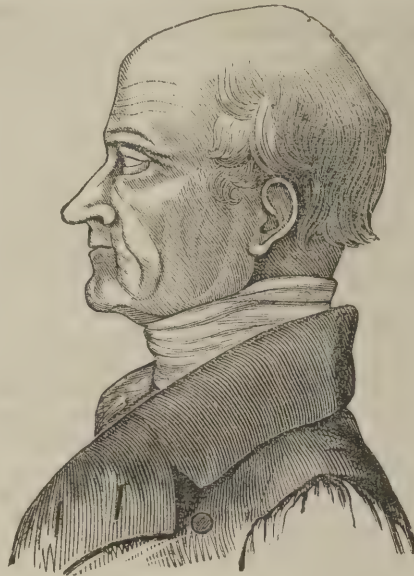
Our portrait of Dr. Caldwell was drawn from a bust of him many years ago, and, though Phrenologically correct, is not a very creditable specimen of the arts of drawing and engraving.

BIOGRAPHY.

Professor Charles Caldwell died at Louisville, Ky., on the evening of July 9th, 1853, at the age of nearly ninety years.

As a physician, as a teacher, as a man of science, and as a writer, Dr. Caldwell was alike distinguished. He was a noble specimen of the American scholar and gentleman, and an honor to his country and his age. In him the medical profession has lost one of its most learned, liberal, and distinguished members, general science a devoted disciple, and Phrenology a firm, zealous and consistent advocate and defender.

We compile from articles which appeared in



CHARLES CALDWELL.

several prominent newspapers, immediately after his death, the following biographical sketch, reserving for some future occasion a more extended account of his life and labors.

Charles Caldwell was a native of Carbarus county, North Carolina, of humble parentage, and had to rely mainly on his own application and exertions for advancement in life.

After having studied with one of the most eminent practitioners in his own section of the country, he repaired to Philadelphia, where he became the private pupil of Dr. Rush, and after graduating in the medical department of the University of Pennsylvania, he repaired to Edinburgh, where he distinguished himself for his successful application to study. He composed a thesis in Latin, which attracted much attention. It was published, and favorably noticed at the time as a work of much merit. He soon after received his degree from this celebrated school. After travelling on the continent, and visiting the most eminent schools of learning, he returned to the United States, and settled in Philadelphia. He was cotemporary with the late Dr. Chapman, between whom the most intimate friendship existed. He devoted himself to practice and to medical literature, and he soon became widely known as a rising man in his profession.

Among the writers and investigators of that period, Dr. Caldwell was the greatest. He towered above his contemporaries, as a tall monument springs from the plain.

In addition to Dr. Caldwell's luminous and voluminous labors upon all the important questions of medical science, all subjects of public interest felt the benefit of his intellect. His papers on Quarantines, Malaria, and Temperaments, are among the best in the English language on those topics. His treatises on Physical Education, on the Unity of the Human Race, and on Phrenology, have rarely been equalled. Everything he touched he adorned.

The life of Caldwell was mainly devoted to medical science; yet his writings, amounting in

the aggregate to at least ten or twelve thousand pages, are upon a great variety of themes. Medicine, Jurisprudence, Phrenology, History, Biography, Education, Hygiene, Mesmerism, Poetry, Fiction, Languages, Morals, Philosophy, the Physical Sciences and Ancient Classics, have all attracted his pen. About forty of his volumes are from one to three or four hundred pages in size, and a hundred and fifty or seventy are essays of a less voluminous character. The aggregate tendency and character of his writings has been eminently beneficial and philanthropic. In Medicine, he has contended for philosophy in place of empiricism. In Jurisprudence, he has contended against capital punishment, and in favor of a rational penitentiary system. In Education, he has labored efficiently in behalf of those principles which all enlightened teachers now recognize. In Mesmerism, he zealously contended for its truth. In Phrenology, he has manfully defended the doctrines of Gall and Spurzheim, and published one of the best treatises upon the science which has been issued, of which, I presume, but few copies are now extant. In Morals, he was a vigorous advocate of a temperate, honorable, and elevated life. In Mental Cultivation, he warmly sustained the importance of physical development, and the study of the sciences against the extravagant claims of the dead languages, as a portion of popular education. In the whole subject of the philanthropic elevation of man, his conceptions were clear and rational, but not inclined to extravagance or boldness.

The enterprises to which Dr. Caldwell devoted the prime of his life, after his departure from Philadelphia, the theatre of his first literary labors, were the establishment and maintenance of a medical school at Lexington, (Ky.,) and its transfer and re-establishment at Louisville. Although not the founder of the Transylvania Medical School at Lexington, he was its most eloquent and efficient supporter in its first *successful* organization, and largely contributed to making it the leading school of the West—the only one at that time ever able to compete, in point of numbers, with the institutions of Philadelphia.

Prof. Caldwell's controversial writings in behalf of Phrenology, which were so important in its early history, were characterized, not only by learning and logic, but by the boldness and vigor with which they upheld the system, and castigated its opponents. As a cultivator and propagator of Phrenology, his name justly stands near to those of the original founders. GALL, SPURZHEIM, COMBE, and CALDWELL, are names which will long be remembered in conjunction. Of these four illustrious men, Gall was the profound original thinker, to whom we are indebted for the science. The breadth of his forehead, and amply developed reasoning organs, marked him as the author of a philosophical system. Spurzheim, with less philosophical, but greater practical talent—with a large brain, and superior personal qualifications, was peculiarly qualified to be the successful propagator of a science which he cultivated and improved. Mr. Combe, without the originality of Gall, and by no means equal to Spurzheim in his peculiar qualifications, possessed, nevertheless, a superior literary tact and capacity, which qualified him to introduce the science by his writings, to millions

who would not have been reached by Gall and Spurzheim. As a pleasant and attractive popular writer, Mr. Combe was unequalled among the champions of Phrenology.

In personal dignity and impressiveness, Prof. Caldwell might be compared with Spurzheim; in boldness and strength of character, he might compare with Gall; in fluency and perspicuity of style, he was equal to Combe; in the aggregate elements of a scientific champion, he was superior to either of the three;—being a far better writer than Spurzheim, more fluent and copious than Gall, more imposing and commanding in his personal appearance than Combe. Excepting the originality of Gall, he may be said to have happily combined in his person the talents and qualities of the three; and, but for one defect, he might have made a greater impression upon the world in Phrenological science than either. This defect was a lack of adaptation to the popular mind—an ambitious and scholastic tendency, which prevented him from aiming at popular effect.

In the investigation of novel sciences, Prof. Caldwell, although candid in the admission of truth, and bold in its defence, was by no means hasty or bold in leaping to conclusions. On the contrary, he required time for meditation to review a subject in its various aspects, and to trace its connections and relations with other portions of his philosophy.

Dr. Caldwell was no common man; and in any pursuit which he might have chosen, in any age or nation, he would have stood in the front rank among the leaders of his race. He was one of those whose ample physical, moral and intellectual developments placed him at once in the lead, in whatever enterprise he engaged, and, without a struggle for the position, he was naturally a leader.

The elements of his greatness were found, first: in his ample physical development, being over six feet in height, with a capacious chest, and striking head and face, vigorous limbs, a commanding carriage, and firm, elastic movement, indicating not only spirit and pride, but inexhaustible ability for service and action. His commanding form was tenanted by a mind of corresponding character: proud, ambitious, persevering and energetic; his aims were always lofty, and his energy knew no relaxation until they were attained. In the prime of his life, he did not hesitate to spend some sixteen or eighteen hours of the twenty-four in intellectual labors, of a character which ordinary men would consider severely laborious, if occupying even half that time.

Dr. Caldwell was not one of those who could be silenced and made to play a subordinate part. He was naturally the leader of conversation, and his intellectual resources were never exhausted, nor his energies in repose to make room for other men. Still there was nothing in his deportment rude or overbearing. The polished courtesies of the old-school gentleman characterized his manners and rendered him always agreeable.

In personal appearance and bearing, I have never known a member of the medical profession comparable to Prof. C. He was truly in personal appearance, as in fact, the Patriarch of the profession in America: and I think it probable, if the profession could have been gathered from all parts

of the civilized world, Professor Caldwell would have been the most imposing man of the multitude.

Dr. Caldwell was one of the most temperate men we have ever known. His science enabled him to keep a trusty sentinelship over his appetites, and the result was an exceedingly long life, far beyond that allotted to man by the Royal Psalmist, with an almost entire exemption from sickness. Even in the closing scenes of life, disease did not invade his frame. He was almost entirely free from physical suffering; all the vital functions of his system were as well performed on his death-bed as during his highest health, and his mind was clear to the last. His life and death are impressive commentaries upon the truth of those physiological doctrines which he taught for half a century, and by which he regulated his life and ordered its last scenes.

During the latter years of his life, Dr. C. was engaged in the preparation of autobiographical memoirs, designed for posthumous publication, which will doubtless embrace many interesting reminiscences of his cotemporaries, and sketches of the more remarkable passages of his own career.

Agriculture.

FARM WORK FOR SEPTEMBER.

BY H. C. VAIL.

THIS is the month for cutting up the golden corn. Always cut close to the ground, taking care to set it up in large compact shocks. Do not allow your corn to stand so late in the season as to be endangered by frosts. We have seen fields of corn destroyed by frosts, when the ears were still in a succulent condition, while the same field would have been saved, had the corn been cut, even when quite green, as it will ripen on the stalk. Sow winter grain early this month, for reasons stated in our last, and be sure that the soil is in proper condition both as to mechanical preparation and needed manures, for your own experience must have taught you, ere this, that it is far from being profitable to attempt to cultivate any crop on soil not properly prepared.

All grain not previously threshed should be attended to at once, to be able to take advantage of high prices and brisk demand, while you gain in selling while the grain is plump and full size.

Run the cultivator through root crops, and thus keep soil more free and open, so that they may grow as long as possible. Attend to the stock intended to be fatted; if the pasturage be short, cut up some of the corn which was sown broadcast, and begin feeding them on pumpkins sliced, sprinkled with salt, and a small quantity of meal thrown over them. Pick up all refuse apples and other fruits, and throw to your hogs, thus destroying the worms contained in them.

"Dig potatoes whenever the skin refuses to slide when pressed between the thumb and finger," is a good rule if the tops are at all green; if not, dig them at once, as they are not benefited by being left too long in the ground after the tops die off. If there are any bare spots in timothy meadows or pasture lands, sow on some grass seed,

and drop it as recommended last month, finished by giving it a light harrowing, and if convenient, run the roller over it.

The lands, which have been underdrained, and are now in a dry state, should be thoroughly ploughed and subsoiled, so that the rain and snow water may pass down freely, and early spring find it in a mellow, light condition, prepared for cropping with profit. All heavy soils, not wet, should be thrown in ridges, burying under a coat of partially decomposed or long manures. This will keep the soil light and loose, and a portion of the manures will have passed into decay and become incorporated in the superincumbent soil. After finishing the ridging, run a heavy subsoil plough deeply into the spaces between the ridges, so as to admit freely the atmosphere, to deposit its ammonia and carbonic acid among the particles of soil. Treatment of this kind will leave the soil in better condition in spring, the freezings and thawings of winter having disintegrated the soil, than if ploughed and harrowed a dozen times in spring without such treatment the previous fall.

Meadow lands, intended to be dressed with lime at the next cropping, if covered with moss, &c., would be benefited by applying it this fall, and allowing the lime to act upon the moss and roots, and become evenly divided by rains, &c. Light, sandy, or stony lands should never be ploughed in the fall, as they are already too light. It is the custom with some to roll such lands, if they have no clay or rough organic material to cast on, to cause a change in its mechanical texture.

Cut and cure corn fodder carefully, and arrange cool lofts in which to store it. If you can, run the stalks between loose rollers, so as to break the joints. They will cure much more readily than without this operation. Clear out all cellars and out-buildings before anything is stored in them. If you have not the proper number of out-buildings for the comfort of the stock kept, take the leisure time this fall to erect them. Nothing is gained by keeping stock in the open yard or badly-constructed stables. Salt stock freely, and add a little wood ashes.

Timber cut at this season is said to be more durable than when cut earlier or in mid-winter.

Those who intend to set out an orchard during the fall should first of all prepare the ground well, by thorough surface and subsoil ploughing, and by adding large amounts of the proper manures. "The holes should be dug," says the Working Farmer, "four feet deep and four feet wide, never returning the subsoil, but using the surface soil about the roots, and leave the subsoil on the surface, to become changed in time by action of sun and air to surface soil." Place old bones, leather, old plaster, and almost any refuse in the bottoms of the holes. The young rootlets of the tree will find them, and feed on whatever is suitable to them. All manures added should be those termed cold—that is, those that have been composted with muck, and decomposed before use. For further directions see the "Working Farmer," and Downing's Fruit and Fruit Trees of America.

AN APPLE TREE on the White farm, in Marshfield, has produced fruit every year, and is still vigorous, which was planted in 1648, and is consequently now 204 years old.

Miscellany.

A PHRENOLOGICAL FACT.—In April, 1852, in Hartford, Conn., the senior editor, in examining, publicly, the head of J. S. Curtis, of that place, after ascribing to him superior business, and common-sense capabilities, spoke particularly of his appreciation of a fine house, and said that if he were able he would be likely to build one of the very finest, most comfortable, and most elegant houses in town. This was inferred from his possessing so large a domestic lobe, conjoined with a high order of taste to beautify, and of intellect to invent and arrange such a house. To my surprise I was, several times the next day, accused of having made a failure in the examination of this head, particularly respecting his occupying a fine house. I replied, "Then it is because he has not the means,—for he certainly has the head?" but was answered that he had the means, but not the taste—because he lived in a very poor, old-fashioned, insignificant house—yet was one of the wealthiest men, not merely of Hartford, but of Connecticut.

This result surprised me exceedingly, and I could not account for the discrepancy, and yet still insisted that his phrenological developments indicated characteristics as described in public.

In April, 1853, I revisited Hartford, and was invited to examine a new house, which Mr. C. had erected within a year, and hazard nothing in saying that, of all the fine houses I have seen in all my travels, his stands at the head; at least when we consider its furniture as well as its structure. Commanding and beautiful in external appearance, admirably proportioned, ingeniously arranged in its construction of rooms, it combines instrumentalities for both comfort and luxury, conjoined with good taste, such as I have never seen surpassed. But its fitness or appropriateness of furniture was what specially arrested my attention. And this is owing entirely to his own contrivance and good taste. He has said to this workman, "do this thus;" and to that one, "make that article of furniture thus," throughout the house, and the result is, a completeness, a fitness, and unity in the various articles, which I have nowhere before seen. I have seen single articles more rich and costly, yet have never seen any house as appropriately furnished throughout. In my first examination of his head, I knew nothing whatever of his character, pecuniary circumstances, or anything at all respecting him; but during my last visit to Hartford, took occasion to call public attention to my first examination; to the fact, that I was then considered in error, and that he had since evinced, in a most remarkable degree, the house-building and furnishing qualities I ascribed to him in my public examination; and relate this anecdote to show that often, when the Phrenologist is considered in error, he may, after all, be perfectly correct.

It is, perhaps, worthy of remark, as confirming the business capabilities ascribed to him, that, eleven years ago, Mr. Curtis went to Hartford, a poor man, worth not a dollar, but has since accumulated property to the amount of several hundred thousand dollars; and is justly considered one of the best business men in the State. He carries on a very large manufactory of spectacles, silver-plated ware, and like articles, besides being the back-bone and principal partner of 45 Cedar-street, which is one of the heavy firms of the city of New York.

PHRENOLOGY IN WESTERN NEW YORK.—We see by our exchanges that Mr. O'LEARY has been lecturing with great acceptance to the people of this section. We are also informed that Mr. O'Leary contemplates a visit to the Queen's dominions in Canada during the present season. The following Resolutions were passed at the close of a course of lectures delivered in May last:

At the close of a course of lectures delivered at N. Y. Central College by Prof. O'Leary, the following preamble and resolutions were unanimously adopted, and the audience voted to have a copy furnished for publication in the PHRENOLOGICAL JOURNAL:

Whereas, The science of Phrenology, as expounded by that profound scholar, Dr. Gall, first met with the decided opposition of the Theological and Medical professions; but that the result of many years' investigation and discussion has only been to convince multitudes, among whom are many distinguished Physicians and eminent Divines, of the truthfulness of the science, so that now, after the lapse of upwards of half a century, opposition has nearly ceased: And

whereas, we have just had the pleasure of listening to an interesting and instructive course of lectures on the science by Prof. A. O'Leary, whose well-known affability, cordiality, and sincerity have won for him the confidence and esteem of all who know him,

Therefore, resolved, that we entertain for the science of Phrenology an abiding interest; that we see in its *progressive history* a sure presage of its ultimate triumph; and that we sincerely hope the day is not far distant when the science shall be taught in all our schools, as we believe, conducing, as it does, to self-knowledge, it will prove a powerful auxiliary in eradicating the evils that now afflict humanity.

Resolved, That we part with our talented and esteemed friend, Mr. O'Leary, with regret; and recommend him to our fellow-citizens wherever he may go, as a scientific Phrenologist, a gentleman and scholar, who, by a happy combination of wit, logic, and eloquence, never fails to make his lectures highly entertaining to all classes.

T. BOLAND, Chairman of Com.

DR. RUTHERFORD'S LECTURES.—The lectures of this gentleman for two or three evenings past have been well attended, and considerable interest begins to be manifested. He proposes to give a course of lectures on Mental Science if sufficient funds are raised for a fair remuneration. We hope this will be done, and that the lectures will go on.

The Dr. delineates principal traits of character with considerable precision, and this he professes to do upon Physiological principles alone. We are inclined to the belief, that if he would combine *Phrenology* with his investigations, he would be able to go into the minutiae with greater accuracy. We are rather slow to believe that a slight quirk in the eyebrow, or the "crowsfoot" at the outer angle of the eye, is a sure index to a considerable trait of character. By the way, as this "crowsfoot" does not very often make its appearance upon a person under thirty years of age, we fear that it will be hard to make most of the unmarried portion of the community think that the corner of the eye has any such foxish representation. [Ottawa, Illinois, Republican]

[Who is Dr. Rutherford, who proposes to lecture on 'Mental Science,' and who is apparently still ignorant of Phrenology? We apprehend a failure to do either, raise the funds, or to delineate character correctly. Is it not by *Physiognomy* that the Dr. pretends to delineate character? Though physiology covers both, Phrenology and Physiognomy. But PHRENOLOGY will be found quite indispensable to those who read human character correctly. Let us hear more of this Dr. Rutherford.]

ADVANTAGES OF A PHRENOLOGICAL EXAMINATION.—A Phrenological examination gives you a knowledge of the positive and definite qualities of mind which you possess, and which fit you for particular callings and relations of life. It informs you for what trade or profession you are best adapted, what kind of a wife or husband to choose, and how to best promote her welfare and happiness, as well as your own. It aids you in self-government and self-improvement; teaches parents how to govern and educate their children.

In a good Phrenological examination the legitimate and perverted use of the different faculties are pointed out. Through it also a person gains a better knowledge of his own mind and character than in any other way; learns what faculties are large, and what small, and how to cultivate, restrain, and guide them. It is a mirror in which you may behold yourself, as you are, as you *ought to be*, and as you *can be*. It furnishes a mental portrait which may be handed down to posterity—a portrait far more valuable than a picture of your face.

A man, in judging himself, is very apt to be governed by his too large or too small faculties, but the Phrenologist is governed by the developments of the brain of the person examined; the latter is far more likely to be correct.

MARYLAND INSTITUTE.—This is one of those truly practical and useful institutions which are, or should be, at least, the pride and boast of our Republic. Its object is the promotion of the mechanic arts, and its success has been in the highest degree flattering. No institution of the kind in the country bears a higher character. We learn from the Circular issued by the Board of Managers, that its *Sixth Annual Exhibition* will be opened in the city of Baltimore on the *third day of October, 1853*, when mechanics, manufacturers, artists, inventors and others, are invited to display their skill and taste. For information, address, post-paid, John S. Selby, Actuary, Baltimore, Md.

WATER-CURE JOURNAL.—Fowlers and Wells. New York. Terms \$1 00 a year.

This health restoring, life preserving, spirit revival journal, should be in every house in Christendom.—R. I. Freeman.

Events of the Month.

DOMESTIC.

POLITICAL elections were held in several States on the first Monday in August, but the canvass was attended with little excitement, and the results are not of great political importance. In MISSOURI, two new members of Congress have been elected, JAMES J. LINDLEY, and SAMUEL D. CARRUTHERS, both Whigs. An election for Congress has also been held in KENTUCKY, resulting in the choice of several new members of the House of Representatives. ALABAMA has elected for Governor Col. JOHN A. WINSTON, the State Rights and Democratic candidate. A new election of Congressmen has also been held in this State. TEXAS has elected a Governor, Lieutenant Governor, and two members of Congress. TENNESSEE has elected a Governor and Congressmen, and NORTH CAROLINA Congressmen.

The Massachusetts Convention for the revision of the Constitution, completed their labors on the last of July. Among the good things done by the Convention, imprisonment for unfraudulent debt has been abolished; the pay of the Legislature for any one session is limited to one hundred days, and cannot be increased by the same Legislature that is to receive it; the secret ballot is made imperative; the property qualification of candidates for Governor, Lieutenant-Governor, Senators, &c., is entirely omitted; the eight members of the Governor's Council are to be chosen, not by the Legislature, as before, but by the people in eight Districts, one for each. The Secretary of State, Treasurer, Auditor and Attorney-General are to be chosen annually by the people at large. Judges and Registers of Probate, Sheriffs, Clerks of Courts, Commissioners of Insolvency, District Attorneys, Registers of Deeds, County Treasurers and County Commissioners are to be elected triennially by the Counties; Trial Justices, Police Judges and Police Clerks are to be elected triennially by Towns and Cities.

COLLEGE COMMENCEMENTS.—The annual literary festival of the principal American colleges has been celebrated during the past month. In no previous year have the exercises been of a higher order, or been attended by more numerous audiences. Judging by the newspaper reports of the performances at the different institutions, they have, as a general rule, been of an earnest, manly character, but slightly tinctured with old foggy pedantry, and in accordance with the progressive spirit of the times. This is a good omen. Our colleges are usually the last place for the spirit of reform to penetrate, and the faintest indication of vitality and movement is to be regarded with hope.

WORLD'S TEMPERANCE CONVENTION.—The World's Temperance Convention, on the broad principles of reform, is to be held in New York on the 1st and 2d days of September. This movement is irrespective of all distinction of creed, color, or sex, with "no test of Temperance Orthodoxy but devotion to the cause of Total Abstinence; no test of fitness to participate in Temperance councils but inclination and ability to labor with effect for the promotion of the Total Abstinence Reform; no Shibboleth but the Maine Law." The call is signed by T. W. Higginson, Mass.; Horace Greeley, N. Y.; Mary Y. C. Greeley, N. Y.; Joshua R. Giddings, Ohio; Frances D. Gage, Missouri; E. L. Snow, N. Y.; Theodore Parker, Mass.; Antoinette L. Brown, N. Y.; Daniel W. Vaughn, R. I.; Samuel Longfellow, N. Y.; William S. Balch, N. Y.; James Mott, Penn.; Lucretia Mott, Penn.; Paulina Wright Davis, R. I.; Francis Jackson, Mass.; Sidney Pierce, Penn.; E. H. Chapin, N. Y.; Lucy Stone, Mass.; Samuel J. May, N. Y.; Oliver Johnson, N. Y.; Mary A. W. Johnson, N. Y.; William A. White, Wisconsin; C. H. A. Dall, Canada West; Caroline W. Healy Dall, C. W.; William Lloyd Garrison, Mass.; Harriet K. Hunt, Mass.; William H. Channing, N. Y.; R. T. Trall, N. Y.; Sumner Stebbins, Penn.; Thomas Chandler, Mich.; Thomas Garrett, Del.; Wendell Phillips, Mass.; Joseph A. Dugdale, Penn.; Edward M. Davies, Penn.; and several other active friends of the Temperance Movement.

WOMAN'S RIGHTS CONVENTION.—A call has been issued for a Woman's Rights Convention, to be held in this city on the 5th and 6th of September, signed by Lucretia Mott, Wendell Phillips, Ann G. Phillips, Paulina W. Davis, Elizabeth C. Stanton, Harriet K. Hunt, Anna Q. T. Parsons, Abby May

Alcott, A. Bronson Alcott, Rev. A. D. Mayo, Marcus Spring, Oliver Johnson, Mary A. W. Johnson, Caroline H. Dall, Frances D. Gage, Rev. William H. Channing, Nathaniel Barney, Eliza Barney, Anna Gardner, H. M. Darlington, C. I. H. Nichols, Sidney Pierce, and other prominent advocates of the cause. The Circular, addressed to the friends of Woman's Rights, holds the following language :

"Our movement has been received with unexpected favor. The necessity of some change in the condition of women dependent for their support on their own exertions, has been universally acknowledged. Even the more radical claim to civil rights and to a change in the law of marriage, which shall give the wife equal control with the husband over the joint property, has met with far more encouragement than any one could have expected. The press throughout the country has been, with hardly an exception, respectful and cordial, and from some quarters we have received earnest support.

It becomes us, in these circumstances, to avail ourselves of every opportunity, and use faithfully all means to deepen this impression on the public mind, and to raise this general good feeling into a decided and earnest wish and resolve to aid our enterprise. While the periodical press, the circulation of documents, and lectures in different locations are doubtless the most reliable and permanent instrumentalities, we cannot overlook the great benefits likely to result from large Conventions, held in central and populous cities, and gathering to their sessions the most active and deeply interested of our friends. Where can we better hold these than in New-York, the commercial capital of the country, whose press is listened to by the nation? And what time better for assembling such a Convention than when the streets of that City are crowded with a concourse from every State in the Union?—more especially when the peculiar circumstances under which 'The Whole World's Temperance Convention' assembled will be likely to call together many of the most prominent friends of our movement."

The Convention is to be held in the Broadway Tabernacle, and will doubtless attract a large gathering of good and true hearts, and prove an occasion of uncommon interest.

THE CRYSTAL PALACE.—Over 1900 packages have already been received ; over 1400 more are in the Custom House, waiting to be passed ; 700 or 800 more are known to be on board of ships already in the harbor ; and a large number, of which no accurate estimate, of course, can yet be made, are on their way across the sea. Probably not more than one-third of the articles intended for the Exhibition have yet been introduced into the building ; and yet the following statement of the appraised value of the articles imported, in the various departments, will give a general idea of their aggregate value :

English Department, - - - - -	\$204,925
Italian Department, - - - - -	76,635
French Department, - - - - -	111,400
Holland Department, - - - - -	158,004
German Department, - - - - -	34,490
Belgian Department, - - - - -	11,700
Hamburg Department, - - - - -	20,000
Total, - - - - -	\$618,154

THE IMMIGRATION to this city from foreign countries, in the month of July, amounted to 25,208, of which 14,556 came from Ireland, 6,851 from Germany, 1,874 from France, and the balance from different countries.

MORTALITY IN NEW YORK.—The mortality in New York is astonishing. It is greater annually than that of London, with four times its population. Yet New York is favorably located for health, having a fresh sea-breeze from the bay and rivers on each side of it, and it is as free from epidemics as most cities. If the principles of George Combe and other teachers of sanitary reform could be beat into the heads of our Common Council, New York would be the healthiest city on the face of the globe.

THE Fair of the American Institute will be held as usual at Castle Garden during the month of October. The premium list is large, and includes \$500 to be given to apprentices for exhibitions of their work. Last year, no less than 90 gold medals, 305 silver medals and silver cups, and plate to the value of \$1167 25, with \$677 25 in money premiums, and 174 volumes, were awarded by the managers.

THE Bank capital of New York has increased fully sixty per cent. since September, 1849. There has been a still greater increase in the amount of deposits, both by individuals and on account of banking institutions of other States. The loans during the same time have been enlarged from fifty millions to more than ninety-three millions of dollars, with a corresponding increase in the items of stocks, bonds, mortgages, circulation, &c.

EARTHQUAKES.—A correspondent of the *Journal of Commerce* states that "the earthquake which destroyed Shiraz, Persia, on the 3d of May, in which 15,000 souls perished, was nearly simultaneous with the shock at Washington City, Wheeling and Lynchburg, Va., and Zanesville, Ohio, on the 2d. Shiraz is in the vicinity of salt lakes, as fully saturated as the water of the Dead Sea. In 1824, Shiraz suffered greatly from a severe earthquake, and had not recovered when a second visitation made it a complete ruin. On the 4th of May, there was a severe earthquake in the Island of Antigua, and on the 5th a shock was felt at Newcastle, Pa. The earth has been more agitated by earthquakes within the last eighteen months than at any period covered by my records. Within the field of my researches, earthquakes have been felt on at least fifteen days of each of the last eighteen months."

WITHOUT A SHILLING.—The *Washington Evening Star* relates the following incident : "Not long since, the President, in an afternoon ride with his estimable wife and a female friend, was brought up by the gate upon the Columbia turnpike, on the opposite side of the Potomac. His coachman searched his pockets in vain for the requisite shilling. The President searched his. But, alas, not a solitary shilling had they among them ! The toll gatherer, who is at times annoyed by the pranks of 'fast' folks passing his gate on their way to the trotting course, without 'holding up' to pay toll, began to think of closing the bar upon the carriage, when the driver informed him that the gentleman inside was the President of the United States ; and the gentleman inside made it all right by promising to pay the shilling when next he should venture to ride on the Virginia side."

FOREIGN MINISTERS WITH AMERICAN WIVES.—Don Calderon de la Barca, the Spanish Minister at Washington, now summoned as Minister of Foreign Affairs at home, married an American lady ; Mr. Bodisco, the Russian Minister, has an American wife, and a family of seven children American born ; Monsieur Pageot, a former, and M. Sartiges, the present French Minister at Washington, have both American wives.

DEATH OF AN AMBASSADOR.—Arthur Middleton, of South Carolina, well known to Americans abroad for his amenity and accomplishments, died at Naples on the 9th of June. He was married to the Countess Benivoglio, of Rome, and left her and two children to deplore his loss. He was a grandson to the signer of the Declaration of Independence, celebrated during the Revolution for the immense sums he gave to the cause.

FOREIGN.

AUSTRIAN OUTRAGE AT SMYRNA.—The proceedings of the Austrian Consul at Smyrna, M. Veckbecker, in relation to one of the Hungarian refugees, claiming the protection of the American flag, have been the occasion of great excitement. The following statement embodies the principal facts : It appears that Martin Kossta, one of the exiles who accompanied Kossuth to America, had lately returned to Smyrna, where he had been sojourning only a few days. On the evening of the 22d of June this man was seated in a cafe, close to the water-side, quietly smoking his narguileh, when just about sunset he found himself surrounded by an armed band of ruffians, who immediately laid hold of him. By a violent effort he flung two or three of these men into the water, and, finding no other means of escape, sprang into the sea and swam towards a vessel, closely followed by his armed pursuers, who, quickly overtaking him, forced him, on pain of instant death, to surrender himself. He was then dragged into a boat, severely handled, and taken on board an Austrian brig-of-war (the *Hussar*), lying in the port, where he was heavily ironed. It was observed that about six of his captors remained on board the Austrian brig ; the rest returned on shore. On the following morning the affair became generally known, and the American Consul waited on the Consul of Austria, saying that he understood that a native of Hungary, who had become an American citizen, had been taken by force on board the Austrian man-of-war, and he wished to see the man, and to ask for explanations. The Austrian Consul denied all knowledge of the fact. The American Consul then proceeded to the Austrian man-of-war and requested an interview with the pris-

oner, which was refused ; meantime the vessel was preparing to depart. Just at that moment an American corvette, commanded by Captain Ingraham, sailed into the harbor. The Consul lost no time in acquainting the captain with the affair, when they both proceeded to the Austrian Consul and demanded an interview with the prisoner. The captain of the brig was present at the time, and he hastened on board, followed shortly after by the American captain and Consul. The prisoner was brought on deck in irons. He was asked, "Are you an American?" He answered, "No ; I am a Hungarian." "Have you an American passport?" No ; I am a Hungarian, and I will die a Hungarian." The Americans then left the vessel. Sceing, after a while, however, that the Austrians were preparing to depart, the American captain sent word to say that, "as they had on board a prisoner, carried off by force from a foreign independent territory, who had sworn allegiance to the government of the United States, he should feel it his duty to insist upon the brig remaining under his guns until he received instructions from Constantinople, and that if any attempt was made to depart he would at once fire into the brig." While this was passing between Austria and America in the harbor, an immense excitement was created on shore. All European merchants went in a body to Ali Pasha, the governor, and implored him to assert his rights and resent the violation of the Ottoman territory. The Pasha, in a great fright, promised to write to Constantinople for instructions. The merchants then repaired to the Casino, which is the great reading room, ball-room, and club, and they there passed the resolution of erasing the name of every Austrian from the list of members. But the eventful day was doomed to end in a still more tragic scene. Towards evening, in the midst of this state of public excitement, three Austrian officers had the hardihood to go on shore and sit smoking in the cafe. They had not been long there before they were surrounded and set upon by about fifteen armed refugees, chiefly Italians. The struggle was short ; one fell wounded by a pistol shot, the other was stabbed, and jumped into the water, where he sunk, and a third effected his escape in the confusion. On the following morning the body of the unfortunate and inoffensive young officer, Baron Adeberg, a young man of eighteen, was found, and on the same day buried. When the news of this event reached Constantinople, the Austrian Internuncio, Baron de Bruck, demanded satisfaction for the outrage on the Austrian officers, threatening to break off the relations between Austria and Turkey if it were not given in twenty-four hours. The result has been that the Porte has deposed Ali Pasha, the governor of Smyrna, and sent a special commissioner, Kabouli Effendi, to inquire into the cause of the disturbances. The Hungarian, Kossta, has provisionally been handed over to the French Consul at Smyrna

CONSPIRACY AGAINST THE LIFE OF LOUIS NAPOLEON.—A conspiracy against the Emperor's life has recently been detected at Paris, showing the uncertain position of the Imperial throne. As the Emperor and Empress were on their way to the Hippodrome, a plot was laid for intercepting the cortege. One of the horses in the carriage preceding that of the Emperor was to have been stabbed, and in the confusion that was expected to follow, a more decisive blow was to have been struck. This plot miscarried at the very moment of its execution, for on the occurrence of the stoppage in front, the Imperial carriage was driven rapidly on, and the Emperor escaped molestation. Many persons supposed to be implicated in this conspiracy were arrested, and are said to have been secretly sent out of the country. It was on account of having failed to unravel this plot that M. de Maupas was removed from the Ministry of Police, and his office abolished.

KOSSUTH AND MAZZINI.—The *Glasgow Post* of a late date says : "We read in the *Assemblée Nationale* : 'Kossuth and Mazzini left London a fortnight since, and no one knows where they now are.' The London journals make no mention of their departure." Kossuth, in the last address he delivered in Faneuil Hall, stated in substance that Turkey was making such rapid progress in adopting the military tactics of the West, that Russia would not allow her to remain long at peace, because eight or ten years' peace would enable her to become so well organized as not to be easily subjugated. War, therefore, he contended, must occur, or, what was very improbable, Russia change her policy. In the event of such a war, he said, Hungary would not be idle ; and it is probable that he has now gone to Turkey, ready to enter Hungary and call his countrymen to arms, the first favorable opportunity. Mazzini is probably in his beloved Italy, once more to try the fortune of war.

Reviews.

DELIA'S DOCTORS; or, A Glance Behind the Scenes. By HANNAH GARDNER CREAMER. New York: Fowlers and Wells. 1853. Price, pre-paid, by mail, Paper 65 cents; Muslin 87 cents.

This unique book has been for some time before the public, and has found numerous readers and admirers, but we venture to say that it is far from having reached the height of its popularity. It is a book for the times. It is such a book as could not have been written twenty, or even ten years ago, and such a book as would not have been read had it been written. It comes now when the times are ripening for such thoughts as it brings, and it will be appreciated.

Delia's Doctors is not, in the common acceptance, a novel.

"It has a plan,
But no plot. Life has none!"

It is a story of our times, deals, in a free and earnest spirit, with things as they are, and indicates the better things of the future. Phrenology, Hydropathy, Mesmerism, Social Customs, Woman's Rights, and so forth, are freely canvassed, while the charm of the story is never broken. The writer never loses sight of her main purpose, which lies beyond the story, but we are led on, from point to point so pleasantly, that we are not made disagreeably conscious of a lesson in physical or social science, though we profit by it all the same. We make an extract from a chapter headed "Homœopathy," regretting that it must be so brief:

After conveying the condemned plants from the dining-room to the garden, James, who had not been very deeply interested in the discussion of homœopathy, strolled leisurely through the grounds in quest of amusement. Passing into the street, he espied a loose paper fluttering upon the door-step. He soon perceived that it was covered with characters, which, to him, were as inscrutable as the Eleusinian mysteries to the uninitiated. So attractive, however, were the curiously-arranged dots, straight lines, and curves, that he carried the paper into the house, earnestly soliciting an explanation.

"Why, Jamie," said Charles, "this must be a specimen of some system of stenography. But it is not Holdsworth's, and I am unacquainted with any other."

"It is phonography," asserted Adelaide, "the best system ever invented. The adept can write as rapidly as the speaker can pronounce."

"That writing, then," observed Mr. Thornton, "may contain notes of a sermon or lecture."

"Or it may be a theme," suggested Ella.

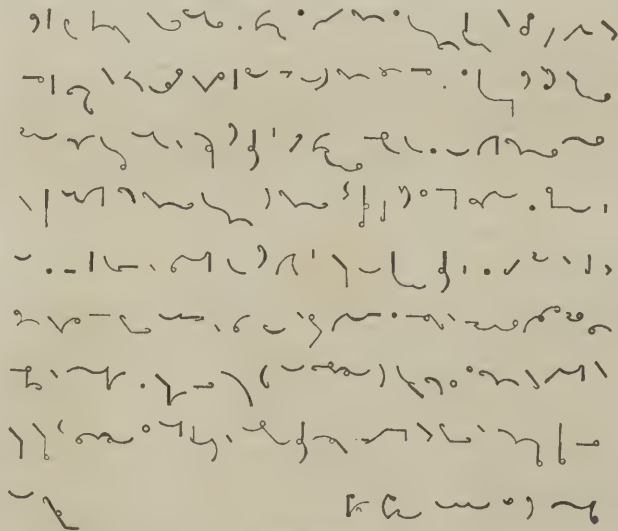
All inspected the paper before Adelaide began the translation.

"It may be a conspiracy against the government," said Mr. Thornton.

"Equal to that of Catiline," subjoined Adelaide.

"It has a very wicked look," said Mrs. Thornton, almost dropping the paper from her hands.

"Allay your fears," said Adelaide, gayly, as she glanced at the paper; "I see nothing of dangerous import. It is apparently a sketch of character, intended for full delineation at the writer's leisure. No title is given."



TRANSLATION.

"Size of the head, full. Temperament, a combination of the Nervous and the Lymphatic. The latter predominant. The former developed by circumstances. Much revealed by the organs of the head, more than by her answers. Perceptive Faculties better developed than the Reflective. Appearance of the head singular, from the unusual prominence of some organs, and the defective size of others. Combativeness wanting, hardly force enough to resist either disease or danger. Alimentiveness excessive for a young lady. Firmness, minus. Hope, ditto. Individuality, very prominent. Form, so prominent that the distance between the eyes is quite startling. A striking, but not a good head. Figure, too slender for health or beauty. No definite disease, but a general want of tone to the system. Pulse, weak; complexion, inclining to sallow; manner of speaking, languid; expression of countenance, listless. Needs some incitement to mental and bodily action, rather than any course of medicine. So feeble, however, has the frame been rendered by bad habits, that some medicine is needed. Tendency to incipient disease must also be counteracted by the application of remedies. Tedious case in perspective. Delia Thornton, nineteen years, three months."

The Thorntons had listened with close attention. Notes of a phrenological lecture—abstract of a medical student's lesson—were among the first impressions. But as the reading approached its termination, they suddenly started, exchanged

glances one with another, and when Adelaide, after a momentary hesitation, read Delia's name and age, no one was surprised.

"The impudent man!" exclaimed Mrs. Thornton.

"Was that what Dr. Liston was writing?" asked Mr. Thornton.

"That must have been one of the papers," sobbed Delia. "He apparently made two accounts. After recording the answers which I gave him, he wrote in silence for some minutes. I noticed that the leaf was detached. It must have dropped from the book."

"Is Phrenology connected with homœopathy?" inquired Charles.

"No," replied Adelaide; "but, being acquainted with Phrenology, Dr. Liston wisely applies it to his profession. By learning the mental organization of his patients, he can form a very good estimate of the class of diseases to which they are most liable."

"Delia," cried Ella, "do remove your handkerchief from your face, that we may see whether your eyes are really so far apart."

"A striking, but not a good head," cited Mr. Thornton, with anxiety.

"Figure too slender for health or beauty," repeated Mrs. Thornton, in wrathful accents. "If Dr. Liston was not a dunce, he would know that a slender figure is considered beautiful."

"That idea is now exploded, madam," answered Charles.

"The Venus de Medicis is represented with a large waist," observed Adelaide.

"Tedious case in perspective," muttered Mr. Thornton.

Meanwhile Delia's appearance was indicative of extreme distress. Her affliction probably resembled that of English girls when excluded from Almack's.

"Delia," expostulated her father, "that whole account is contemptible. I would not give it a moment's thought."

"Besides, Delia," added Charles, "people differ in their taste. Some would call you beautiful, especially if your countenance were irradiated by health and vivacity."

"I will not have him for my physician," declared Delia.

THE NEW ILLUSTRATED HYDROPATHIC ENCYCLOPEDIA.—A complete system of Hydropathy and Hygiene. An illustrated work, with over 300 engravings, embracing Outlines of Anatomy; Physiology of the Human Body; Hygienic Agencies, and the Preservation of Health; Dietetics and Hydropathic Cookery; Theory and Practice of Water-Treatment; Special Pathology and Hydro-Therapeutics, including the nature, causes, symptoms, and treatment of well-known diseases; Application to Surgical Diseases; Application of Hydropathy to Midwifery and the Nursery. In two handy volumes of nearly one thousand pages, with a complete index. By R. T. TRALL, M.D. Published by FOWLERS AND WELLS, 131 Nassau st., New York. Price, for the complete work, postage prepaid by mail, only \$3 00.

In the general plan and arrangement of the work, the wants and necessities of the people have been steadily kept in view. Whilst almost every topic of interest in the departments of Anatomy, Physiology, Pathology, Hygiene, and Therapeutics, is briefly presented, those of practical utility are always put prominently forward. The prevailing errors, conceits, and whims of the day and age are exposed and refuted; the theories and hypotheses upon which the popular drug-practice is predicated are controverted, and the *why* and *wherefore* of their fallacy clearly demonstrated.

The following is a brief analysis of its contents:

HISTORY OF MEDICINE; History of Bathing; History of Medicated Baths.

ANATOMY, illustrated by one hundred and twenty engravings.

PHYSIOLOGY, illustrating the subjects of the Different Structures, and their Vital Properties; Rationale of Muscular Action; the Nervous Influence; Philosophy of Mind; Mesmeric Phenomena; the Special Senses; the Functions of Digestion, Circulation, Respiration, Absorption, Nutrition, Secretion, Excretion, Calorification, Temperaments, Races, and Theory of Population.

HYGIENE, embracing all the relations of Air, Light, Drink, Food, Temperature, Exercise, Sleep, Clothing, Bathing, the Excretions, and the Passions, to the Growth and Development of Body and Mind, the Preservation of Health, and the Attainment of Longevity.

DIETETICS, comprising the Bible, Anatomical, Physiological, Chemical, and Experimental Evidences concerning the Natural Dietetic Character of Man.

HYDROPATHIC COOKERY, with Special Directions for the Preparation of Food.

DIETARIES, containing the Therapeutic Distinctions of Diet for invalids.

PHILOSOPHY OF WATER-CURE, with illustrated explanations of all the Water-Cure appliances, a philosophical exposition of the Modus Operandi of Water-Treatment, and the true Rationale of Drug-Treatment.

The Nature, Symptoms, and Treatment of all known Diseases, in which the theories of the Allopathic schools are examined, their absurdity and the ill-success of drug-practice exposed, and the proper Hydro-therapeutic Medication recommended and specified.

THE TREATMENT OF SURGICAL DISEASES, ILLUSTRATED, and directions for the minor operations.

THE MANAGEMENT OF LYING-IN-WOMEN, and the Treatment of Children in the Nursery, &c., &c.

The work is intended to be a plain, intelligible, and sufficient guide for Domestic Practice, or Home Treatment, in all ordinary diseases.

The two volumes contain between nine hundred and fifty and one thousand pages of closely condensed matter, illustrated by above three hundred engravings, and embracing the whole range of subjects connected with the philosophy of life, the preservation of health, and the treatment of diseases.

A new edition of this great work has recently been printed.

Chit-Chat.

THE GREAT EXHIBITION.—The New York Exhibition of the Industry of All Nations is now, without doubt, the most powerful centre of attraction on the continent. There is nothing which will more richly repay the trouble and expense of a visit. The Crystal Palace itself, saying nothing of all the wonders of Art and Industry collected within its walls, and leaving out of the account its *serio-comic* surroundings of "Saloons"—*alias* rum-shops, sixpenny shows, *etc.*, is, in our estimation, by far the finest and most interesting building in America! It is both an achievement and a prophecy. Emerson says of the old Greeks:

"They builded better than they knew"

So probably have those at whose command the Palace of Labor has risen before our eyes, in all its symmetry—a fairy vision of grace and beauty. They have not understood its high significance. It is not necessary that they should. They are instruments in the hands of Him who guides the destinies of Humanity, and serve, blindly perhaps, but efficiently, the great ends of Progress.

The Crystal Palace is a legitimate creation of the times. It is planned on no ancient model. Greece and Rome had nothing like it, and could have nothing. Its iron frame is instinct with the quick, earnest life of to-day. It is properly the *People's Palace*—the Palace of Labor, and the policy of its directors, unwise and unpopular as it is, in some respects, cannot wholly divert it from its true intent. It will aid in the great work of human emancipation, and hasten the advent of true freedom, fraternal co-operation and universal harmony. Shrewd, clear-headed "men of the people" will see that if a "Unitary Palace" for the Exhibition of Industry, is practicable, a "Unitary Palace" for the prosecution of Industry, may be ventured upon. Another step will lead to the Unitary Dwelling, and thence to the higher life of a true co-operative Christian Society.

The Exhibition itself presents too broad a field for us to enter. We may at some future time give an article or two on some particular department, but for a general account we must refer our readers to other publications, particularly to the *Illustrated Weekly Record*, and the "Official Descriptive Annotated Catalogue," published by G. P. Putnam & Co., 10 Park Place, New York.

The Exhibition at the time of writing this (August 6th,) is far from being in a state of completeness. It will hardly be in its full glory before the first of September, and those who can conveniently do so, had better defer their visits for a few weeks. September and October will, we think, be the best months in which to visit it. Our city is, and will be during the fall, thronged with strangers from all parts of the world, but there is still room for a few more.

HOTELS FOR THE PEOPLE.—We have in New York a vast number of hotels of all grades, from the *Metropolitan* down to the meanest rum-shop which is dignified by the name of tavern, but we have no grand hotel for the PEOPLE—for individuals and families of limited means. We need such. Society tends towards Association. Men are beginning to see some of the advantages of unitary arrangements, and the direction of the social movement at present is towards "hotelling." The rich can easily yield to this tendency. The *Metropolitan*, the *St. Nicholas*, the *Astor House*, the *Irving House*, and others, meet their wants; but the poorer classes, who need the relief from the cares of housekeeping, access to libraries, reading-rooms, public parlors and saloons, &c., much more than the rich, (who have these things in their own houses,) have no means to satisfy their needs, in this respect. The prices of board and room-ent at a good hotel are entirely above their means. "But the world does move," and there's a good time coming. We are, we trust, to have

a HOTEL FOR THE PEOPLE, and if we have one we shall have many, in due time. See the following from the *Tribune*:

We have often urged upon capitalists the expediency of building vast hotels to be divided into suites of apartments for families, affording, as could easily be done, every comfort and convenience, at a rent more reasonable than the present enormous charge for houses in the better parts of the City. We are happy to believe that this idea is about to be carried into effect.

We have been allowed to examine the plans of a new edifice which Mr. JAMES M. SANDERSON designs to erect on the Fifth-av., somewhere between Thirtieth and Fortieth-sts. Its height will be eight stories, and its dimensions on the ground 200 feet square, with a court-yard in the centre, entered by a *porte cochere*. The exterior will be of iron with inner walls and partition walls of brick; it will be thoroughly fire-proof in every part; furnished with safe and commodious apparatus to transport the occupants from the ground to the eighth or to any intermediate story; replete with gas, baths, water-closets, ventilators, and every modern convenience, arranged in suits of apartments of different extent, to be rented furnished or unfurnished as may be desired, at rates varying from \$300 to \$1,000 a year; with a restaurant from which meals will be served to order at reasonable prices to those who prefer to take them in their own rooms; with splendid promenades on the lofty roof or in a garden 50 feet by 200 below; with gymnasiums and tennis alleys for ladies and gentlemen, and a conservatory of flowers, reading-rooms, ball-room, conversation-rooms, and every other convenient appendage to so large an establishment. Here it is estimated that a family of moderate income may live in a degree of elegance and comfort unattainable in separate houses or in ordinary hotels except by an exorbitant and impossible expenditure. The whole number of persons whom the house will accommodate we suppose will be about a thousand.

The establishment will be erected by a joint stock company, incorporated under a general law recently passed; its cost will be \$400,000, of which \$125,000 will be required to buy the land. We congratulate Mr. Sanderson on the admirable features of his design. It will complete the innovation already introduced in American domestic practice of living in hotels, combining as it does with what is convenient and elegant in that mode of life a degree of privacy, independence and economy hitherto unknown to it. We have not a doubt that it will prove an excellent speculation and find numerous imitators.

The next step should be to erect in the country, but within accessible distance of the city, buildings as extensive as the one proposed by Mr. Sanderson, though on a somewhat different plan, with large gardens and orchards attached. But on this point we shall have more to say at another time.

AMERICAN INSTITUTE FAIR.—The following is the programme for the Fair of the American Institute in October next:

Oct. 1st, 3d, 4th, 5th, Castle Garden, New York, will be open for the Reception of Goods and Specimens.

Oct. 6th, Castle Garden will be open for the admission of visitors, from 9 A.M. until 10 P.M., and continue the same each day (Sundays excepted) until the close, [probably for twenty days.]

Oct. 19th, Testing of Ploughs, near Frye's Hotel, Flatbush, on the plank road to Coney Island, at 11 o'clock, A.M.

Oct. 11th, Ploughing and Spading Matches, same place, 11 o'clock, A.M.

Oct. 18th, Special Exhibition of Roses and Cut Flowers, at 12 o'clock, M.

Oct. 19th, 20th, and 21st, Cattle Show at Hamilton Square.

Oct. 20th, Anniversary Address, by the Hon. Wm. H. Seward, at Metropolitan Hall, at 7 P.M.

AN EXAMPLE.—[The following practical example of self-education—of the pursuit of knowledge under difficulties, is worth more than a whole volume of theorising. We give it in the writer's simple, straightforward style.]

MESSRS. EDITORS:—I am inclined to say something to those who say that they are too poor to pay for anything to read. I have learned that where there is a will there is a way. Last fall to get Trall's *Encyclopædia*, I worked with a two-horse wagon for one dollar a day. Before I was blessed with this means of earning something, I used to take my maul and wedge and maul rails, to get money to buy books. I repeat, where there is a will there is a way.

But some say they cannot read understandingly. Look at my case:

When I was married I could neither read nor write. (This don't speak well for my parents, of course, but let that pass.) To be married and so entirely ignorant was a horrible thought. I was settled on a lease in the woods, and so poor that I could not pay a demand of fifteen dollars. Well, I determined to become a good reader, and went to school—I and my eldest son together! in the winter of 1844. At this school I first saw the *PHRENOLOGICAL JOURNAL*. Since that time I have had the privilege of reading over nine thousand pages of Fowlers' and Wells' publications, for which I feel very grateful to them and thankful to God. S. W. S.

McMinn Co., Tenn.

PHRENOLOGY IN JERSEYVILLE, JERSEY COUNTY, ILLINOIS.—A Phrenological Society has been formed at this place, and by order of Dr. E. A. DARCY, we have recently shipped a CABINET of SPECIMENS, consisting of casts, from the heads, skulls and faces of some forty of the most remarkable persons, selected from our extensive museum.

Dr. DARCY is a true pioneer. He was an early settler, and "turned the first furrow" in this rich, flourishing, and now comparatively populous county. And now, having lived, labored, and enjoyed more years than an ordinary life-time, he is vigorous, active, and among the first to move in the establishment of a Phrenological Society in his adopted country. May success crown the efforts of this useful, interesting, and noble enterprise. We hope for a favorable report of the proceedings of the JERSEYVILLE PHRENOLOGICAL SOCIETY.

AMOS PILLSBURY.—A Phrenological character and a Biographical sketch of this gentleman, now Superintendent of the Albany County Penitentiary, was prepared for this number, but the recent death of Mr. Caldwell, in connection with the high position which he held, not only as a physician and a man of letters, but as a Phrenologist, seemed to call for a notice of him at our hands, and we have given him the place we had assigned to Mr. Pillsbury. We shall probably insert the sketch of Mr. Pillsbury in our next.

SCHOOL OF THE HYDROPATHIC AND HYGIENIC INSTITUTE, No. 15 LAIGHT-ST.—In consequence of more extensive arrangements being necessary than were at first contemplated, the Physiological and Medical School, under the general management of Dr. Trall, will not commence until Nov. 1st. We learn that numerous applications have already been received for scholarships, and that among the Professors will be G. H. Taylor, Dr. Shew, Dr. Trall, and Miss H. S. Cogswell, all of whom are well known to the public as experienced teachers. The regular terms will commence November 1st, February 1st, and July 1st, of each year. We have every confidence that this enterprise will be well sustained by the public, and that it will prove a model health reform and educational school.

HYDROPATHIC QUARTERLY REVIEW.—The publication of the first number of this work has been postponed, (on account of the impossibility of getting the requisite engravings ready in time for September) till the first of October. No pains or expense will be spared to make it all that the friends of Medical Reform can desire.

PHRENOLOGY IN CANADA.—It gives us pleasure to announce the formation of a PHRENOLOGICAL SOCIETY in TORONTO, CANADA WEST. A collection of duplicate cabinet specimens have been recently shipped from our own New York museum. We hope at a future time to be able to publish the constitution, bye-laws, and a list of the officers, of this new Society.

May success attend the good efforts of these our friends and co-workers "over the Lake."

Literary Notices.

POEMS. By ALEXANDER SMITH. Boston: Ticknor, Reed, and Fields. 1853.

The true poet is also a prophet. Wringing from the future its secrets, he brings to man the Gospel of the "Good Time Coming." His advent upon the earth marks an era in its progress, and should be hailed with acclamations, wherever the sound of his lyre is heard. But too often we fail to recognize the inspired one, and reserve for the cold marble of his tomb, the chaplet which should have crowned a warm and throbbing brow. If the author of the volume named at the head of this article is a true poet, he seems likely to prove an exception to this rule. The bay-crown is already woven for his head, and all hail him as a true child of song.

Alexander Smith is a very young man, and the volume before us is his maiden effort. It seems to us less valuable for what it actually unfolds, than for the promise it gives for the future. It contains many crudities and extravagances, but, at the same time, furnishes unmistakable evidences of genius and power.

The principal poem, "A Life Drama," is sadly wanting in unity, and shows a lack of constructive skill, but contains, strewn through it, thick as flowers in June, passages of the rarest beauty. In variety and richness of imagery, Mr. Smith has few equals. And there is a vigor, a freshness, an intense and fiery-hearted earnestness—an out-pouring of soul, which betokens one who feels as well as thinks—a fine

organization and a clear, quick intellect, which looks down deep into the heart of things, seeing the spirit, as well as the outward form. As a whole we do not altogether like the "Drama," but some of its parts are among the finest things we have ever read. The shorter poems are also very fine.

We have no room for extended remarks or quotations, but, commending the volume to all lovers of true poetry, we close with a single brief extract:

THE POET'S MISSION.

A poet must ere long arise,
And with a regal song sun-crown this age,
As a saint's head is with a halo crown'd :—
One, who shall hallow Poetry to God
And to its own high use, for Poetry is
The grandest chariot wherein king-thoughts ride :—
One who shall fervent grasp the sword of song
As a stern swordsman grasps his keenest blade,
To find the quickest passage to the heart,—
A mighty Poet, whom this age shall choose
To be its spokesman to all coming times.
In the ripe full-blown season of his soul,
He shall go forward in his spirit's strength,
And grapple with the questions of all time,
And wring from them their meanings. As King Saul
Called up the buried prophet from his grave
To speak his doom, so shall this Poet-king
Call up the dead Past from its awful grave
To tell him of our future. As the air
Doth sphere the world, so shall his heart of love—
Loving mankind, not peoples. As the lake
Reflects the flower, tree, rock, and bending heaven,
Shall he reflect our great humanity ;
And as the young Spring breathes with living breath
On a dead branch till it sprouts fragrantly
Green leaves and sunny flowers, shall he breathe life
Through every theme he touch, making all Beauty.

THE PHRENOLOGICAL ALMANAC, for 1854, contains, besides the usual calendar pages, a variety of useful and interesting matter in relation to Phrenology, and its utility to mankind. It is interspersed with likenesses of distinguished individuals, showing a concomitance between their phrenological developments and their true character. Published by Fowlers and Wells, 131 Nassau-street, New-York—price only six cents a copy.—*Westfield News Letter.*

HENRI; or, The Web and Woof of Life. By W. G. CAMBRIDGE. Boston: Abel Tompkins and B. B. Mussey & Co. 1853.

This is an autobiographical romance, and smacks of the real, in spirit if not in the letter, quite as much as of the ideal. The author says in his preface:

Some may inquire if the things here narrated are true, and the characters real. Such questions are frequently addressed to an author; but it is doubtful whether they should be, for his book may contain much truth beneath a "thin veil of fiction," and yet he may not choose to say so. Whether the personages in my book are fictitious or otherwise, they seem real to me. So long have I been on familiar terms with them, that it is difficult to persuade myself that they are only the shadowy creations of the mind.

The book has plenty of faults, as a work of art, and seems to us to be far from true to nature in some of its scenes and characters, but it contains many passages of pure pathos and unmistakable power. There is a sort of Dickens-like flavor in some of the scenes which touches the heart at once, however much the head may criticise. The style in which it is got up does credit to its enterprising publishers.

THE (GLASGOW) PRACTICAL MECHANIC'S JOURNAL is republished by Stringer and Townsend, 222 Broadway, at \$3.00 per year.

The well-known reputation of this greatest of the mechanical and scientific Magazines, almost obviates the necessity of any description of its merits. It has long enjoyed the proud distinction of being the leading periodical of its kind in the world. The work is copiously embellished with designs, illustrative of the most recent discoveries in Science and Mechanics. Each number contains, in addition, from one to three large magnificent full sheet illustrations, on copper, explanatory of its current text.

THE PRACTICAL DRAUGHTSMAN'S BOOK OF INDUSTRIAL DESIGN, and Machinist's and Engineer's Drawing Companion. New York: Stringer and Townsend. 1853.

This work is a translation from the French of MM. Armergand and Amouroux, re-written and arranged with additional notes, by William Johnson, Assoc. Inst. C. E., and

editor of the "Practical Mechanic's Journal," and is probably the best work of the kind for mechanics, artists, and engineers, ever published in this country. It is issued as a serial, to be completed in twelve monthly parts, at 37 cents per number. The volume when completed will contain not less than one hundred pages of fine plate engravings, and two hundred pages of letter-press. Address Stringer and Townsend, 222 Broadway, New York.

MINER'S DOMESTIC POULTRY BOOK: A Treatise on the History, Breeding, and General Management of Foreign and Domestic Fowls. By T. B. MINER, Author of the "American Bee-Keeper's Manual," and Editor of the "Northern Farmer." Rochester: Geo. W. Fisher. 1853.

This, we believe, is the best and most complete work on the subject ever published. Embracing all the late importations of Fowls, and being descriptions by the best Fowl Fanciers in the United States, of all the most valuable breeds, with the author's extensive experience as a breeder, together with selected matter of interest.

Every farmer and fowl breeder should have a copy. It is illustrated by numerous portraits from life.

RUDDIMENTS OF PUBLIC SPEAKING AND DEBATE; or Hints on the Application of Logic. By G. J. HOLYOAKE, Author of "Mathematics no Mystery," "Logic and Facts," etc. New York: McElrath & Baker. 1853.

The art of public speaking is an all-important one in a country like ours, in which freedom of speech exists, and the great masses of the people are so easily reached and influenced by the orator. This is a popular work, and is intended to afford facilities for the acquisition of the principles and rules of the oratorical art by all classes of people. It seems to us singularly well adapted to its purpose.

General Notices.

LIST OF PHRENOLOGICAL SPECIMENS

FOR THE USE OF SOCIETIES, OR FOR PRIVATE CABINETS.

[THESE specimens were cast from living heads, and from skulls. They afford an excellent contrast, showing the organs of the brain, both large and small. Lecturers may here obtain a collection which affords the necessary means of illustration and comparison. This select cabinet is composed of the following:]

1. JOHN QUINCY ADAMS—Firmness, Conscientiousness, Self-Esteem, Approbativeness, Acquisitiveness, Individuality, Eventuality, Locality, all large.

2. AARON BURR—Amativeness, Firmness, Self-Esteem, Individuality, Eventuality, Form, Size, Locality, Combative-ness, Destructiveness, Secretiveness, Benevolence, all large, or very large; Cautiousness moderate, and Conscientiousness small.

3. GEORGE COMBE, Esq., author of Phrenological works—His organs are, nearly all of them, well developed. Constructiveness being moderate, and Calculation small.

4. ELIHU BURRITT—Individuality, Eventuality, Form, Size, Locality, Order, Calculation, Firmness, large, or very large. All the moral organs strong, while the selfish or animal organs are comparatively weak.

5. COL. THOMAS H. BENTON—Vital and motive temperament—Firmness, Self-Esteem, Approbativeness, Individuality, Eventuality, Adhesiveness, Combative-ness, Destructiveness, Acquisitiveness, Alimentiveness, Secretiveness, Form, Locality, Size, Order, Calculation, Comparison, Language, Benevolence, large or very large. Causality, Conscientiousness, Ideality, Mirthfulness, Marvellousness, not sufficiently developed to balance the other organs.

6. STEPHEN BURROUGHS—Vital Temperament—Amativeness, Self-Esteem, Firmness, Mirthfulness, Individuality, Locality, very large. Most of the other organs are large, except Conscientiousness, Veneration, Marvellousness.

7. BLACK HAWK—Motive Temperament—Veneration, Firmness, Self-Esteem, Combative-ness, Destructiveness, Secretiveness, Individuality, Form, Size, Locality, Eventuality, very large. Comparison and Acquisitiveness, large. Causality, Mirthfulness, average. Benevolence, Imitation, Hope, and Conscientiousness, moderate. Marvellousness, full.

8. HENRY CLAY—Large brain, with Mental and Motive Temperaments predominating over the Vital. Perceptive

intellect, Benevolence, Self-Esteem, Firmness, Imitation, Approbativeness, Hope, Philoprogenitiveness, Adhesiveness, Inhabiteness, Combative-ness, Destructiveness, and Cautiousness, large or very large. Secretiveness, Acquisitiveness, Marvellousness, Constructiveness, moderate.

9. REV. DR. DODD—Benevolence, Philoprogenitiveness, Inhabiteness, Secretiveness, Acquisitiveness, Imitation, Locality, Size, Form, Calculation, Constructiveness, large or very large. Cautiousness, Conscientiousness, Approbativeness, Firmness, Self-Esteem, moderate or small.

10. THOMAS ADDIS EMMETT, "The Irish Orator"—Large Brain, with a comparatively small body. Language, Self-Esteem, Firmness, Benevolence, Veneration, Cautiousness, Imitation, Ideality, Sublimity, large or very large, with no small organs; all the rest being well developed.

11. CLARA FISHER, Actress—Imitation, Approbativeness, Cautiousness, Secretiveness, very large. Most of the other organs well developed.

12. DR. FRANCOIS JOSEPH GALL, the Discoverer of Phrenology—Large Brain, Vigorous Temperament—Causality, Individuality, Firmness, Conscientiousness, Cautiousness, Benevolence, Combative-ness, Destructiveness, Secretiveness, Acquisitiveness, Amativeness, Philoprogenitiveness, Language, all large or very large. Color, Order, Calculation, Marvellousness, Hope, moderately developed.

13. REV. SYLVESTER GRAHAM, M.D., Originator of Graham or Bran Bread—Temperament indicating great intensity and energy. Combative-ness, Approbativeness, Philoprogenitiveness, Causality, Order, Locality, very large. Form, Size, Weight, Language, Comparison, Ideality, Sublimity, Firmness, Conscientiousness, Benevolence, large. Self-Esteem, Veneration, Marvellousness, Concentrativeness, and Secretiveness, moderate or small.

14. GOSSE, an Englishman—Benevolence, extremely large, Reasoning Organs, large. Imitation, Mirthfulness, Amativeness, Philoprogenitiveness, Inhabiteness, Self-Esteem, Firmness, Combative-ness, Veneration, average. Destructiveness, Alimentiveness, Acquisitiveness, Secretiveness, Cautiousness, Approbativeness, Conscientiousness, Hope, and Marvellousness, moderate or small.

15. GOTTFRIED, German Murderess—Destructiveness very large. Acquisitiveness, Secretiveness, Approbativeness, Firmness, Philoprogenitiveness, Amativeness, Cautiousness, large. Benevolence, Self-Esteem, Adhesiveness, Concentrativeness, moderate.

16. MRS. H.—Deranged Brain. Conscientiousness, very large. Approbativeness, Marvellousness, large. Self-Esteem, Firmness, very small.

17. HARRAWAUKAY, a New Zealand Cannibal—Animal or Vital Temperament, very strong. Destructiveness, Firmness, Combative-ness, Amativeness, Acquisitiveness, Secretiveness, Individuality, Size, Locality, very large. Acquisitiveness, Cautiousness, Self-Esteem, Veneration, Weight, Eventuality, large. Causality, Benevolence, Marvellousness, Hope, Approbativeness, Conscientiousness, Ideality, small or very small. Constructiveness, Mirthfulness, Sublimity, Adhesiveness, Philoprogenitiveness, moderate.

18. JOSEPH C. NEAL, the American Boz, author of Charcoal Sketches, etc. Brain very large, compared with his body, and largely developed in most of its individual organs. Mirthfulness, Imitation, Ideality, Sublimity, Benevolence, Philoprogenitiveness, Adhesiveness, Casualty, Comparison, Agreeableness, Human Nature, Cautiousness, from large to very large. Language, Individuality, Locality, Form, Size, Combative-ness, Veneration, Self-Esteem, Firmness, large. His smallest organs are Marvellousness, Amativeness, Eventuality, Destructiveness.

19. NAPOLEON BONAPARTE—Very large brain, with remarkable power of endurance; a great frontal lobe, and most of the organs large or very large.

20. SIR WALTER SCOTT, Bart., Novelist—A peculiarly formed head, with a massive coronal region—Marvellousness, Veneration, Hope, Comparison, Eventuality, Language, Amativeness, very large. Firmness, Adhesiveness, Acquisitiveness, Secretiveness, and Causality, large.

21. VOLTAIRE—Very active, excitable brain and temperament. His head was not large. Adhesiveness, Combative-ness, Destructiveness, Secretiveness, Approbativeness, Firmness, and Language, very large. Amativeness, Inhabiteness, Acquisitiveness, Self-Esteem, Veneration, Hope, Ideality, Mirthfulness, Imitation, Form, Locality, Order Causality, Comparison, large. His smallest organ was Conscientiousness.

22. HON. SILAS WRIGHT, Ex-Governor of the State of New York—Head and body very large, and well proportioned to each other. Firmness, Sublimity, Adhesiveness, Combativeness, Destructiveness, Alimentiveness, Secretiveness, Cautiousness, Approbateness, Mirthfulness, Language, Causality, Agreeableness, and Human Nature, very large; and the other intellectual faculties well developed, none of them being small. Self-Esteem, Veneration, Marvellousness, deficient.

23. WATER-BRAIN, or Hydrocephalic-Brain—James Cardinell died at Guy's Hospital, London, at thirty years of age. His head measured thirty-three inches in circumference, and contained, after death, ten pints of water; nine pints being between the dura-mater and the brain, and one pint in the cerebral ventricles. The skull enlarged as the amount of water under it increased.

24. ROBERT AULD—Adult idiot, destitute of moral consciousness, intellect, and instinct; hence was below the animals in knowledge. He showed signs of selfishness, also attachment. Alimentiveness, Combativeness, Self-Esteem, and Philoprogenitiveness, were his largest organs.

25. MANCHESTER IDIOT—Individuality, Locality, Firmness, Self-Esteem, and Combativeness, are the largest organs; with some of Adhesiveness and Amativeness.

MASKS.

26. BRUNELL, Engineer of the tunnel under the River Thames, at London, Eng.—Individuality, Form, Size, Weight, Order, very large. Color, very small.

27. GEORGE BELL—Reasoning organs and Language, large. Form, Size, Weight, Color, small.

28. BENJAMIN FRANKLIN—Causality, Comparison, Mirthfulness, very large. Order, Form, Size, Weight, Locality, Acquisitiveness, large.

29. HAYDN—Tune, large—Was a great musician.

30. JACOB JERVIS—Imitation, small.

31. ANN ORMEROD—Tune, very small. With every facility possible, and the best of teachers, she was unable to make any progress in music.

CASTS FROM SKULLS.

32. KING ROBERT BRUCE—A large, but very uneven head. Firmness, Destructiveness, Combativeness, Individuality, Form, Locality, very large. Hope, Conscientiousness, Marvellousness, and Imitation, small.

33. PATTY CANNON, Murderess—All the Moral organs small. The Intellectual, Animal, and Domestic organs, very large.

34. CARB—An untameable savage, and of the lowest order of human beings.

35. GOOD NEGRO, a slave—Selfish organs, small. Moral, Social, and Intellectual organs, large.

36. TARDY, Pirate—Veneration, Marvellousness, Hope, Conscientiousness, very small. All the selfish organs, very large.

37. DIANA WATERS—Veneration and Cautiousness, very large. Marvellousness and Conscientiousness, large. Hope, small.

38. A CAST from the Human Brain, the size of life, showing the convolutions.

39. A HUMAN HEAD, divided, showing the naked Brain on one side, and the Skull on the other.

40. THE PHRENOLOGICAL BUST—Designed especially for learners: Showing the location of all the Organs of the Brain fully developed.

This entire list, numbering FORTY of our best phrenological specimens, will be furnished at the very low price of TWENTY-FIVE DOLLARS. They may be packed, and sent as freight, by railroad, ship, or stage, to any place desired, with perfect safety. Every school district should possess copies of this collection. They can be multiplied to any extent, and further additions may be made, if desired. This amount, \$25, should be raised by subscription, or contribution, which can easily be done, where the reformatory influence of our noble science, Phrenology, prevails. It will be more safe to remit by express, than otherwise. Drafts payable to our order, always preferred.

WHAT THEY SAY OF US.—We get our share of abuse from the organs of Old Fogyism, as promulgators of dangerous and subversive isms and ologies—(and dangerous are our isms and ologies to the absurdities and abuses which these conservators of old error strive so vainly to uphold)—but we are happy to say that the general voice of the Free Press of America is on our side, and thousands of intelligent editors are found, who are neither afraid nor ashamed to com-

mend our JOURNAL. We take at random, from among hundreds of similar ones, the following notices:

THE PHRENOLOGICAL JOURNAL for June contains much valuable matter, philosophical, historical, biographical and physiological, from able and practiced pens, with an agreeable variety of miscellaneous reading. It has been too long established and is too well known to need other commendation than it receives in its rapidly increasing subscription list.—*Pennsylvania Freeman*.

AMERICAN PHRENOLOGICAL JOURNAL, Fowlers and Wells, New York.—We have never been a critical student of Phrenology, and therefore cannot pronounce upon its merits. But of the Journal above named, we must speak well, if we speak at all. It is a large monthly quarto, got up in the best style of the typographic art, and filled with articles decidedly useful. In addition to much scientific matter, we observe several columns filled with a careful abstract of the current news.—*Northern Christian Advocate*.

THE AMERICAN PHRENOLOGICAL JOURNAL is a work of interest and useful instruction: each number is illustrated with engravings of eminent personages, with a description of their distinguishing traits of character; it is devoted to mental science, and is conducted in an able and efficient manner.—*Scientific American*.

THE AMERICAN PHRENOLOGICAL JOURNAL is one of the few works which one can open at any time, or in any place, confident of interest as well as instruction. The Journal is a magazine of our day as well as of our country; through all its pages throbs the strong earnest life of the present. No young man desirous of commencing life aright should be without it.—*Georgetown Herald*.

We repeat, it is a most valuable publication, not only for its able treatment of the science of Phrenology, but most other subjects of interest. Its biographical notices of prominent individuals is a feature always attractive. Its miscellaneous matter is always of a high caste of talent, displaying the workings of an able and vigorous mind, and the general intelligence is of that character interesting to most readers.—*Daily Oswego Journal*.

Its articles are distinguished for the display of rare literary talent and thorough knowledge of the subject discussed.—*Whitehall Chronicle*.

In the physical, mental, and moral development of Man, this Journal has done noble service.—*The Massillon News*.

THE COST OF MANIKINS.—Those of the best quality, and largest size, with seventeen hundred objects, six feet high, imported from France, cost in New York \$950.

The same size and quality, with only twelve hundred objects, \$400.

The next size, four feet high, same quality, with seven hundred objects, is sold for \$350.

The same size, (4 feet,) with twelve hundred objects, may be had in New York for \$200.

The smallest size of all, only eighteen inches high, is sold at \$90.

SKELTONS, wired and hung, ready for use, may be had at from \$30 to \$50, with all the parts complete. An inferior article is sold at \$26.

SKULLS, with jaws and teeth, properly prepared, cost from \$8 to \$10. Rare specimens, of different races, are sometimes sold at prices ranging from \$25 to \$50. While those gathered from old battle-fields, may be bought at various prices, from twenty-five cents up to five dollars.

ANIMAL SKULLS—such as the Dog, Sheep, Pig, Bear, Wolf, Lion, Tiger, Cat, etc. etc., and those of Birds, Reptiles, &c., are sold at from 25 cents to a dollar. All affording excellent contrasts to the student in Phrenology and Natural History.

In addition to the above, Paintings, Drawings, and Engravings, showing all parts of the Human Body, fully developed, may be added to the collection of a Physician, or a Lecturer on Physiology, Phrenology, and Anatomy.

PORTRAITS, the size of life, painted in oil on canvas, cost from \$5.00 to \$50.00. Outline Drawings of Heads, on pasteboard, from one to three dollars each.

ANATOMICAL DRAWINGS, full figures, the size of life, on rollers, in colors, from \$2.50 to \$3.50 each. A full and complete set, consisting of eleven figures, the size of life, or about six feet high, may be had for \$25 a set.

Orders for any of these articles may be addressed, with inclosures by mail or express, to the publishers of this Journal, as follows:

FOWLERS AND WELLS,
Clinton Hall, 131 Nassau street,
New York.

TO ADVERTISERS.—We comply with the wishes of business men, and the universal custom of serial publications, by inserting brief and appropriate advertisements in the AMERICAN PHRENOLOGICAL JOURNAL.

We can, with profit to both advertiser and reader, publish in this department notices of matters and things of public utility and general interest—such, for example, as New or Improved Machinery, Agricultural Implements, Fruit Trees or Nurseries; Railroads and Steamships, and other modes

of conveyance, Hotels and Boarding Houses, Schools, Colleges, etc.; and our very large circulation renders our columns a most desirable medium of communication with the public.

Manual Labor Schools and Colleges, and all Institutions of Learning, in which a true *Physiological* culture is attempted, will find it especially advantageous, to advertise in our JOURNAL, as its patrons and readers are found among the class of persons most likely to patronize them. The publication of their circulars in our columns would be a great benefit to all concerned. See terms and other particulars at the head of our Advertising Department.

THE WATER-CURE JOURNAL for September, just issued by FOWLERS AND WELLS, 131 Nassau street, New York, (Terms, \$1.00 a year) presents the following attractive table of contents:

CONTENTS OF THE WATER-CURE.	
Malarious Fevers.	Woman's Present and Future
To Dyspeptics.	Little Lizzie.
Water.	Philosophy of Vegetarianism.
Fruits and Fruit Culture.	Dress Reform.
Water Cure and Vegetable Diet	Deferred Articles.
in Small Pox.	Notes for September.
Medical Disease.	Miscellany.
Physical Millennium.	Talk and Topics.
Nature's Perfect Guide.	Varieties.

PHRENOLOGICAL CLASSES will be formed for teaching PRACTICAL PHRENOLOGY at our BOSTON CABINET, 142 Washington street, early in September, and be continued during the fall and winter. Public Lectures, in Boston and vicinity, will also be delivered. This will afford an excellent opportunity for those who may wish to acquire a more intimate knowledge of our "NOBLE SCIENCE."

THE PHRENOLOGICAL BUST may be obtained in boxes, and sent by express or as freight, at \$1.25, in New York, or at 142 Washington street, Boston, where all our publications may be had at wholesale and retail.

AGENTS and Country Booksellers would do well to keep for sale the PHRENOLOGICAL BUST. It is not only highly ornamental, but eminently instructive.

OUR BOOKS IN OHIO.—Never before was the demand as great for our new and Reformatory publications, throughout the States, as at present. An Agent and co-worker, to whom we had recently shipped a stock of books, writes as follows:

"I am doing well in the Phrenological department. The last lot of books sent to Akron was sold in Uniontown in twenty-four hours after they were received. The Journals are taken in this part of the State." Yours truly, J. H. E.

YOUNG MEN, TEACHERS, AND OTHERS, can hardly do better for themselves, or more good to others, than to engage in the sale of our various publications. When taken at wholesale they afford a liberal profit to the agent, and a ready-made market awaits them. Terms and full particulars may be had by addressing FOWLERS AND WELLS, New York.

OUR BOOKS IN ORLEANS COUNTY, NEW YORK.—A friend, writing from Carlton, August 8th, says:—"I have disposed of the books I ordered in June, without the least trouble on my part, for they were all taken at my door. The cry still is, 'Light, more light.' If I can arrange my business so as to leave home, I shall travel this coming winter, and try if I cannot persuade the people to buy more books, and pay less money for tea, coffee, tobacco, alcohol, and other drugs."

H. D. H.

[It is now a good time for Agents and others to make up orders for a stock of books to be shipped a great distance before the close of navigation. Those on the line of railroads may obtain books by express, to sell again, at any time, in all seasons.]

PUBLISHERS.]

GOLD.—We call the attention of our readers to the advertisement of the Helvetia and Lafayette Gold Mining Company, which appears in this No. of our Journal. Whatever cavillers may say about California investments, still, it is a fixed fact, that we are now receiving at this port upwards of sixty millions of dollars per annum from California, and the amounts are steadily increasing; and it is also equally true, that it is from the quartz mines that we must ultimately expect our continued supply of the precious metals. With regard to this company, we can only say, that it presents the most satisfactory claims to those seeking an investment of any that we have yet seen.

Advertisements.

A LIMITED space of this Journal will be given to advertisements, on the following terms:

For a full page, one month, . . . \$ 75 00
For a column, one month, . . . 20 00
For a half column, one month, . . . 12 00
For a card of four lines, or less, one month, 1 00

At these prices the smallest advertisement amounts to LESS THAN ONE CENT A LINE FOR EVERY THOUSAND COPIES. Our edition being never less than 40,000 copies.

Payment in advance for transient advertisements, or for a single insertion, at the rates above named, should be remitted.

All advertisements in the AMERICAN PHRENOLOGICAL JOURNAL should be sent to the publishers by the first of the month preceding that in which they are expected to appear.

THE NEW QUARTERLY. PROSPECTUS of the Hydropathic Quarterly Review. At the solicitation of many of the leading practitioners and prominent friends of Water-Cure, the subscribers will commence, on the first of September next, the publication of a Quarterly Magazine, with the above title. It will be more strictly scientific and professional than the WATER-CURE JOURNAL; and more especially the medium through which the professors and physicians of the Hydropathic School can communicate with each other and the public their views in relation to all departments of the Healing Art, and the results of their investigations on all subjects pertaining to Health Reform and Medical Improvement. Its matter will be arranged under the following general heads:

1. **ESSAYS.**—The most learned and experienced writers in America and Europe will furnish articles on Anatomy, Physiology, Pathology, Surgery, Therapeutics, Midwifery, the Laws of Health, Philosophy of Water-Cure, &c., which will be amply illustrated by the most accurate and beautifully executed engravings we can procure.

2. **REPORTS.**—Remarkable cases in Surgery, Obstetrics, and in General Practice, treated on Hydropathic principles, will be reported in detail, by the most eminent and scientific practitioners and teachers of our system. An interesting and instructive feature, also, will be the reports of the most important cases presented at the clinique of the new school of the Hydropathic and Hygienic Institute, which is soon to go into operation at 15 Lighthouse-street, in this City.

3. **CRITICISMS.**—In this department the cases treated by physicians of those systems we oppose, will be noticed fairly, and commented on with unlimited freedom. Their errors in theory will be exposed; their fallacies in practice explained; and the better way indicated by a contrast of results with those of Hydropathic practice.

4. **REVIEWS.**—New Publications, whether books or periodicals, of all actual schools or pretended systems of medicine—Allopathic, Homoeopathic, Eclectic, Mesmeric, Botanic, &c., will be closely but candidly examined, and severely but impartially criticised. The good or bad—the truth or falsity—of all their teachings, will be plainly pointed out, without regard to fear or favor.

5. **RECORDS.**—Here will be noted the triumphs of our system, and the progress of Health Reform in its Medical, Social, Hygienic, and Dietetic aspects. Our readers will be kept posted up on all these topics, compiled from all the authentic sources of information in this country and Europe.

Each number will contain 140 pages; and each volume of four numbers will make an invaluable addition to the library of every person interested in medical and health reform.

TERMS: TWO DOLLARS A YEAR, IN ADVANCE.

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THE PHRENOLOGICAL
BUST, DESIGNED ESPECIALLY FOR
LEARNERS: Showing the exact loca-
tion of all the Organs of the Brain
fully developed, which will enable
every one to study the science
without an instructor. It may be
packed and sent with safety by
express, or as freight, (not by mail),
to any part of the world. Price,
including box for packing, only \$1 25.

"This is one of the most ingenious inventions of the age. A cast made of plaster of Paris, the size of the human head, on which the exact location of each of the Phrenological organs is represented, fully developed, with all the divisions and classifications. Those who cannot obtain the services of a professor, may learn in a very short time, from this model head, the whole science of Phrenology, so far as the location of the organs is concerned."—New York Daily Sun.

NEW YORK HYDROPATHIC AND PHYSIOLOGICAL SCHOOL.—In consequence of more extensive arrangements being desirable than were at first contemplated, the school department of Dr. Trall's Institute will not commence until Nov. 1st, 1853. The regular terms will commence November 1st, March 1st, and August 1st, and continue fourteen weeks.

CHARGES.—First class, per term, \$30; second class, \$40; third class, \$50. Tickets for anatomical dissections, \$5 to \$10. Tuition fees payable in advance. Medical students will be entitled to the use of the office library, with private professional instruction and examinations.

No matriculating nor graduating fees will be charged, nor will any specified time of study be required of candidates. But whenever a student can exhibit competence to teach and practice the reform doctrines and medical appliances of our system, he or she will be accredited to the public by a proper diploma.

A liberal discount will be made to those who attend two or more terms.

Address, R. T. TRALL, M. D., Principal,
No. 15 Lighthouse street, New York.

YOUMANS' CLASS-BOOK OF CHEMISTRY, in which the principles of the science are familiarly explained, and applied to the Arts, Agriculture, Physiology, Dietetics, Ventilation, and the most important phenomena of Nature. 12mo. 343 pp. Price, pre-paid by mail, 87 cents. May be addressed to FOWLER AND WELLS, New York.

This popular work embraces much of agriculture, culinary operations, the physiology of digestion and respiration, and the relation of the animal and vegetable world to each other, and to the atmosphere. No work on chemistry is better adapted to familiarize and render this important science available to all than the one above named. It should be in the hands of every teacher, and introduced into every school, and read in every family. The science of which it treats is an indispensable aid in fully understanding the laws of life and health.

OUR BOOKS IN BOSTON.—New England patrons who wish for our various publications, may always obtain them, in large or small quantities, at our Boston establishment, 142 Washington street. Besides our own publications, we keep a supply of all works on Physiology, Geography, Phrenology, and on the natural sciences generally, including all Progressive and Reformatory works.

PHRENOLOGICAL EXAMINATIONS with charts, and written opinions of character, may also be obtained, day and evening, at our rooms in Boston, No. 142 Washington street, near the old South Church. U.

EMPLOYMENT, PLEASANT AND PROFITABLE.—Young men in every county, town and village in the United States may find a safe and profitable employment for their time and money, (say \$25, \$30 or \$100). For particulars, address, post-paid, FOWLER AND WELLS, Clinton Hall, 131 Nassau Street, New York.

PRACTICAL PHRENOLOGY.—For Professional Examinations, call day or evening at 131 Nassau-st., Clinton Hall, New York. The Museum is always open, and free to visitors.

FEMALE MEDICAL COLLEGE OF PENNSYLVANIA.—Fourth Annual Session. The next course of Lectures in this institution will commence on Saturday, October 1st, 1853, and continue FIVE MONTHS, (21 weeks) closing on the 25th February, 1854.

FACULTY.
David J. Johnson, M.D., Professor of Chemistry and Toxicology.

Elwood Bailey, M.D., Professor of the Principles and Practice of Medicine.

Hilbert Darlington, M.D., Professor of Surgery.

Ann Preston, M.D., Professor of Physiology.

Alwin Fassell, M.D., Professor of Anatomy.

Mark G. Kerr, M.D., Professor of Materia Medica and General Therapeutics.

Martha H. Mowry, M.D., Professor of Obstetrics and Diseases of Women and Children.

Almira L. Fowler, M.D., Demonstrator of Anatomy and Chemistry.

Persons wishing further information as to terms, regulations, &c., or desirous of receiving copies of the Announcement, will please apply, personally or by letter, to the Dean of the Faculty.

DAVID J. JOHNSON, M.D.,
Aug. 24, 229 Arch street, Philadelphia.

WILDER'S PATENT SALAMANDER SAFES. The only Safes with Wilder's patent and Rich's patent combined, are made by STEARNS & MARVIN, 146 Water-street, New York. The sole Proprietors of Rich's Patent, and joint proprietors of Wilder's Patent with Silas C. Herrick.

THE CHARLESTON FIRE.
Charleston, S. C., Nov. 22, 1852.

MESSRS. STEARNS & MARVIN, successors to Rich & Co.: Gentlemen—On the night of the 11th instant my entire stock, consisting of oils, candles, white lead, rubber-springs and packings—was a great quantity of other merchandise—was consumed by fire. Your Safe containing my books was in the hottest part of the fire, and everything in it was saved in the most perfect condition. I had used the gas for a moment at dark, and the box of matches used to light it was, as is our custom, put into the Safe, for I consider them dangerous things to leave about. The matches and the books were all of my whole stock that had not the mark of fire upon them.

Unfortunately for me, you have here had proof of the goodness of your Salamanders, to the perfect satisfaction of every one who witnessed the destruction of my store.

Yours, very respectfully, LEWIS M. HATCH.

An assortment of these Safes, of various sizes, always on hand, at the depot, 146 Water-street, New York.

STEARNS & MARVIN,
(Successors to Rich & Co.) the only manufacturers of Salamander Safes, combining WILDER'S and RICH'S Patents. It

HELVETIA AND LA FAYETTE GOLD MINING COMPANY.—In the town of Grass Valley there are twelve quartz mills, and companies formed for the erection of others. Of these the "Grass Valley Gold Mining Company" (not yet completed) possesses the most extensive buildings and the greatest power and weight of machinery. The second in size is that of the "Helvetia and La Fayette Gold Mining Company," founded upon the celebrated La Fayette vein, though likewise owning at the same time numerous rich leads in various other localities.

The vein of the La Fayette Hill, widely reputed for the peculiar quality and texture of its ore, was first discovered by a party of eleven Frenchmen, in November, 1851. These men worked upon it during the following winter, and by shafts and tunnels so far opened the ledge as to prove at the rate of \$10,000 per ton, also its original and dip. In the month of April, 1852, six of the original shareholders sold to MESSRS. BAXTER, HOLLIS, and BACON, at \$5,400 each share, and another was bought soon after for \$8,000, making a total for seven-elevenths of \$46,400. Experiments with the La Fayette Hill, by close assay, shows it to contain vastly more gold than is saved by the ordinary process of amalgamation now in use. Results as high as 32 cents per lb. were obtained. From a portion of the clean washed pyrites, gathered from the "tailings," a yield equal to \$300 per ton appeared by assay.

The La Fayette vein has been opened on the outcroppings by a gallery of 300 feet, and besides numerous shafts, has several tunnels, or adits, cutting the vein at water-level, and an aggregate length of about 800 feet.

The Helvetia and La Fayette Company was organized under the general incorporation act of California, on the 7th of July, 1852. After the purchase of BAXTER, HOLLIS, and BACON, the raising and crushing of the rock was vigorously pushed, and expensive works carried forward in opening the vein more fully. With one small mill (Dr. Bacon's), having but an eight horse engine, and capacity for the reduction of about 140 tons per week, and the employment of two other mills a portion of the time, the yield of the La Fayette vein, from the last of April to the 12th of August, was \$38,000, which, after deducting all expenses, left a net profit of \$38,000, round number. The highest yield obtained was \$207 per ton, and the average of the whole period \$81 per ton. The product of the La Fayette ore has fully maintained these figures up to the present time, and so far from showing the least signs of exhaustion, the quality of rock in sight has been increased with each day's working.

In the month of September last (1852) Messrs. Baxter and Hollis, holding a majority of the proprietor's interest in the La Fayette Hill, re-sold to Messrs. CORSWAY and C. F. BACON, at the rate of \$10,000 for each original share. These latter gentlemen then decided to the company the splendid quartz mill owned by them, situated in Boston Ravine, together with all its valuable water privileges, out buildings, and appurtenances, and the following claims: Gold Hill, 39 claims, 30 by 40 feet; on Massachusetts Hill, 26 1/2 claims, 60 by 100 feet square. These Hills are widely known for the rich veins of quartz that traverse them. By this deed the property of the Helvetia and La Fayette Company was increased in extent and value, while no increase in the capital was made.

(From the Mining Magazine, N. Y., for Aug., 1853.)

A correspondent of the New York Tribune of June 30, under date from Grass Valley, Cal., March 27, says:

"Of the American quartz mining companies, none stand higher than the Helvetia and La Fayette. Under all the disadvantages of the season, which prevented quarrying, the mill of this company has run profitably most of the time. At present but one set of nine stamps are in use twelve hours per day, and these nearly work out. The result of the last week, at the present average profit of about \$500 per week. With new stamps, now being put in, and ore from the main 'lead,' the net profit will soon be over \$2,000 per week, and not unlikely, as heretofore, come up to \$5,000 some weeks. The stock of this company is worth par, and will pay dividends every three months."

Later intelligence from the same company informs us that for the two months preceding the last inst., their workings, still upon surface rocks and tailings, "had yielded \$100,000 per week, and they were at that time putting on a double set of hands, and were about recommencing upon the vein, which was then sufficiently free from the water accumulated by the severe frosts to admit of working."

(From the New York Tribune, July 26, 1853.)

QUARTZ MINES IN GRASS VALLEY.—We give the following account of the operations of one of the quartz companies in Grass Valley, California. The Helvetia and La Fayette Gold Mining Company was formed in July, 1852. The Company have a mill with an excellent engine, working that kind of machinery for crushing quartz and saving the gold, which is most approved in the present condition of the art. The mill has 18 stamps, each working 800 lbs., and is supplied with its quartz from claims the Company own on Gold, Massachusetts, and La Fayette Hills. The Company has expended some \$20,000 since August last in such operations as are necessary to open mines, in the way of sinking shafts and running tunnels, besides what had been previously laid out. There are two tunnels in La Fayette Hill, one two and the other four hundred feet in length. These tunnels have developed vast quantities of rock, and they are of a great number of patterns has proved it to be quartz of a most encouraging average yield.

This mill was taken up originally by Frenchmen, who realized a handsome sum from it in a shaly. \$30,000 were taken out of the present Company came into its possession, and all the operations on the hill, up to this time, have but gone to prove the inexhaustible amount of wealth that is yet treasured within its limits.

(Extract from a Letter dated Grass Valley, June 28, 1853.)

"* * * You will see from the extracts from the newspapers I send you, that confidence in quartz mining is increasing more rapidly than at any time heretofore in this country. Papers like the Times and Transcript have been opposed to it, now condescend to the brilliant prospects opening to quartz mining companies."

"There are more mills making money now than since the first quartz machinery was put into the Valley. 'Helvetia and La Fayette Company' took out \$3100 week before last with seven stamps. Last week is not cleaned up, but will be not over \$3000, as the mill stood still for repairs nearly two days, and other time for want of a

supply of rock. Had full time been made at the rate the rock yields, the product would have been \$4000. The election of Directors, &c., takes place 7th of July, at which time the Superintendent will be able to report the Company free of debt, and funds to a moderate amount in the treasury. Dividends will certainly be earned and declared at the regular periods of three months. I look upon this as the best company in operation in Nevada County."

These are but a portion of the reliable statements which can be produced in corroboration of the cheering prospects of the Company, were they deemed necessary—but they are not—suffice it to say, that the Company is entirely free from debt—their mills and machinery complete—their claims opened, being worked, and inexhaustible—and giving a yield that places them in the front rank in value of any yet discovered—and the affairs of the Company are conducted by careful, experienced, and responsible men, who are themselves the largest stockholders, and who confidently expect a quarterly dividend of not less than ten per cent. on the capital stock in October next, and a quarterly dividend of an equal amount on each quarter day thereafter.

Those who desire to invest in this Company (shares \$100 each) will receive all further information in detail by application to DANIEL ADER, Agent, No. 107 Fulton street, New York. Sept. 31.

Travel.

HUDSON RIVER RAILROAD.—SUMMER ARRANGEMENT.—New York to and from ALBANY and Troy.—On and after Monday, July 18, 1853, the Trains will run as follows:

GOING NORTH.

- Leave New York from the office corner Chambers street and College Place, at—
- 6 A. M. Express Train for Albany and Troy, connecting with Northern and Western Trains. Through in four hours from Chambers street, and connecting at Albany with Western Train, reaching Niagara Falls at 8.45 P. M.
- 7 A. M. Poughkeepsie Way Passenger Train, stopping at all Stations, and carrying the Way Mail from New York to Poughkeepsie.
- 9 A. M. Mail Train for Albany and Troy, stopping at Tarrytown, Peekskill, Cozen's, Cold Spring, Fishkill, and at all Mail Stations North of Poughkeepsie.
- 10 A. M. To Peekskill, stopping at all Stations.
- 12 M. Way Train for Albany and Troy, stopping at Yonkers, Sing Sing, Crugers, Peekskill, Cold Spring, Fishkill, New Hamburg, Poughkeepsie, Rhinebeck, and Hudson, and connecting with Albany at 6.30 P. M. for Buffalo.
- 1 P. M. From Thirty-First street to Poughkeepsie, Way, Freight and Passenger Train, stopping at all Stations.
- 3 P. M. To Peekskill, stopping at all Way Stations.
- 4 P. M. Express Train to Albany and Troy, stopping at Peekskill, Fishkill, Poughkeepsie, Rhinebeck, and Hudson, and connecting at Troy with Northern Express Trains, arriving at Montreal next morning, and at Albany with Western Train for Buffalo.
- 4.10 P. M. To Poughkeepsie, stopping at all Way Stations.
- 5.20 P. M. Way Train for Albany and Troy, stopping only at Peekskill, Cozen's, Cold Spring, Fishkill, Poughkeepsie, and Stations North on signal, and connecting with Express Train leaving Albany at 11 P. M.
- 6 P. M. To Peekskill, stopping at all Way Stations.
- 7 P. M. Emigrant and Freight Train for Albany and Troy, stopping at all Way Stations.
- 11 P. M. For Tarrytown, stopping at all Way Stations.
- 6 A. M. Leave Poughkeepsie for Albany, Way Freight and Passenger Train, stopping at all Stations.

GOING SOUTH.

- | LEAVE | TRAVEL | LEAVE | TRAVEL |
|-------------|-------------|--|-----------|
| TRAY | ALBANY AT | ALBANY AT | ALBANY AT |
| 5.30 A. M. | 5.45 A. M. | Way Mail and Passenger Train for New York, stopping at all Mail Stations. | |
| 8.05 A. M. | 8.20 A. M. | Express Train for New York, stopping only at Hudson, Poughkeepsie, Fishkill, Cold Spring and Peekskill. | |
| 10.30 A. M. | 10.45 A. M. | Way Train, stopping at Castleton, Stuyvesant, and Castleton, connecting with Albany at 6.30 P. M. | |
| 3.15 P. M. | 3.20 P. M. | Express Train for New York, stopping at Peekskill, Cozen's, Cold Spring, Fishkill, Poughkeepsie, Rhinebeck, Hudson, and Albany, and connecting with Albany at 6.30 P. M. | |
| 3.45 P. M. | 3.50 P. M. | Way Freight and Passenger Train, stopping at all Stations. | |
| 6.15 P. M. | 6.30 P. M. | Express Train, stopping only at Castleton, Hudson, Tivoli, Tarrytown, Rhinebeck, Staatsburgh, Hyde Park, Poughkeepsie, Fishkill, Cozen's and Peekskill. | |
| 6 P. M. | 6 P. M. | Milk, Freight and Passenger Train, stopping at all Stations on signal. | |
| 8 A. M. | 8 A. M. | Leave Tarrytown for New York, stopping at all Way Stations. | |
| 6.50 A. M. | 6.50 A. M. | Leave Poughkeepsie for New York, stopping at all Stations above Peekskill, and at Crugers, Sing Sing, Tarrytown, Dobbs Ferry and Yonkers. | |
| 6.30 A. M. | 6.30 A. M. | 2.30 and 7.30 P. M. leave Peekskill for New York, stopping at all Way Stations. | |
| 4 P. M. | 4 P. M. | Leave Poughkeepsie for New York, Way Passenger Train, stopping at all Stations. | |

Passengers are requested to procure Tickets before entering the Cars. Tickets purchased in the Cars will be five cents extra. Freight forwarded to the West and North, as expeditiously, safely and cheaply, as by any other Line. Trains will stop a sufficient time at Poughkeepsie for refreshments. E. FRENCH, Supt.

AMERICAN RAILWAY GUIDE. Containing official time-tables of all the Railroads in the United States and Canada, published MONTHLY. The immense sale of the Guide is sufficient guarantee for its popularity. Price twelve and a half cents.
C. DINSMORE & CO., Publishers, No. 9 Spruce st., N. Y. Aug. 11.*

PROSPECTUS OF THE NEW YORK EVENING POST.—To add to the interest and usefulness of the *Evening Post*, we have enlarged it by the addition of an equivalent to about four additional columns. The *Weekly* and *Semi-Weekly* editions were enlarged twelve columns only about three years ago. Four more columns added now increase the sheet to double the size of the paper on which they were originally printed.

In announcing this enlargement, which we may be permitted to say, is one of the results of the growing confidence of the commercial and industrial interests of the country in the course of the *Evening Post*, it is our duty to make our special acknowledgments to those numerous friends, both personal and political, who through early report and through good report, have cheered us with their generous countenance, and given us annually recurring proofs of their esteem and attachment, unshaken by the fluctuations of party opinion, or the smiles and frowns of men in power, which too often seduce or frighten men from the course their consciences approve—the mainly assuring of truth and the steady resistance of error. We take fresh courage from our success thus far, and from their friendly co-operation, to persevere in the path which we have deliberately chosen, and they have as deliberately approved.

We avail ourselves of this occasion to congratulate our readers upon the arrangement which we have been so fortunate as to make with Colonel Benton for the publication of a series of articles from his "Thirty Years in the United States Senate," which will be continued through the year and until the work shall be published, some time in 1854.

We are also in negotiation for a series of private papers and reminiscences of another eminent democratic statesman, which we hope to bring out in the course of a few weeks.

TERMS OF THE WEEKLY EVENING POST.

Single copy, one year, fifty-two numbers, . \$ 2 00
Three copies, one year, fifty-two numbers, . 5 00
Five copies, one year, fifty-two numbers, . 8 00
Ten copies, one year, fifty-two numbers, . 12 00
Twenty copies, one year, to one address, . 20 00
Subscriptions may commence at any time. Payment in advance is required in all cases, and the paper is invariably discontinued at the expiration of the advance payment.

Persons who sent in their subscriptions before the enlargement will receive the paper at the old rate for the year. New subscribers sending us \$1 will receive the paper for six months.

Bills of any specie-paying bank in the United States or Canada received at par for subscriptions. We have no travelling agents. Any one wishing to receive the *Evening Post* need not wait to be called upon for his subscription. All that is necessary for him to do is to write a letter in as few words as possible, inclose the money and write the name of the subscriber, with the post-office, County and State, and direct the letter to
WILLIAM C. BRYANT & CO.,
Evening Post Office, New York.

THE SEMI-WEEKLY.

Persons residing at points where mails arrive oftener than once a week, are requested to examine the *Semi-Weekly*. We regard it as the cheapest political newspaper published in the United States.

TERMS.

Single copy, one year \$3 00
Two copies, " 4 00
Five copies, " 10 00
Ten copies, " 20 00

EVENING POST, DAILY.

This paper is published at 2 o'clock precisely, and contains the latest news received in the city of New York, up to half-past 2 P. M., by railroad, steamboat, or telegraph, from all quarters of the globe. It also gives the transactions at the stock board, and the condition of the money market on the day of its publication, together with the usual matters of interest to general readers. The *Evening Post* is one of the official papers of the city of New York, and its daily edition contains the official reports of the proceedings of the Boards of Aldermen of the city, when in session. The subscription price is \$4, if paid in advance, or \$10 if paid at the end of the year.

The style of the firm, in the name of which all business is transacted, and the address for all communications designed for the proprietors, or editors, is
WM. C. BRYANT & CO.,
Corner of Nassau and Liberty streets, New York.

THE UNIVERSAL PHONOGRAPHER: A Monthly Journal, devoted to the Dissemination of Phonography, and to Verbatim Reporting, with Practical Instructions to Learners. Printed in Phonography. [No discount on this work.] Price, a Year, \$1 00.

PHONOGRAPHIC TEACHER; BEING AN Inductive Exposition of Phonography, intended for a school book, and to afford complete instruction to those who have not the assistance of an oral teacher. Price by mail, 45 cents. Published by FOWLERS AND WELLS, 131 Nassau Street, New York.

IMPORTANT IMPROVEMENT IN ELECTRO-MAGNETIC MACHINES. I have just invented and now offer to the public Electro-Magnetic Machines which work on the vibratory principle, and give out both the direct and the to-and-fro currents, just as may be required. This has hitherto been a desideratum in medical practice. An instrument can now be furnished adapted to every case that may occur. The wonderful effects of these Machines I cannot open in the brevity of an advertisement, but I shall do it in a pamphlet, which I intend to publish. I shall, in order to a more extensive sale, put the instrument at once, at the low price of \$7. Respecting some of the wonderful effects of the direct current, I refer to the *Dublin Quarterly Journal of Medical Science*, May, 1847. [PATENT APPLIED FOR.]
DR. S. B. SMITH, No. 39 Canal st., New York.
All orders punctually executed. Aug. 26

N. E. FEMALE MEDICAL COLLEGE.—The Sixth Annual Term will commence NOVEMBER 24, and continue four months. Professors—William M. Cornell, M. D., Physiology, Hygiene and Medical Jurisprudence; Enoch C. Rote, M. D., Chemistry; Stephen Tracy, M. D., Obstetrics and Diseases of Women and Children; John P. Litchfield, M. D., Principles and Practice of Medicine; John K. Palmer, M. D., Materia Medica and General Therapeutics; Henry M. Cobb, M. D., Anatomy and Surgery. Fee to each Professor, \$10; Graduation Fee, \$20. SAMUEL GREGORY, Secretary, 15 Cornhill, Boston. Sept. 26.

AMERICAN EXPRESS COMPANY, 62 BROADWAY.—SPECIAL NOTICE.—Our Expresses will leave New York daily (Sundays excepted), as follows, during the ensuing season, via Hudson River Railroad, People's Line Steamers Albany and Buffalo, and Western Railroads and Steamer:
SEVEN O'CLOCK, A. M., Way Express, for Money, Jewellery, Valuables, Collections, Packages, Freight, &c., for Peekskill, Newburgh, Poughkeepsie, Hudson, Albany, &c., &c.

FIVE O'CLOCK, P. M., Through Fast Express, (via lightning trains) Money, Valuables, Jewellery, Collections, Light Packages, &c., for Albany, Utica, Syracuse, Rochester, Lockport, Buffalo, Hamilton and Toronto, C. W. & N. Y. Express, for Kenosha, Milwaukee, Sheboygan, Louisville, St. Louis, and all the principal Western Cities and Towns.

SIX O'CLOCK, P. M., Through and Way Express for Freight, Packages, &c., for all the principal Cities, Towns, and Villages in New York, Canada West, North Western Pennsylvania, Ohio, Indiana, Illinois, Michigan, Kentucky, Missouri, Wisconsin, Iowa, &c., &c.

Via New York and Erie Railroad.
EXPRESS.—EIGHT O'CLOCK, A. M., Through Fast Express, for Money, Valuables, Collections, Packages, &c., for Goshen, Middletown, Port Jervis, Deposit, Binghamton, Corning, Hornellsville, Dunkirk, Cleveland, Columbus, Cincinnati, Louisville, St. Louis, &c.
FIVE O'CLOCK, P. M., Through and Way Express, for Freight, Packages, &c., for all Stations between New York and Dunkirk, and all the principal Western and South Western Cities and Towns.

RETURNING EXPRESS.—Leave all of the above-mentioned places daily, for New York and Way, arriving in New York, at 6 A. M., 9 A. M., 5 P. M., and 12 P. M.
Each Express in charge of Special Messengers.
All Packages for the Evening and Morning Expresses must be delivered at our office before 5 o'clock, P. M., in order to ensure promptness and dispatch.
Shippers of Goods with bills "for collection on delivery of Goods," must give special notice at the counter, and have the same inserted in their receipts.
Mark Packages "Express" and "Insured."
WELLS, BUTTERFIELD & CO.,
62 Broadway, and 8 Erie Place, cor. Washington and Reade sts., New York.
LIVINGSTON, FARGO & CO.,
Buffalo and West.

PULLEN, VIRGIL & CO., NORTHERN AND CANADA EXPRESS, AND GENERAL FOREIGN AND DOMESTIC AGENTS.—Merchandise and Packages of every description, Specie, Bank Notes, &c., will be forwarded daily, in charge of Messengers, to and from MONTEAL, NEW YORK, QUEBEC, TROY, BOSTON, and all intermediate places. Notes, Drafts and Bills collected, and orders attended to with promptness, and at reasonable rates. Valuable Goods, or Goods in Bond, will receive the prompt attention of one of the partners in New York, and will be forwarded with all dispatch. Invoices should be sent with all goods going to Canada. Bills of Exchange may be had at either of Pullen, Virgil & Co.'s offices, on England, Ireland, Scotland, France, and Antwerp, from 41 upwards.
OFFICE, " " No. 16 Wall st., New York,
TROY OFFICE, " " 221 River st.,
MONTEAL do. " " 183 St. Paul st.,
QUEBEC do. " " St. Andrews Water, &c.
J. A. PULLEN, E. H. VIRGIL, E. L. STONE,
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KINSLEY & CO.'S EASTERN AND SOUTHERN EXPRESS, FOR BOSTON, VIA NEWPORT AND FALL RIVER, connecting with the Expresses at Boston, Philadelphia and the South.—Notes, Drafts, and Bills Collected, and prompt returns. Custom House Business attended to in Boston, New York, and Philadelphia. Office, No. 1 Wall street, corner of Broadway, New York.

WEBER'S ANATOMICAL ATLAS OF THE HUMAN BODY, NATURAL SIZE. ENDERS & CO., No. 59 Nassau street, New York, have lithographed and republished from the original German edition (the only American edition) the eleven entire figures contained in part first of the above-named well-known and valuable work by Prof. M. J. Weber, of the Royal Prussian University, FRIEDRICH-WILHELM, at Bonn. Figures 1, K, L, representing the veins and arteries, are accurately colored from the original copy, and the whole work, with a comprehensive "Explanation," is offered for sale, mounted in the usual style of Maps.
Sets in sheet, \$15; Mounted, \$25. Sept 16.

Amusements.

PHRENOLOGICAL MUSEUM, Clinton Hall, 131 Nassau street. Professional examinations will be made during the day or evening. This interesting Museum is always open, and free to visitors.

MR. JOHN OWEN'S POLYPHONIC MONOLOGUE ON HIS ASCENT OF MONT BLANC, at the new and magnificent Academy Hall, 665 Broadway, opposite Bond street, every evening, with all its Gorgeous Scenery, Thrilling Incidents, Humorous Personations. Given in the Coolest and most Delightful place in the city, forming a tout ensemble of magnificence unparalleled. Admission, 50 cents. Children under 12, half price. Doors open at 7. Entertainment commences at 8. Box office open from 9 to 4. F. E. BURGESS, Agent.

BANWARD'S HOLY LAND, re-opened, with extensive Additions, at the Germania, 596 Broadway. Among the new views is the great area of Solomon's Temple, with all the Holy Places in Palestine, referred to in the Scriptures. Exhibited every afternoon and evening at 8 o'clock, and on Wednesdays and Saturdays at 5 o'clock. Admission, 25 cents. Reserved seats, 50 cents.

CRYSTAL PALACE.—Superintendents' Office, July 15, 1853.—The Public are respectfully informed that the Crystal Palace is now open every day, (Sunday excepted,) between the hours of 10 o'clock A. M. and 10 o'clock P. M., until further notice.
Single Admission, 50 cents. Children under 12 years of age, 25 cents. Season Tickets \$10. Tickets, admitting the holder until the 1st of October, \$5.
Tickets may be purchased at the entrance to the Crystal Palace, or at the Music Store of Wm. Hall & Son, No. 330 Broadway, corner of Park Place, also at Van Norden and King's, No. 45 Wallstreet. JOHN M. BATCHELDER, Secretary of the Superintendents.

NIAGARA.—FRANKENSTEIN'S PANORAMA OF NIAGARA, at Hope Chapel, No. 118 Broadway, represents the Great Cataract, Rapids, Whirlpool, &c., from all points, and under all circumstances—in Spring, Summer, Autumn, Winter—by Moonlight, Storm, Fire, Sunrise, Sunset, &c., &c.
Open every morning and evening. Morning, doors open at 10 1-2 o'clock; Panorama moves at 11. Evening, open at 7; moves at 8. Admission, 50 cents; Children, 25 cents.

EGYPTIAN ANTIQUITIES, now exhibiting at the Shувveman Institute, No. 659 Broadway.—The rare and valuable collection of Pharonic and Ptolemaic remains just imported direct from Egypt, and formed at a great expense, by Dr. ABBOTT, during a residence of upwards of twenty years in the East. Admission, 25 cents. Catalogues for sale in the rooms. Open during the day and evening.

THE RHENISH-BELGIAN GALLERY OF PAINTINGS, by living Germans and Belgian masters, is open daily, from 10 A. M. until 10 P. M., in the rooms of the National Academy of Design, 663 Broadway, up stairs.

A LIST OF WORKS

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[In order to accommodate "The People," residing in all parts of the United States, the undersigned Publishers will forward by return of the FIRST MAIL, any book named in the following List. The postage will be pre-paid by them, at the New York Office. By this arrangement of pre-paying postage in advance, fifty per cent, is saved to the purchaser. The price of each work, including postage, is given, so that the exact amount may be remitted. All letters containing orders should be post-paid, and directed as follows:

FOWLERS AND WELLS,

Clinton Hall, 131 Nassau Street, New York.

ON PHRENOLOGY.

Combe's Lectures on Phrenology. A complete course. Bound in Muslin, \$1 25.

Chart, for recording various Developments. Designed for Phrenologists. 6 cents.

Constitution of Man. By George Combe. Authorized Edition. Paper, 62 cents. Muslin, 87 cents.

Constitution of Man. School Edition. Arranged with Questions. 30 cents.

Defence of Phrenology, with Arguments and Testimony. By Dr. Boardman. Paper, 62 cents. Muslin, 87 cents.

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Education Complete. Embracing Physiology, Animal and Mental, Self-Culture, and Memory. In 1 vol. By O. S. Fowler. \$1 50.

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Marriage: its History and Philosophy, with Directions for Happy Marriages. Bound in Paper, 50 cents. Muslin, 75 cents.

Memory and Intellectual Improvement. Applied to Self-Education. By O. S. Fowler. Paper, 62 cents. Muslin, 87 cents.

Mental Science, Lectures on, according to the Philosophy of Phrenology. By Rev. G. S. Weaver. Paper, 62 cents. Muslin, 87 cents.

Matrimony; or, Phrenology and Physiology applied to the Selection of Congenial Companions for Life. 30 cents.

Moral and Intellectual Science. By Combe, Gregory, and others. \$2 30.

Phrenology Proved, Illustrated, and Applied. Thirty-seventh edition. A standard work on the Science. Muslin, \$1 25.

Phrenological Journal, American Monthly. Quarto, Illustrated. A year, One Dollar.

Popular Phrenology, with Phrenological Developments. 30 cents.

Phrenology and the Scriptures. By Rev. John Pierpont. 12 cents.

Phrenological Guide: Designed for the Use of Students. 15 cents.

Phrenological Almanac: Illustrated with numerous engravings. 6 cents.

Phrenological Bust: designed especially for Learners, showing the exact location of all the Organs of the Brain fully developed. Price, including box for packing, \$1 25. [Not available.]

Religion, Natural and Revealed; or, the Natural Theology and Moral Bearings of Phrenology. Paper, 62 cents. Muslin, 87 cents.

Self-Culture and Perfection of Character. Paper, 62 cents. Muslin, 87 cents.

Self-Instructor in Phrenology and Physiology. Illustrated, with One Hundred Engravings. Paper, 30 cents. Muslin, 50 cents.

Synopsis of Phrenology and Physiology. By L. N. Fowler. 15 cents.

Symbolical Head and Phrenological Chart, in Map Form, showing the Natural Language of the Phrenological Organs. 25 cents.

Temperance and Tight-Lacing. On the Laws of Life. By O. S. F. 15 cents.

Works of Gall, Combe, Spurzheim and Others, together with all works on Phrenology, for sale, wholesale and retail. AGENTS and Booksellers supplied, by FOWLERS AND WELLS, New York.

ON PHYSIOLOGY.

Amativeness; or, Evils and Remedies of Excessive and Perverted Sexuality, with Advice to the Married and Single. 15 cents.

Combe on Infancy; or, the Physiological and Moral Management of Children. Illustrated. Paper, 62 cents. Muslin, 87 cents.

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Chronic Diseases, Especially Nervous Diseases of Women. Important work. 30 cts.

Digestion, Physiology of. The Principles of Dietetics. By Andrew Combe. 30 cents.

Food and Diet: Containing Analysis of every kind of Food and Drink. By Pereira. Paper, 87 cents. Muslin, \$1 25.

Generation, Philosophy of: Its Abuses, Causes, Prevention, and Cure. 30 cents.

Hereditary Descent: its Laws and Facts applied to Human Improvement. O. S. F. New edition. Paper, 62 cents. Muslin, 87 cents.

Maternity: or the Bearing and Nursing of Children, including Female Education. O. S. F. Paper, 62 cents. Muslin, 87 cents.

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Physiology, Animal and Mental: Applied to Health of Body and Power of Mind. By O. S. F. Paper, 62 cents. Muslin, 87 cents.

Reproductive Organs; Their Diseases, Causes, and Cure Hydropathically. 15 cts.

Sober and Temperate Life: With Notes and Illustrations by Louis Cornaro. 30 cts.

Tobacco: Its Effect on the Body and Mind. By Dr. Shew. 30 cents.

Teeth: Their Structure, Diseases, and Management, with many Engravings. 15 cts.

Tea and Coffee; and Their Physiological, Intellectual and Moral Effects. By Alcott. 15 cts.

Tobacco, Use of; Its Physiological, Intellectual and Moral Effects. By Alcott. 15 cts.

Vegetable Diet, as Sanctioned by Medical Men, and Experience in all ages. By Dr. Alcott. Paper, 62 cents. Muslin, 87 cents.

When single copies of these works are wanted, the amount, in postage stamps, small change, or bank notes may be enclosed in a letter and sent to the Publishers, who will forward the books, postage pre-paid, by return of the FIRST MAIL.

These works may be ordered in large or small quantities. A liberal discount will be made to AGENTS, and others, who buy to sell again. They may be sent by Express or as Freight, by Railroad, Steamships, Sailing Vessels, by Stage or Canal, to any City, Town, or Village in the United States, the Canada, to Europe, or any place on the Globe. Checks or drafts, for large amounts, on New York, Philadelphia, or Boston, always preferred. We pay cost of exchange.

All letters should be post-paid, and addressed as follows:—
FOWLERS AND WELLS,
Clinton Hall, 131 Nassau St., New York.
[Name the Post Office, County, and State.]



PHRENOLOGICAL CHARACTER
OF F. BLY, OF CINCINNATI.

In Mr. Bly the Mental and Motive temperaments predominate. The Vital is average. He is active, industrious, positive in character, intense in feeling, and ardent in desire.

His head is quite unevenly developed, which indicates a strongly marked character and a peculiar cast of mind. But those peculiarities which possess most interest, in his case, arise from the great deficiency of Color and the enormous development of Locality. Having been blind from his birth, he has been compelled to cultivate certain faculties, while others have had little or no chance for development. Of color he has, of course, no conception. The constant exercise of Locality in finding his way without sight, and of Order, in his necessarily systematic arrangement of things and ideas, has developed these organs in a most remarkable and astonishing manner, so that they stand out beyond all others, in the region of the brain where they are situated. He is, as a consequence, noted for his local memory, and his ability to find his way alone where he has been only once or twice. He has travelled much, has been in all our large cities, and is accustomed to go alone to the places where he transacts his business. He is remarkable for method and precision in his business, as in everything else. Of the shapes, sizes, and properties of things he has very accurate conceptions.

His reasoning faculties are full, which, with large Mirthfulness, gives him a ready power of entertaining company, of joking or of arguing. His sympathies are strong and active, as are also his social feelings, as indicated by his developments.

He is in every way well qualified for his profession—that of a Phrenologist, and he sustains a high reputation as a reader of human character, as is attested by the fact, that he has examined the heads of some of the most distinguished political men in this country.

We look upon the development of his brain as a marked proof of the truth of Organology, and we invite the skeptic to the examination of the facts presented in his case—to a comparison of his cranial prominences and deficiencies, with the well-known peculiarities of his character, and the relation of his blindness thereto.

Mr. Bly sells all our publications, in Cincinnati, and we commend him to the patronage of our friends and readers generally, in that region.

THE MAINE LIQUOR LAW is in active operation among the mines in Australia. Grog-shops are burned to the ground as soon as they are discovered by the miners, who are nearly unanimous in the determination to expel all alcoholic beverages.

SHIP-BUILDING IN THE INTERIOR.—There are now belonging to the port of Salem five vessels—one barque, two brigs, and two schooners—that were built on the Ohio river, in Ohio and Kentucky. The largest is three hundred tons, and all of them are good vessels—in material, model, and workmanship. One of them was rigged and loaded before she

was launched. These facts give some idea of the extent and resources of the country, where we build large ships that sail down our rivers for two thousand miles before reaching the sea, and then more than two thousand miles along the coast before reaching the place where they are owned.

AGRICULTURAL FAIRS.—For the benefit of our country readers, and all others interested in the subject of Agriculture, we give the following table of the time of holding the Annual State Fairs:

STATE FAIRS.	Time of Fair.	Place.
New York State.....	Sept. 20-23....	Saratoga.
Ohio State.....	Sept. 20-23....	Dayton.
Cincinnati Horticultural Society.....	Sept. 20-25....	Cincinnati.
Mass. Horticultural Society.....	Sept. 21-23....	Boston.
Pennsylvania State.....	Sept. 27-30....	Pittsburgh.
Michigan State.....	Sept. 28-30....	Detroit.
Indiana State.....	Oct. 11-13....	Lafayette.
Wisconsin State.....	Oct. 4-7....	Watertown.
North-West Fruit-Growers' Ass'n.....	Oct. 4-7....	Chicago.
Illinois State Fair.....	Oct. 11-14....	Springfield.
Alabama.....	Oct.	Montgomery.
Canada, Upper.....	Oct. 5-7....	.....
Canada, Lower.....	Sept. 27-30....	.....
Georgia, (So. Cen'l).....	Oct. 17-20....	Augusta.
Kentucky.....	Sept. 13-17....	Lexington.
Maryland.....	Oct. 25-28....	Baltimore.
Vermont.....	Sept. 13-15....	Montpelier.
Virginia.....	Nov. 1-4....	Richmond.
New-Hampshire.....	Oct. 5-7....	.....

Poetry.

WOULD YOU ?

BY ALFRED WARD.

BABY crowing on your knee;
While you sing some little ditty,
Pulls your hair or thumbs your "ee,"
Would you think it wasn't pretty?
Tell me, could you?

If you owned "the baby," would you?

Wife, with arms about your neck,
Says you look just like the baby;
Wants some cash to make a "spec,"
And you would refuse her—may be?

Could you? should you?

If you owned "the woman," would you?

Little labor, little strife,
Little care and little cot;
Would you sigh for single life?

Would you murmur at your lot?

Tell me, should you?

If you owned "the cottage," would you?

Health and comfort, children fair,
Wife to meet you at the door,
Fond hearts throbbing for you there;
Tell me, would you ask for more?

Should you? could you?

If you owned "the ready," would you?

[Musical World and Times.

THE METROPOLITAN ACADEMY AND GYMNASIUM.—This excellent institution is located at 93 and 95 Sixth Avenue, and will reopen on the first day of September. It is a well conducted and well appointed school, being under the direction of eight Professors. The facilities for physical training afforded by the Gymnasium are not, in our view, among the least of its advantages. It is every way worthy of a large share of public patronage. Terms according to the studies pursued:

In Class A.....	\$5 00 per Term.
" " B.....	8 00 " "
" " C.....	12 50 " "
" " D.....	15 00 " "
" " E.....	25 00 " "
Modern Languages, each.....	5 00 " "
Drawing.....	5 00 " "

Notes and Queries.

AMUSING ETYMOLOGIES.—The *Southern Literary Gazette* has the following:

The term Grocer is a slight corruption of the words "Gross, sir!" being the answer once made by a witness who was asked the occupation of a petty shop-keeper charged with stealing some bacon.

Our word attorney is only a disguise of a slang epithet, originally applied to lawyers by the lower classes, to express the facility with which they altered their opinions under the stimulus of a fee—"A turnee."

The term "boarding-house" was probably applied to houses where guests were "taken in and done for," in consequence of the resemblance between the attack upon the dinner table and the process of "boarding" a vessel by a hostile force.

The origin of the word "packet" as a steam or sailing packet, is suggested by the practice which prevails in all such vessels of packing the passengers as closely as possible.

EDUCATION.—S. C. W., Randolph, Ohio. The object to be aimed at is the highest possible culture of the whole man—physical, intellectual, and moral—*integral education*. The predisposition to consumption, which you mention, is, perhaps, a valid reason for not going through the ordinary college course in the ordinary way, but no reason for not getting as thorough an education as is attainable; but you should give *physical training*, and a *knowledge and practice of the laws of health*, a very prominent place in your plans of life. Some good institution, where manual labor forms a part of the course, and where some attention is paid to Physiological and Hygienic laws, would probably be best for you. We are not prepared at present to advise in regard to what particular one to patronize; but we hope soon to be able to give some definite and valuable information in regard to Manual Labor Schools and Colleges.

It is desirable to study both the ancient and the modern languages, but we think too much prominence has generally been given in our systems of education to the dead languages. If we could master but two languages, except our own, we would take Latin and French; for a third, we would add German.

Ollendorff's method is a good one to give a familiar, practical, working knowledge of a language, but alone, is hardly the thing for the thorough, systematic scholar. For useful information, and hints on education, see *Education Complete*, by O. S. Fowler, and Spurzheim on Education; published by Fowlers and Wells, 131 Nassau street, New York.

CHINESE LANGUAGE.—Who would have thought, six years ago, that the laws of one of the States of the Union would have to be published in English and Chinese for general circulation? Yet so it is. The ninth section of an act passed by the California Legislature for the collection of the foreign miners' tax has been printed in the Chinese language, for the information of more than thirty thousand Chinese in the new State. Tong'k Achich, a Chinaman, certifies that the translation is "faithful and good."—*Albany Atlas*.

[When PHONOGRAPHY becomes known, we shall all, throughout the world, be able to speak and print in one language, which may be easily learned, by every child.]

C. M. J., Lyons, N. Y. We have the matters to which you call our attention under consideration.

DISPARITY OF AGE IN MARRIAGE.—Mahomet's first wife, Kadyah, was at least 40, when he, at the age of 25, married her. Shakspeare's Ann Hathaway was seven years his senior. Dr. Johnson's wife was literally almost double his age. The wife of Lord Herbert of Chesham, six or seven years older than her lord. Sir Thomas More's wife was also seven years older than her husband. Howard, the philanthropist, at the age of 25, married a first wife, who was then 52. Mrs. Rowe, the authoress, was 15 years older than Mr. Rowe. Rapel, the German De Sael, was about as much older. The Countess D'Ossoli (Miss Fuller) was nearly ten years her husband's senior. Jenny Lind, too, is said to be eight or ten years older than Herr Goldschmidt.—*New York Mirror*.

FANNY FERN.—QUERIST.—One who knows (or ought to know) says that the maiden-name of the lady who writes under the *nom-de-plume* of "Fanny Fern," was Willis; her first marriage conferred on her that of Eldridge; her second and present name is Farrington.

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TO CONTRIBUTORS.—Among the articles on file for insertion are the following: "Objections to Phrenology Answered;" by D. P. B. "The Heart of Reform;" by G. S. W. "Parental Responsibility and Letters to the Guardian of My Child;" by GEARDE; and "What's the Difference;" by J. H. H. We shall publish them all as soon as we can. They will not "spoil" by keeping.

Q. Quiz should have sent us his real name with his article.

"HOME FOR ALL."—A new edition of this work, descriptive of the GRAVEL WALL MODE OF BUILDING, and showing the advantages of the octagon form as applied to dwellings, is now stereotyped, and will be issued early in October. All who intend soon to build, or repair houses, or other buildings, should possess a copy. Price—pre-paid by mail—87 cents. Address FOWLERS AND WELLS, 131 Nassau Street, New York.

THE NEW ILLUSTRATED HYDROPATHIC QUARTERLY REVIEW.—The first number is just issued by the publishers of this JOURNAL. It presents an attractive table of contents, and will not disappoint the expectations of the friends of Medical Reform. It will at once take a high place among the scientific journals of the day. Address FOWLERS AND WELLS, Clinton Hall, 131 Nassau street, New York.

POSTMASTERS are respectfully solicited to act as AGENTS for this Journal. A liberal commission will be given. Should any Postmaster decline the agency, the publishers would feel obliged if he would refer them to a proper person to act in that capacity.

Phrenology.

PHRENOLOGY

EXEMPLIFIED IN LANGUAGE.

WHEN a new idea enters the world, men first tire of its novelty, and bankrupt themselves in subterfuges against it, and then begin to reason. Galileo, Harvey and Columbus are among the standard illustrations of the hostility of *notions to truth*; notwithstanding which, the world "does move," the blood does circulate, and the counterpoise of continents does exist. Not less than these has Phrenology become a "fixed fact;" although, in the completion of its details, and in the discovery of its important inter-relations with every department of being, much is yet to be done.

Man being the highest known type of mundane existence, we naturally expect all subordinate orders of being to bear a due and designed relation to the powers of his nature. In this we are not disappointed. Man, the "lord," is also the *centre of nature*. To him all its parts point and correspond. Much more clearly do we trace this correspondence with man's own qualities in his works. There is not a particular, however minute in itself, of any human work, however mighty or mean in magnitude, in which a searching eye will not read the expression of some human faculty.

Thus, a "Washington's Monument" is an expression of Veneration, Love and Patriotism, aided by Executiveness and Hope, and secondarily, by Acquisitiveness, Constructiveness, Ideality, Weight, Form, Color, Size, and so on. And an author's book is a portrait of his own faculties, in essence, although in degree, he may make their manifestations correspond with what he conceives of their strength in others.

Language, spoken and written, is clearly artificial, and therefore constructed after *mind*, as its model. Every word was at the first worked out by the struggling of some faculty for utterance; and where no change of signification has occurred, it

still belongs to that faculty, is used by it, and expresses its action.

Some of our faculties require and possess comparatively few words. This is true of the percepts generally. Others count their thousands. Instance, Eventuality, Ideality, Constructiveness, and even Combactiveness, which, although it has invested largely of its resources in the pugnacious monosyllable "No!" has in addition an almost endless list of direct and indirect negatives. Thus, our *antidote* is something *against* a poison; our *shelter* is something we *oppose* to the storm; our *parasol* is something *against* the sun, and our *umbrella* is a *little shade*, and therefore also a negation. But the positive words, house, home, food, light, sun, president, council, and so on, belong each to some one of the other faculties which are positive in their nature. Language and Individuality, according to the view here taken, would seem not to be concerned in giving origin to words, but rather to be the mechanism through which all the other faculties secure the expression and memory of their proper words, and the association of these with the things, thoughts or emotions which they represent.

He who has the time and the wish may therefore map out our entire language into divisions and subdivisions, corresponding to the groups and separate organs of the brain. We have our intellectual words, social words, moral, selfish, and animal words. And then, in a given group, we have our conscience words, firmness words, hope words, religion words, and so on. Hence we may at some time have a new grammar of our language, on a phrenological basis. All languages are phrenological, or, I may say, anthropological, in their origin and structure. A dictionary is a medley picture of the mental machinery of man. "Blessing and cursing," endless affinities and aversions, expressions of exalted purity, or of most questionable propriety—all must find place in a true portraiture of man as he is.

But there are other relations of Phrenology to language, which are quite as interesting as those already alluded to. A large share of the words

we apply to mental operations, perhaps all, are such as have been termed *figurative*, being supposed to be borrowed from the relations of external nature (physics), which are more obvious, and applied, to aid in giving us a clear comprehension of the latter, to mental phenomena (metaphysics). It is a question, however, whether the words *high* and *low*, *large* and *small*, *deep* and *shallow*, *long-headed*, *short-sighted*, and many others, havenot an almost, or quite, *literal*, signification in their application to the characteristics of different minds.

The brain is by no means the sole index to the man. If there be no arrest of development, or deformity from accident, the neurology, the physiognomy, the physiology, indeed, all departments of the man, must agree strictly with his phrenology. And this is so, for the simple, but potent reason, that all parts of the man are developed under the action of the *same forces*. Thus, if large Self-Esteem and Firmness give a certain cast of brain, and hence of skull, they will necessarily confer a corresponding cast on the tissues, features and contour, as well as the actions, of the whole man. Phrenology, temperament, volume of vital power, and amount of activity, all contribute to give character to the individual; and temperament, texture, and *stature* especially, are marks by which, as by the phrenology, character may be pretty clearly ascertained.

In describing mentality, we apply the epithet "short-sighted" to persons in whom the anterior lobes of the brain are *short*, or slightly developed. In such persons the endowments of causality, comparison and foresight are present in so low a degree that they have almost no power of judging of the consequences of their acts, or predicting of the future. "*Shallow*" implies a more general deficiency of all the intellectual organs. The entire forehead will be found *shallow*, that is, having no great depth or extent in an antero-posterior direction; and the individual will be as his head is, superficial and "*flat*."

The "*long-headed*" person, on the other hand, has great antero-posterior length of cranium; and in those to whom this epithet best applies, this length is posterior, as well as anterior to the central point of the brain, giving intensity of motive power, in connection with *reach* of intellectual ability. These developments, with fair self-protecting faculties, make the men who push forward with energy and certainty to the accomplishment of their ends; and hence, in our business age, the compliment conveyed in the expression *long-headed*. But sometimes we find a *back-long* head, which anteriorly is shallow. Here we look for overmastering impulses, without judgment, knowledge, or good sense; and, therefore, for blind prejudices and crime.

The true "*narrow mind*" found in that style of head which, whether deep or shallow, is narrow from side to side in the forehead. This person may be *apprehensive*, but he is not *comprehensive*,—may be penetrating, or not, but has no *breadth* of vision and conception. He is *narrow*, bounded in on either side by the strict lines of sect, party, prejudice and habit. He may be good in particulars, but has no idea of "general" views and principles. He sees and enjoys but a narrow line of the broad and bountiful elements of being all around him.

The *fore-long* head is the "*deep*" head. Such a one "goes to the bottom" of things. He has great *depth* of the intellectual organs, and is sure to be *profound*, unless the depth of gray matter of the brain is so slight as to rob the deep head of the power to show its true character, which is probably only exceptionally the case.

The small head generally, but owing to uneven developments, not always, gives the *small* mind, and marks the "small man." But there is another sort of "*small man*"—the person who has large Acquisitiveness, with Benevolence and intellect too small to repress or guide its action. Of either of these we say "he is *little*, and stoops to *mean* (middling, common) things." Of the wealthy man who premeditatedly defrauds a poor relation, the able farmer who works his "men" like oxen, and then feeds them on spoiled or stinted food, and some of this sort, we hear it said sometimes, and with more truth than we suspect, perhaps, that "ten thousand such souls would dance within the shell of a mustard seed, and find plenty of room!" This must certainly be coming very near to the extreme of "littleness."

On the other hand, the man of large head, unless its size be wholly in the animal and selfish regions, is a man of more "*greatness*," more "magnanimity." He has, in greater or less degree, both breadth and depth of comprehension, and if his largeness of head be marked, and only fairly divided between the different groups, he will be well entitled to the credit of a "*large soul*." If, like Melancthon, Tyndall, Oberlin, Horace Mann, Pierpont, and others who might be named, he has a large brain, and much the larger proportion of it is situated before and above, he is likely never to be properly estimated while living, and, however much he hates their errors, to love *mankind* with an earnestness the latter cannot comprehend, and will not repay.

From such facts as these, the conclusion seems warrantable, that the size and characteristics of brain and of body will, in a healthy development, closely correspond; and, therefore, that from the latter, as well as from the former, we may pretty correctly decide the qualities of mind and soul of their possessor. And I think I have succeeded in showing the language used in natural description applies almost, or quite, *literally* to the description also of mind.

The above principles will be, I think, still more clearly elucidated in what follows. In describing mentality, we daily and hourly employ the epithet *high*. We understandingly and properly speak of many persons as being "*high-minded*," having a "*high* moral character," possessing "*high-toned* feelings," and governed by "*high* sentiments" of honor, virtue, etc. Examine the cranium of such persons, and as a rule, we find a larger development in the higher than in the lower range of organs. The expressions are, then, literally correct: the man has a "*high*" soul, for he has a high brain.

Again: we shall generally, though not always, (for uneven developments, growing out of causes we cannot discover, will at times present themselves,) find the person last described to be of high stature. He does not *stoop* to trifles: why should he? he is *tall*. You blame him, perhaps, for "*looking down*" on others: how can he help it,

he is so much *above* them? He must in his very nature *despise* meanness; for *despise*—what is it but *de spicere*, to look downward, as on lower things? The eagle, screaming from the cliff, necessarily *despises* the frog croaking in the puddle!

We truly say of the "high-souled" man, he is one of "elevated" feelings, "lofty" aims, and "noble" bearing—noble, that is, *notable*, easily marked, "head and shoulders" above the crowd, as Saul was. And what results of this elevation? The upper atmosphere is serene and pure, nearer Heaven, to which it naturally leads the thoughts. In this calmer atmosphere the high-minded man walks, and to it he is assimilated. It is only when Saul becomes insane that his phrenology and physiology are at fault.

True, the tall man, who is broad-built and heavy, may not always present in the full degree this exaltation of mentality of which we have spoken. But such a one is often an overgrown short man, and will present in more powerful manifestation the sympathies of the latter. Yet even here we shall generally find more of magnanimity and refinement than in the really "*low*," sordid man.

But "*high-headedness*," which is the predominant development of the selfish sentiments, is quite another thing from the possession of a high soul. The latter *looks down* sometimes on others, but with dignity, grace and charity. The former, from its steep ascent of Self-Esteem and Firmness, will not "*bend*" downward in a spirit of charity or complaisance, (these sentiments being weaker,) and so provoke into activity the worst feelings of those who are "*beneath*" it. "*A haughty* (high) spirit goeth before a fall;" and "*stiff* necks" have the benefit of some of the most withering rebukes of the Bible, though I never knew them to be much *supplied* in consequence!

The principles I have here deduced are merely general, and liable to exceptions, all of which I cannot stop to trace. There are short persons who, being naturally slender, are relatively tall. These will both have more refinement of feeling and less force of character, than their real height bespeaks. Females, too, average a less height, but have the reputation of greater high mindedness than males. But here another element enters into the calculation. The female sex, in their present condition, at least, have less "*base*" or *motive* brain, and hence relatively more purity, gentleness and refinement. Females undoubtedly do excel in relative force of moral sentiment taken alone; but in that union of moral with selfish sentiment which gives dignity and controlling power, man still bears the supremacy.

The characteristics of the "*low*" person need not be stated at length, as they will be the opposites of those of the "*high*." The truly low person is the one who, whatever his stature, shows a predominance of the lower organs of the brain over the higher. But here again the analogy of physical to mental holds good to the extent of a general rule, namely, that the person of predominating animal and selfish propensities is oftener absolutely or relatively short in stature than the reverse. Being low, his atmosphere is one of impurities, and storms alternating with gleams of sunshine. He has more power and less of calmness or true happiness. If the lower propensities are very largely developed, he is "*sordid*" (*sordes*,

filth). The base of the brain developed until its action hides that of all the nobler faculties, he is "base," and may approach the brutal more nearly than the human character.

Do the views here advanced lead to materialism? I shall attempt to answer this inquiry in my next, and then proceed to illustrate Phrenology from the modes and figures of speech employed in conversation, oratory and writing.

PHRENOLOGY,

AS APPLICABLE TO THE PROFESSIONS.

BY A PROFESSIONAL MAN.

UNDER this general title we propose to give a series of condensed articles. Their design will be to secure a more general attention, on the part of professional men, to the science of Mind, as illustrated by the doctrines and matter-of-fact tests of Phrenology, than they have received hitherto from this very numerous class of our fellow-countymen—a class which, whether contemplated generically or divisionally, wields an immense influence, for good or evil, over the destinies of our race, as it will continue to do until the prophetic era, when every man shall be his own preacher, his own lawgiver, his own lawyer, and his own judge, thus becoming "a law unto himself" in the most comprehensive sense of that meaningful Scriptural rule of Ethics. This last remark is meant as no unkind "fling." We disclaim every thing akin to such a feeling, as not only incompatible with the high and earnest aims of the journal for which we write, but as violative of the purposes of our proposed series. And this, too, we can say, by way of disclaimer, without sanctioning the existence of these professions as such, and especially as they are popularly regarded and estimated—for it is a fact, of whose verity we are not permitted to doubt, that they all find their sources of success in the misfortunes of their fellow-men, which misfortunes have their origin in departures from the laws of spiritual, corporeal, mental and social health. But enough of reflections, however appropriate to our theme, in an extended treatise.

In treating the topics embraced by our caption, we shall take a wider classification than is usual. In the term "professions" are commonly included only Divinity, Law, and Medicine. To these, Education is sometimes, indeed, added—the popular comprehension can hardly be said to embrace it. A "profession," in the literality of its meaning, is simply that department of human enterprise which an individual professes capacity and readiness to conduct, be it what it may. That is, it would include the merchant or the farmer, and even the manufacturer and the mechanic. Indeed, not even the "common laborer" would be excluded from its classification. But this term, like many others, has exchanged its literal meaning for a conventional one, which embraces only the employments above named. In our plan, we shall probably include, for the purposes of our present series, the following: Divinity, Law, Medicine, Education, Literature. These will be subdivided as follows: Clergymen; statesmen, law-

yers, judges; physicians; teachers, professors; lecturers, editors. The last named is a modern but rapidly enlarging class, whose influence upon the literature and science of the present era has been very marked. A glance at the most of these is all that we can hope to effect.

So much for the divisions and subdivisions of our subject.

It now only remains to state, introductory, that we shall not be restricted, by the term PHRENOLOGY, to the narrow sense in which it was once viewed by even its teachers, but in the more comprehensive sense which it has been the assiduous aim of the conductors of the PHRENOLOGICAL JOURNAL to inculcate, not without encouraging prospects of success. It will likewise be our aim to popularize our views as much as may be compatible with justice to the great scientific truths of which we shall treat, the compromise of which, in any degree, should ever be avoided, however great the temptations to the contrary. The use of the nomenclature of Phrenology, more or less, will be indispensable. With these preliminary observations, we proceed to the topic of

PHRENOLOGY AND LAW.

Law, according to the definition of Sir William Blackstone, who has been followed by most juridical writers since his day, is, in its most comprehensive sense, a *Rule of Action*. This definition includes, indiscriminately, all kinds of action, whether animate or inanimate, rational or irrational. Thus we speak of the laws of motion, of gravitation, of optics, or mechanics, as well as the laws of nature and of nations. This, then, continues this learned authority, in the same connection, is the general signification of Law—a rule of action, dictated by some superior being; and, in those creatures which have neither the power to think, nor to will, such laws must be invariably obeyed, so long as the creature itself subsists, for its existence depends on its obedience. But laws, in their more confined sense, denote the rules, not of actions in general, but of *human* action or conduct—that is, the precepts by which man, the noblest of all sublunary beings, a creature endowed with both reason and free will, is *commanded to make use of those faculties in the general regulation of his behavior*. Further on, our authority, [Blackstone, B. I, Sec. 2.] in compressing his definition, to make it expressive of municipal or local law, tells us that it is "a rule of civil conduct, prescribed by the supreme power in a state, *commanding what is right, and prohibiting what is wrong*."

It would not be very difficult for a student of the merest outlines of Phrenology, to successfully call in question the legitimacy of laws, not a few, in our day, measuring and testing them by this rule. However, it is not our purpose to make this use of the foregoing citations.

But we make another and most important as well as pertinent point. It is this, which we put in the form of an interrogatory, in order the more surely to excite the Reflective Organs of our readers, with a view to preparing them to follow us the more understandingly: How can man be expected to make use of his "*faculties with the regulation of his behavior*," with any assurance of his making a *natural* use of them, which is but

another phrase for a *legal* use of them in the highest sense of the term, if he is ignorant of the natural arrangement and play of those "faculties," to say nothing of their abnormal activities! "Faculties" is a word derived from the old metaphysical nomenclature. "Organs" is the correspondent word—or the one most nearly correspondent to be more correct and careful in our philology, for a "faculty" is rather the action of an "organ" than the organ itself—what the organ *does*, rather than what it *is*—as the word from which it is derived (*facio*, to do) clearly denotes. And herein allow us to hint, in passing, at the risk of seeming too parenthetical, may be plainly described the great error—*blunder* is perhaps the more expressive word—of Metaphysics, which it has been the aim of Phrenology to correct, viz: that it mistook the manifestations of cerebral organs for the organs themselves—pretty much such misapprehension necessarily followed, as would be experienced if we were to point to a printing press and a spinning jenny, and call them "steam engines," while they were only propelled by the engine which was hidden from view. Thus a "faculty of speech" is one thing, and the "organ of language" quite another. So of the "faculties" of vision, audition, &c. But, to return to our question, let us ask how, without the aids of Phrenology, can a knowledge of the proper "uses of these faculties" of Blackstone be ascertained? Certainly they cannot be, with any reliability, obtained from the writings of the oldest and best of the metaphysical authorities, such as Stewart or Locke, or the more modern ones, such as a Brown, of Scotland, or a Beaseley, of America—no, not even from that most liberal of later home authors of the metaphysical school, Dr. Schmucker. It is simply illusive, then, to expect of Legislators, as makers of "rules of action" for the regulation of the "behavior" of others, or the judges, and jurors, and lawyers, as appliers of these rules, success in their endeavors, in the absence of all phrenological guidance, in the regulation of their own behavior! The first duty of the man in authority, is indicated by the Greek injunction, *gnothi seauton*, "know thyself." Without this, hopeless is his prospect for knowing the workings of other minds—what is natural, and what is diseased action of organs, and what the proper mode of legal treatment for each case. A mere glimpse which we here get along the dark and blood-stained vista of our criminal legislation (in a double sense, criminal) and our criminal jurisprudence, reveals the most painful consequences of the lack of true mental science, which is so lamentably manifest in the transactions of our legislative halls and our courts of law. We shall take a more careful and particular view of these under the subdivisions of our general subject.

We shall, in our present section, treat of Phrenology as relating, first, to the Legislature; second, the Bench; third, the Bar; fourth, the Jury-room. First, in this order, there come into the field of our inquiry, those primary wants of society, which the statesman is expected to supply in our advanced day, and which may be expressed by the phrase,

EDUCATIONAL LEGISLATION.

The legislator's office is one of primary and paramount importance. In the ancient republics,

the senator's title was a synonym of wisdom. He was expected, not only to be informed upon the subjects of jurisprudence proper, but upon those of most other departments of human knowledge. The reason of these requirements is obvious; but, unfortunately, it too seldom receives a practical recognition in more modern republics, not excepting our own. It is found in the universality of those interests whose protection, in the original and legitimate, not the technical, sense of the word, is committed to his custody. The highest wants of man are admitted to be those of his mental nature. But these are, too usually, the last cared for by the lawmaker. Until a comparatively recent period, public education—that is, schools founded and sustained by legislative action—was not thought of in even the most intelligent sections of our country; and it was, when finally broached as a subject of legitimate legislative concern, met with a popular response so indifferent everywhere, while so repulsive in many instances, as to require long-continued and expensive processes of agitation through associations, and treatises, and lectures, to arouse the popular mind to a degree of appreciation sufficient to secure even a general acquiescence in the Common School System, now so cherished there, to say nothing of the present hearty support. And, even now, there are large portions of the Union where education is regarded by legislators, who are esteemed the “wise men” of their sections, a matter of the merest private concern, with which legislation of any kind, much less taxation, must have nothing whatever to do. It is true that there are some exceptional departures from this rule of legislation for the benefit of pauper children, but the endowments authorized are so niggard in amount, and so carelessly applied, as to clearly indicate that they are not the spontaneous suggestions of reason, so much as reluctant acquiescences in the “claims of the poor to charitable aid”—which aid is apparently bestowed, as are alms, too frequently, upon the mendicant in the busy counting-room, to get rid of importunities! As to any anxious arrangement for a faithful application of the taxation, thus reluctantly incurred, to the circumstances and needs of the parties interested, it is not within the programme of legislative “favor,” while all ideas of adapting the processes of education to the individual requirements of the pupils, as indicated by their several aptitudes and idiosyncrasies, would only be regarded as Utopian in the extreme.

Now, it must be apparent to those who have traced the outline picture which we have here drawn, that such criminal indifference on the part of the constituent and the inevitably resulting reluctance on the part of his legislative agent, could not co-exist with anything like even a general acquaintance with the fundamental doctrines of Phrenology. A single appreciative glance at a map of the cerebral organs of the poorest of the pauper children in his neighborhood, would be enough to change this whole order of things. Higher and truer views of man's mental nature, and of its appetences, aspirations, and capabilities, would follow; and the mental traits of the most beggarly urchin of his district, then, would be cared for. Studies appropriate to individual phrenological developments would be arranged through well-ap-

pointed and liberally paid teachers. Not only would the children of the pauper poor be recognized as actually having brains, the same, in average capacity, as those of the haughty rich; but the more important discovery of multiplied organs and diversified capabilities and tendencies would be made in all, to be followed by correct education, in the proper sense of the Latin word *educio*, from which it is derived—to lead out; not to drive in. Then it would be known that there is a moral region of the brain as well as an intellectual, and an animal one also, none of which can be disregarded compatibly with the welfare of the pupil. And then, furthermore, children would not be driven to the school-room, as too often they are now, like a flock of lambs to the slaughter, without any regard for their individual capacities for the journey, or their fitness or unfitness for the uses contemplated.

Here is a field of legislative beneficence which cannot well be over estimated, but which cannot be properly cultivated without the implements of mental culture furnished from the store-house of Phrenology. The statesman who does not truly comprehend the laws of cerebral action, is not prepared to legislate successfully for the promotion of education, however he may imagine to the contrary, any more than a contractor, who knew nothing of the qualities and uses of materials or tools, would be to give directions for the proper construction of a palace—and what are educational laws but “rules” for the construction of palaces for Thought? And this leads us to remark, that the organ of Constructiveness, and the co-operating organs of the Mechanical Group generally, are far more essential to the success of the legislator's office than would seem to be generally supposed, judging by the class of men too usually selected for it. They are not Architects at all, in the higher sense of the term. Hence, too few of them are able, unaided by private projectors of the great schemes which have from time to time blessed the world, to even draft the laws needful for actualizing their benefits, much less to invent the schemes themselves, however frequently they get the credit of their origination, to the robbing of the real but less pretending benefactors of their just claims.

Our topic, next after the present one, which is by no means exhausted, and may be resumed in future numbers, will be CRIMINAL LEGISLATION. In giving it precedence of Civil Legislation, we are justified by the juridical writers, who properly attach to the former a paramount importance, seeing that a “crime” is an act committed against, and therefore concerning society at large; whereas, a civil “wrong” is generally committed against, and concerns a single individual, or a few at most, who, as partners in trade or members of corporations, represent a unity of interest. Its consideration will bring to view some interesting incidents, well calculated to raise the suspicion, if not to demonstrate the fact, that the whole fabric of our Criminal Jurisprudence is built upon a foundation of whose imperfection and insecurity the parabolic phrase “sandy” would give but an inadequate conception.

“Life,” says Emerson, “is a festival only to the wise.”

IMPORTANCE OF PHRENOLOGY.

BY D. P. BUTLER.

It is of vast importance to all that they possess the knowledge by which they can correctly determine every favorable or unfavorable condition, both mental and physical, and thus be enabled properly to appreciate themselves and others in their individual and mutual relations; also, to properly stimulate, restrain, and direct every function, so as to perfect and develop their entire being, and become all of which their natures will admit.

No one will deny that this is the most important and desirable object to be attained in life, and that it is not only sanctioned by reason, enlightened intellect, and all that is good and worthy in humanity; by all the laws of nature, and by God himself, but that it is imperatively and absolutely demanded by this mighty combination of all the highest authorities known to mankind.

We shall take it for granted, that all now acknowledge what the universal race of man has ever been more and more ready to admit, in exact proportion as it has become civilized and enlightened, viz: that we are governed in all our relations by immutable laws, adapted to the multiplied elements of our nature—guarding against an abuse of those elements, and providing for their rights—each securing different results, but never conflicting; all acting in beautiful harmony, and together calculated to secure the unlimited development of humanity, individually and in the aggregate, and determining its present and future destiny in accordance with the observance or violation of such laws. These things admitted, it must also be admitted, that to attain this object, an acquaintance with these laws, or with some standard by which we can measure the absolute and relative capabilities of our natures, is indispensable; and that what that standard may comprehend demands of every man, woman and child immediate investigation as the first and greatest object of their being.

Phrenology claims to have established the fact, that there is a relation between the conditions of the human physical organization and manifestations of mind—recognizing the brain as the medium through which the mind displays itself; but that its condition is essentially modified by the condition of the body; that, consequently, a knowledge of the structure and conditions of the body is absolutely necessary in determining, not the nature of the function, but its direction and degree. It also claims that different parts of the brain are adapted to the plurality of the mental faculties, each part performing a distinct function, yet modifying all others, and itself modified by the general condition of the body.

Again: this science claims that the different portions of the brain are capable of being increased in size and activity, and that mental manifestation will be in accordance with such increase. It also holds that the health, vigor and capacity of the bodily functions impart vigor to the brain, and render the mind correspondingly vigorous.

Thus we are possessed, in Phrenology, of a standard, or system, by which we can ascertain the nature of the different functions of our organi-

zation—the modifying influence of one upon another; the absolute and comparative development of each; and the means nature has assigned for increasing, restraining, harmoniously developing, and rightly directing the entire being. Where else can we find such a system? What else, within the limits of knowledge on earth, can be of such vast importance to all, and especially to every young man and woman?

Who can be so stupid, in the present advanced state of Phrenology, as to deny the facts upon which this system is based—to deny that there is a relation between mentality and organization? Certainly no honest person of common sense, who has investigated sufficiently to entitle them to a right to judge in this matter. Some of our so-called learned, and would-be popular men, who sneer and “chuckle” at Phrenology, would do well to take a lesson from the following anecdote:

A certain medical student, in the absence of the senior M. D., was called upon to administer to a patient, and, after a faithful overhauling of “the books,” prescribed according to the most popular authority. Upon the return of the older physician, he told him what he had done. With a hearty and contemptuous laugh, and a sneer, our M. D. informed his student that there was no authority for such treatment in such a case. The student modestly suggested that it was on such a page of a certain book. The work being produced, the old gentleman found that he “stood corrected.” “Now, sir,” said the student, “with due respect to your age and position, let me tell you that a man never appears so contemptible and ridiculous as when he laughs and sneers at his own ignorance.”

An intimate knowledge of these laws of our nature is of incomparable value to every member of civilized society. Without this you cannot be as happy, healthy, long-lived or useful. Acquirements of other kinds will not make up for a want of this, for it is the *only* true basis of human culture. Know *yourself first*, and other things afterwards.

Dollars and cents, or a fashionable reputation, are but as trash, in comparison with such knowledge. There is a satisfaction and enjoyment in the pursuit of this study which no other affords. Nor does any other so well discipline the *whole* nature, and prepare us to answer the end of our creation.

As a young man, I can well appreciate the feelings and views of youth—those powerful emotions of ambition, of the desire to be and to accomplish something worthy of one's self and of mankind—those purer aspirations of philanthropy which desire to do good and to benefit our fellow-men. From an active experience of ten years, I am prepared to say, that in no other way can you gratify these noble impulses of your nature so well as by the aid of an intimate knowledge of the comprehensive sciences, Phrenology and Physiology. If these were to be my last words, I would say to every young man and woman, study Phrenology and Physiology. No other pursuit will so well qualify you to discharge the duties you owe to yourself, your race, and your God. Could I but have the power to reach and convince every one of the young in our land—in the world—of that fact, it would satisfy the utmost



AMOS PILSBURY.

stretch of my ambition. It would be doing more for humanity than any one man ever before accomplished. Then should I be prepared to say, with one of old, “I am ready to depart.”—*Phrenological Rooms, 142 Washington street, Boston.*

Biography.

AMOS PILSBURY.

BY WILLIAM C. ROGERS.

PHRENOLOGICAL CHARACTER.

Both the physiology and phrenology of Amos Pillsbury are remarkably developed, as the following chart will show:

Size of head, 23 inches.

TEMPERAMENT:

Vital, large; Motive, full; Mental, large.	
Amativeness, 6	Ideality, 5
Philoprogenitiveness, 647	Sublimity, 6
Adhesiveness, 647	Imitation, 5
Inhabitiveness, 6	Mirthfulness, 546
Concentrativeness, 445	Individuality, 6
Vitativeness, 6	Form, 5
Combativeness, 6	Size, 6
Destructiveness, 6	Weight, 6
Alimentiveness, 546	Color, 445
Acquisitiveness, 546	Order, 647
Secretiveness, 546	Calculation, 6
Cautiousness, 546	Locality, 6
Approbativeness, 7	Eventuality, 546
Self Esteem, 6	Time, 6
Firmness, 647	Tune, 4 5
Conscientiousness, 7	Language, 6
Hope, 6	Causality, 647
Marvellousness, 5	Comparison, 647
Veneration, 6	Suavities, 6
Benevolence, 7	Human Nature, 7
Constructiveness, 546	

This combination of temperament and development of organs is quite remarkable, and indicative of excitability, endurance, and positive strength. Capt. Pillsbury must have descended from a long-lived ancestry. His temperament, almost an equal

combination of the Vital, Motive and Mental, is one of the most favorable for the exhibition of talents of any order. Endurance, strength, and vitality are almost equally balanced, so that a remarkably large and largely developed brain is supplied with a copious flow of vitality, thus enabling it to perform great and protracted exertions without prostration.

The domestic region of his brain is very largely developed. Adhesiveness is particularly prominent, thus giving to him perpetuity of friendship and great warmth and friendliness of manner. Philoprogenitiveness is also very large, rendering him not only a kind and indulgent parent, but also a warm friend and genial companion to the young. He is particularly fond of female society, and extremely gallant to, and a favorite with the ladies.

The executive faculties are all of the highest order of development, giving him, in a very remarkable degree, indomitable energy and perseverance, positiveness of character, and a frank, free, noble and generous bearing, which, while it captivates friends, demands the respect of enemies.

The moral brain is largely developed, particularly the organs of Benevolence and Conscientiousness, which rule the man with absolute sway. A life of thirty years of direct contact with, and government of, the abandoned, the profligate and the vicious, has in no wise hardened his heart. He informed me that twenty years ago he could order a man punished, and see the order executed unmoved; but now, so tender and so *weak* were his feelings, that he could not issue the order without a heart overflowing with pity for the miserable wretch whom kindness could not humanize. During the time he has had charge of the Albany County Penitentiary, which is now about seven

years, he has never struck, nor ordered a man stark, a single blow. Though his convicts have been of the most abandoned kind, he has succeeded in governing them absolutely and perfectly, and in establishing and maintaining a discipline so thorough, and, at the same time, so simple, as to give to his prison the reputation of the "model prison," and to himself "the model prison-keeper" of the States, and this, too, without the assistance of the "cats." His organization gives him a fearless, uncompromising courage, both physical and moral, particularly the latter.

Mechanical talent is good, but not a ruling trait. It acts more through the intellect than of and by itself, giving him an inventive, but not a remarkably executive Constructiveness.

Ideality and Sublimity are well developed, more particularly the latter, which gives to all his views, in addition to the depth and profundity of Causality, great comprehension and grasp of conception. He takes large and noble views of all subjects which occupy his attention. Imitation and Mirthfulness are well developed, but take their direction almost entirely from Approbativeness and friendship, thus giving him a gracefulness of carriage and an agreeableness of manner which pleases the stranger and captivates the friend.

The whole perceptive intellect, with the exception of Form and Color, is largely developed, giving him a practical, common sense order of talent, which intuitively perceives at a glance all the physical peculiarities of things, and, in connection with large Acquisitiveness, Secretiveness and very large reasoning faculties, give him a remarkable talent for inventing, planning, building and financing. Order is very large, and in connection with Ideality, rules him and all about him absolutely. The whole interior, and, as far as possible, exterior of his prison, is neater than a Shaker village, and woe to that officer or prisoner who is negligent in these respects. The indignant burst of his whole mental battery upon the unlucky wight's head silences him instantly, and increases, in an incredibly short space of time, a sluggish development of order 4 to a sharp, active and vigilant development of order 7.

Causality, Comparison, Suavateness and Human Nature are all very largely developed, which, in connection with his other faculties, impart to his mind an original, comprehensive, shrewd, discriminating and progressive spirit.

Language is largely developed. Had he trained himself properly, he would have made a captivating, brilliant and eloquent orator. As it is, no man can see and hear him in the midst of his friends without perceiving at a glance, that though he may not speak eloquently, he can feel both eloquently and sublimely.

His faults arise more from excessive than from deficient developments. His domestic brain is rather too large for his excitable temperament. Though capable of governing others absolutely, his parental love is so strong as to render him weak in the exercise of parental authority.

Approbativeness is decidedly his weakest point. It renders him too sensitive to the opinions of others, and, wounded, causes him great pain and uneasiness. Marvellousness, Ideality, Form, Color and Tune, particularly the two latter, are comparatively deficient, though none but those

specified remarkably so. His organization is such that he is better fitted for observation, reflection and stirring employment, than for confinement and study. It is to the former almost entirely that he is indebted for that measure of success which has crowned his efforts.

His phrenology shows that he would excel in governing, financing and planning, in executing with permanency, beauty and order, in conducting a large and complicated business with skill and success, in keeping accounts with perfect neatness and accuracy, and in expressing his thoughts in vividly graphic and eloquent language. He would have made a fine civil and mechanical engineer, a successful and liberal wholesale merchant, a thorough and efficient military officer, and a successful politician of a high order. He is, unquestionably, one of the few who were born to govern, not only by force, efficiency and strength of character, but also by kindness, adhesiveness, and tenderness of feeling.

BIOGRAPHICAL SKETCH.

The exercise of arbitrary power is more or less gratifying to all. Yet while all are thus gratified by it, few, very few, are fitted by nature for its judicious use. It requires so rare a combination of virtues and faculties, that he who is possessed of them in an eminent degree, is one of the most favored of men, since Providence has placed in his power the means of accomplishing a vast amount of good, *directly*, by personal presence and example, and *indirectly* by the record of an arduous and successful life. In the former instance, he influences for good those over whom he has been called to exercise his authority; and in the latter instance, those young, ardent and susceptible minds who, having commenced a similar career, read his trials, struggles and successes won from a doubtful fortune, with eagerness, and emulate his virtues and abilities with hope and pleasure.

If this be true of those who are called upon to exercise authority over the virtuous, the educated and the brave, how much more is it true of those whose power is displayed in the successful government and reformation of the vicious, the illiterate, and the morally weak and imbecile?

It is true that the lives of the latter are passed in comparative obscurity, that the world knows not of their trials, and consequently cannot estimate the merits of their success; yet there is a pure and almost holy pleasure in knowing that, through their instrumentality, the depraved and the criminal have not only been debarred from committing their outrages against the law and the majesty of the rights of their fellow-men, but have also been led to view their past lives with sorrow and contrition, to repent them of the evils committed against themselves and their neighbors, and, when the just sentence of punishment by law has expired, to depart to their homes wiser, better, and nobler men. Is not the consciousness of such usefulness as this a sufficient reward for long years of trial and arduous endeavor?

We know of no man to whom these remarks will apply with greater force than Amos Pilsbury, the present Superintendent of the Albany County Penitentiary.

He was born at Londonderry, New Hamp-

shire, February 8th, 1805. His father, Moses C. Pilsbury, was for many years warden of the New Hampshire and Connecticut State Prisons; and was a man eminently qualified for the successful discharge of the arduous duties which devolved upon him. He was the first warden of a prison who succeeded in making the labor of its inmates a source of profit to the State rather than an expense.

The subject of our sketch received an academic education up to the age of fourteen, when he was apprenticed and learned the tanner's trade, and spent some time in its pursuit in the city of Boston.

In April, 1824, young Pilsbury, when nineteen years of age, was appointed watchman or guard of the N. H. State Prison, of which his father was then warden. The year following he was appointed deputy warden under his father, which office he continued to fill with credit to himself and satisfaction to his employers, until the appointment of his father to the wardenship of the Connecticut State Prison, where, in July, 1827, he commenced his duties at the latter institution in the same capacity, and with the same ultimate success as at the former.

In November of the year following Mr. Pilsbury was married to Miss Emily Heath, daughter of Laban Heath, Esq. They have had five children, but two of whom are now living.

The management of the Connecticut State Prison was eminently humane and successful. Each day began and closed with the reading of some portion of the sacred Scriptures, and with prayers by the warden. The financial operations of the prison were so admirably conducted by him, that it became a source of revenue to the State, and not a burden. He resigned in April, 1830, and was succeeded by his son Amos, the subject of this sketch. He died at Derry, N. H., in the year 1848, having been distinguished through a long and successful career as a man of unspotted integrity, exalted piety, and of genuine Christian philanthropy.

Appointed at so early an age as twenty-five to so responsible a trust as that of warden of a State Prison, and as successor to so eminent an officer as his father, Mr. Pilsbury felt himself placed in a peculiarly trying position, and determined, if it were possible, by industry and unwearied attention to the business of his office, to merit the confidence which his friends thus early reposed in him. And his efforts were crowned with complete success, for at the end of the second year of his administration of the affairs of the institution, there remained a balance in its favor, after defraying every expense, of eight thousand, seven hundred and thirteen dollars and fifty-three cents, net gain for one year.

In September of the same year, 1832, he was removed from office on account of his political opinions, and as many of his enemies had industriously circulated reports derogatory to his character as a man, and his honesty as an officer, he requested a thorough investigation into the affairs of the prison during the term of his management. A committee was appointed by the legislature of the State, who reported at the next session of that body, "and so satisfied were the people and the legislature of the injustice done to Mr. Pilsbury,

that he was not only reappointed, but a resolution was passed directing the treasurer of the State to pay to him the expenses he had incurred in defending himself against the charges of his opponents, and four hundred dollars in addition thereto, for his own time."

Mr. Pilsbury was reappointed in June, 1833, having been absent just nine months. The condition of the prison during his absence, and at the time of his return, may be gathered from the following extracts from the annual report of the directors, May, 1834.

"It was at once apparent that the high state of discipline, which had previously prevailed there, was very much impaired; the prisoners were noisy, bold and disobedient. The want of firmness and energy in the administration of the rules of the institution had produced among the prisoners a state of insubordination approaching to anarchy.

"The prisoners continued openly and boldly to declare, in the face of the directors, their determination not to submit to any control unless they were heard in the selection of a warden. This disorderly and mutinous conduct of the prisoners was the result of a conspiracy, which the directors have reason to believe was known and countenanced by some of the officers of the prison.

"The convicts appeared to be in the habit of freely communicating with each other; of passing and repassing from the different shops, and of arranging plans for united operations. The under keepers were permitted to trade with the convicts, to deliver them money; and for what is termed over-work, the contractors were allowed to provide them with articles of food, fruit and other delicacies, in direct violation of the rules of the prison. A great number of newspapers, in which the affairs of the prison were discussed, were found in the cells and workshops. Such indulgences necessarily resulted in the utter subversion of order, and a total disregard of all law and authority.

"The directors had no hesitation in reappointing Mr. Pilsbury, who had been removed from the office of warden, which he had previously held for a number of years, and under whose government the discipline of the prison had acquired a very high and deserved degree of celebrity. Some very serious charges had been preferred against him by a member of a previous board of directors, and the investigation instituted thereon by the legislature, resulted in a complete refutation of the charges, and in furnishing additional and honorable evidence of his fitness and capacity for the office. He has had charge of the prison since the 6th of June last, under the careful supervision of the directors, and they are now gratified to be able to say that the present condition of the prison, its strict and admirable discipline, and the pecuniary results of his administration, prove abundantly that their confidence was not misplaced.

"The task of recovering such an establishment from a downward course, and of bringing it into profitable operation, was attended with great difficulties and discouragement.

"At the present time (May, 1834,) the pecuniary affairs of the prison are in a very prosperous condition."

During Mr. Pilsbury's absence from the prison, one of the keepers had been murdered by two of the prisoners, for which they were afterwards tried and executed. "In the short space of *nine months*," says one of Mr. Pilsbury's biographers, "one of the most flourishing institutions in the country had been nearly ruined by mismanagement, resulting from the change that had taken place in its government."

At the time of Mr. Pilsbury's return to the prison an incident occurred, illustrating at once both the miserable condition into which the prison government had fallen, and Mr. P.'s courage and coolness in suppressing the spirit of insubordination, and restoring at once discipline and the most perfect obedience and order.

When it was known among the prisoners that he had been reappointed warden, they arose *en masse*, declared they would not submit to his government, and clamorously demanded his removal. At this juncture of affairs but one of the directors had the courage to accompany Mr. P. through the prison. Arrived at the shoe-shop, the shoe-makers, numbering over twenty men, rose from their seats, and declared that unless he resigned immediately they would kill him on the spot. Undaunted by the uplifted knives of these men, Capt. P. advanced fearlessly among them, and, after a few short and forcible remarks, commanded them to be seated. Awed by the courageous bearing and fearless voice, they instinctively obeyed, and were shortly after drawn up in prison file and marched to their cells.

From this time to January, 1845, nearly twelve years, Mr. Pilsbury remained warden, to the satisfaction of a greater portion of the people of Connecticut. During this time he devised a plan for the improvement of the county jails of the State, and, through his recommendation, "the legislature authorized him to pay, from the *surplus earnings* of the state prison, one thousand dollars to such counties in the state as should build a jail on the place of the new prison at Hartford; and he soon had the satisfaction of knowing that Connecticut possessed, not only the MODEL STATE PRISON, but the best county jails in the country."

A writer in the *Philadelphia Saturday Courier* for June 20, 1840, says in relation to the state prison and its government:—

"Capt. Pilsbury, the estimable and able superintendent, has the true system of management. It is the mild system: viz., that which appeals to the better, instead of the worst feelings of human nature. *He never flogs*. He seldom punishes, but when he does, he takes especial pains to show the prisoner that he regards him as an unfortunate *human being*, not as a brute." The following anecdote is illustrative of the above: A desperate fellow named Scott, was sent to Wethersfield for fifteen years; he had previously been confined in Sing-Sing and other prisons. He was determined not to work or submit to any rules. Of course Capt. Pilsbury treated him accordingly. He very soon cut one of his hands nearly off, on purpose to avoid labor; but his wound was immediately attended to, and in less than one hour afterwards he found himself turning a crank with one hand. He then declared that he would murder the warden at the first opportunity. Soon after, the regular barber of the prison being sick, and Scott, having, it

was said, worked at the trade when young, he was directed by the deputy warden to take the barber's place, and shave the prisoners throughout the establishment. Mr. Pilsbury, on going through the shop soon afterwards, was told by one of the assistants that the prisoners did not like to be shaved by this man, as he had behaved himself very badly since he had been an inmate, and they were afraid of him. Without hesitation Mr. P. took the chair, ordered Scott sent for, and directed him to shave him. The man plead want of skill. "Never mind," said the warden, "I know you are not intractable, you will soon learn, and I intend you to perform my toilet every day." The man went to work with trembling hands, and performed the shaving but poorly. He trembled more from fear, blended with a growing confidence in the warden, than from a continuance of his fell purpose to take his life.

Not long after the man was taken sick. The warden had him removed to his room. There he nursed him himself, and one night when he thought his patient asleep, he arose from his own couch to adjust the clothes on the bed of the poor fellow. He was not asleep, and instantly burst into tears, saying, "Sir, I am not a brute, I cannot longer be insensible to your disinterested kindness. May God forgive me, but I did intend to take your life, if I could have found an opportunity, but now my fiendish hatred is broken down. Oh, I must weep! forgive me—forgive me!"

Scott was hung in 1833, for murdering a prison officer while endeavoring to escape. This occurred during the nine months that Capt. P. was unconnected with the prison as warden.

In the early part of 1845, Mr. Pilsbury was removed from office on political grounds. During sixteen years he had been unceasingly persecuted by an eminent lawyer and politician of Wethersfield, named Martin Welles, whose hatred originated in the rejection of himself and the choice of Mr. Pilsbury, as a candidate for the wardenship in 1833. A paper was also started in Hartford, called the *Protector*, the express purpose of whose editor and supporters was to crush Mr. P. Their efforts were, however, unsuccessful, as they had an entirely different effect from that which was intended. Their efforts served to call public attention to the prison and its management, while the character of the editorials of this paper plainly showed that the power of the press had been prostituted to serve the purposes of personal malice. Many foul assertions and insinuations having been thus circulated to the great detriment of Mr. Pilsbury's character as an officer and a man, he demanded an examination of his official career from the beginning. This examination was held by a committee from the legislature of the State, and though every account entered upon the books, every receipt given and received, and every voucher for every transaction for the past fifteen years, were produced by Mr. P., and examined by his most inveterate enemies, yet no error, accidental or intentional, to the amount of a *single cent*, was discovered by them. The result was the complete triumph of Mr. Pilsbury, and the establishment of his name and fame as a *man* in every sense of the word. Nor were they able to substantiate their assertions of his cruelty and mismanagement of the prisoners, during his long career as warden of the prison.

The Directors of the prison submitted a report in 1844, in which they stated that the net gains of the institution from its establishment in 1827 to the year 1844 had been \$101,448 30, but after deducting losses sustained from the failure of firms having business connections with the prison, there remained a balance of \$85,135 97, over and above every expense, in favor of the institution. During fifteen years of that time the financial concerns of the prison had been under the management of Mr. Pilsbury.

It is sufficient to add that he came out of the trying ordeal with an unsullied and increased reputation.

Mr. Pilsbury removed to Albany in 1845, and took charge of the erection of the Albany Co Penitentiary, which he has superintended with more than his usual success up to the present time. In 1850 the Directors of the Connecticut State Prison tendered him the office of warden, from which he had been so unfairly ejected five years before; but his new home possessed so many attractions, and his new friends so much genuine warmth of attachment, that he concluded to remain. His salary has been raised five hundred dollars a year since he took charge of the institution—a favor entirely unsolicited by him, and one which speaks louder than many words, of the estimation in which he is held in Albany. As before remarked, during the seven years of the existence of the Albany Co. Penitentiary, not one single prisoner has received corporeal punishment—a fact sufficient in itself to entitle Mr. Pilsbury to his reputation of the "Model Prison Keeper" of the States.

Capt. Pilsbury is now in his forty-seventh year, in the enjoyment of a fair measure of health, and with the prospect of uninterrupted usefulness for the next fifteen or twenty years.

"His personal appearance and manners are highly prepossessing, and none can approach him without being conscious of the presence of a superior man."

Natural History.

THE NATURAL HISTORY OF MAN.

BY WILLIAM C. ROGERS.

CHAPTER XI.

THE PHRENOLOGY OF NATIONS CONTINUED.

THE CANAANITIC SPECIES.

In conducting the further consideration of this branch of my subject I shall begin with the Canaanitic or Ethiopian Species, and some of its lowest members, and advance gradually to the highest Caucasian development. The Canaanitic Species embraces the following varieties, viz.: the Negroes of Western and Central Tropical Africa, natives of Australia, and the descendants of African Negroes in North and South America.

Those members of the Canaanitic Species which may be considered as decidedly typical are found in Western and Central Tropical Africa. Their physical peculiarities have been previously described; I will therefore merely repeat a description of the prevailing type of their heads. These are small and laterally compressed, having an

arched and extremely dense dome, with foreheads narrow and depressed, and that portion of the head devoted to the animal propensities very greatly developed.

In this form of head we have all the domestic and most of the selfish propensities large or very large; the selfish and moral sentiments large, the semi-intellectual and reasoning faculties small or very small, and the perceptive and semi-perceptive intellect large.

The general proportionate sizes of the Intellectual, Moral, Aggressive and Domestic Regions, as compared with a model average of the Caucasian skull, is shown in the following

TABLE.

	INTEL.	MOR.	AGGR.	DOM.
Caucasian. Model. Average size,	137,	14,	41,	27, 41.
Canaanite, do. do. do.	123,	12,	36,	24, 36.
Difference in favor of the former,	14,	2,	5,	3, 5.

The average in this table is entirely too great for the typical Canaanite, since it was formed from observations made upon the educated negroes of England and Scotland, and is not, therefore, applicable to the Ethiopian of Central and Western Tropical Africa. When we add to these numerical deductions, however, the effect of temperament upon mental manifestations, we arrive at testimony sufficiently conclusive to warrant us in asserting that the differences existing between this species and the Caucasian is plainly to be attributed to the inferiority of the former in temperament and balanced development of the Intellectual, Moral, Aggressive and Domestic regions of the brain.

Let us examine the typical negro in, 1st, Their Domestic Relations; 2nd, Their Religious character; 3rd, Their Intellect; and 4th, Their State of Society, as the effect of their domestic, religious and intellectual characteristics combined.

I. THEIR DOMESTIC RELATIONS.

All their domestic and animal propensities are large, and uncontrolled by Ideality or educated moral sentiments. Such a development, controlled by sluggish temperament, would foster sensuality and indolence, which would be relieved, however, by affection, hospitality, kindness, and gratitude for favors. And this we find to be the case, for from travellers we gain the following information:—Throughout all Tropical Africa polygamy is unlimited except by the ability to maintain a considerable number of wives. This forms the principal boast of the rich, and therein consists the greater portion of their wealth, for the women alone cultivate the fields, and manufacture their rude mats and cloths. The wealthy take to themselves from three to twenty wives, while the Kings raise the number from fifty to several thousands. In Dahomey all the unmarried females are the property of the King, who, having selected such as please his fancy, disposes of the remainder according to his own good pleasure. The wives of the King of Ashantee number three thousand three hundred and thirty-three, and the King of Yariba boasted to Captain Clapperton that his wives, linked hand in hand, would reach entirely across his kingdom.

Lieut. Col. Charles Hamilton Smith, who spent many years among the nations of Africa, uses the following language in his work on "The Unity of the Human Species":—"Collectively the negro

mind is confiding, single-hearted, naturally kind and hospitable. We speak not without personal experience. The female sex is affectionate to absolute devotedness, in the character of mother, child, nurse and attendant upon the sick, though these be strangers, and the often experienced reward scarcely amounting to thanks. As housewives they are charitable to the wants of the wayfaring visitants; within doors orderly, and personally very clean; they are joyous, noisy; in the nighttime indefatigable dancers equally with the men, who are in general orderly, brave, trustworthy, and unrepining. Both sexes are easily ruled, and appreciate what is good under the guidance of common justice and prudence."—*Smith, op cit. pp. 228, 229.*

II. THEIR RELIGIOUS CHARACTER.

The Moral Region of the negro brain is fully developed, Veneration and Marvellousness being the ruling organs. This development, combined with large Cautiousness and a weak and almost puerile intellect, renders their religion one of superstitious and childish mummeries, and, carried to the same length of bigotry as in Christian and enlightened communities, leads to the crimes of poisoning and murder. They all believe in a future state, and acknowledge their dependence upon the Deity, to whom they pray in every time of need. Their prayers are very simple, as the following examples will show:—"Oh, God! I know thee not: but thou knowest me; thy assistance is necessary to me;" and at meals, "Oh God! thou hast given us this; thou hast made it grow;" and when at work they pray, "Oh God! thou hast caused that I should have strength to do this:" in the morning, "Oh God! help us; we do not know whether we shall live to-morrow; we are in thy hand." They pray for the souls of their departed friends in the presence of their idols and fetishes (charms), and sacrifice their domestic animals, and the bodies of their enemies taken in war.

Of all the dark-hued species, the Negroes of Africa have received with most avidity, and retained with greatest delight, the teachings of Christianity. Their untutored minds, possessing sufficient grasp to comprehend the beauties, sufficient faith to receive the miracles, and sufficient intrinsic goodness to endeavor to elevate themselves to its lofty standard, have drank in the high and holy truths of Christianity, and will yet present to their teachers examples of pure, unwavering, unquestioning faith, such as Christendom itself will emulate with zeal. One reason for their ready faith in Christ, aside from their weakness of intellect and torpor of thought, is to be found in the fact that they are early taught to believe in mysteries so absurdly unfathomable that to believe in the sublime mysteries of Holy Writ is to descend into the regions of possibility, and come, as it were, within the province of a reasonable faith. They neither possess sufficient intellect to produce a skeptical argument against the religion of Christ, nor yet to understand rationally such an argument when once fully presented for comprehension. Their faith is superior to their reason, and when Christianity is presented to them in its purity by men whom they regard as their moral and intellectual superiors, who are ornaments to the religion they profess, who are the human prototypes of their Master in heaven, their simple minds re-

ceive its holy truths with joy, and they bow the head and bend the knee in adoration of the only living and true God.

Having taken this brief and imperfect view of the religious character of the African typical races, let us consider,

III. THEIR INTELLECT.

Their perceptive and semi-perceptive intellect greatly overbalances their reasoning powers, which, in almost every instance, are weak and puerile. As it is the latter alone which gives grasp and profundity to the mind of man, its absence in the Negro will, in a great measure, account for his want of originality and comprehension.

Intellect combined with the social organs, builds, beautifies, adorns and collects houses and homes together, rears stately cities, and commands all the resources of commerce to elevate and support them. The Negro possesses but a small measure of the former; hence the unaided efforts of the latter fail. He has never originated a style of architecture, or built a city, or even a house worthy the name.

Intellect, combined with the moral organs, believes in the existence of God, and demonstrates the truth of that belief, works out a reasoned theological system, brings the truths of the arts and sciences to silence skepticism, erects the magnificent temple "to the Lord of lords and the King of kings," and "worships him in spirit and in truth." But while the African believes in the existence of God, he knows not how to demonstrate the truth of his belief; his religion is a superstition, and his faith a fear: having no spiritual eye, he discerns God only in material things, and selecting some one or more, places it or them in a rude hut, and

"The heathen in his blindness
Bows down to wood and stones."

But educate the gem within, enkindle the intellect by enlightening the faith, advance them socially and politically by the combined influences of religion and the presence of a superior race, and they remain mental and moral negroes no longer. Faith becomes to them what intellect is to the more favored races, and they have but to feel the holy influences of the religion of Christ to know that it is a great and glorious reality. Intellectually they are babes,—weak, confiding babes: morally they may become men, high-minded men.

Having thus superficially surveyed the domestic, religious and intellectual characteristics of the uncivilized typical negro, let us now see the combined effect of these three powers upon,

IV. THEIR STATE OF SOCIETY.

It is a reasonable belief that originally all the different species of men occupied the same social, religious and intellectual grade, that each advanced or retrograded from that standard according to the intensity of the mental principle with which they were severally endowed, and that the present condition of these species is, to a certain extent, a sure criterion of the original endowments of each. This conclusion appears irresistible, and when we have well learned its truth, it will teach us a lesson in the moral and political governmen

of the world which will be of inestimable value in deciding the future of nations.

It will be seen by the foregoing that the negro has been endowed with some of the richest attributes of humanity by the Creator. And yet these very attributes have made him an outcast, a poor, abject, down-trodden, degraded slave. His simple and confiding nature, his reverence for superiority in whatever form it may exist, his weak intellect, and his deep, strong and abiding passions, have each and all exposed him to the cruelty, cupidity and lust of his more gifted neighbors. It would seem that his position originated in the curse of the Omnipotent uttered at the foundation of society, and that the bitterness of that curse was only to be removed when society itself becomes placed upon a true and heavenly basis.

Let us consider the social condition of these typical negroes in their primitive homes in Africa, the effect of civilization upon them, and their ability to retain the civilization given them by intercourse with the Caucasians. The Negroes, of all others, are the most abject in mental and social condition. Placed in a land whose spontaneous productions are more than sufficient to support life without labor; senses the most acute; an eye which for strength and length of vision is unsurpassed; with olfactory nerve of exceeding delicacy and enormous expansion, refined by inhaling the balmy fragrance of tropical flowers; a gustatory apparatus of great size and insatiable appetite, educated by the luscious fruits of the torrid zone; gifted by nature with a sluggish temperament; an easy, contented and cheerful frame of mind; without the ability to concentrate his energies upon any high and ennobling pursuit; with no systematic education for his mental powers; with no objects to claim his attention but those which appeal to his animal passions—he stands forth the veriest savage upon the face of the earth. In peace he is a happy, joyous being. With the decline of the sun he and his kind, from one end of Africa to the other, assemble under the trees and in the groves, and dance to rude music until the waning of the moon, or the death of the fires by the light of which they have held their midnight pastime. But in dancing they do not excel, and music is as rude an art with them as it was a thousand years ago. Strength and agility are more requisite to success in the former than gracefulness and ease. Though passionately fond of the latter, and constantly handling rude instruments, they neither improve in the quality of the one, nor in the construction and finish of the other. With a large development of Time, a full development of Tune, and an almost entire absence of ideality, their music is characterized by much rhythm, less melody, and little or no refinement or delicacy of expression. It is negro music, whether played in Africa or America, and the amateur can detect it before a single bar has greeted his ear. He is a sensual, happy, careless and contented being until war calls his baser passions into exercise, and then the sensuality of ease becomes the fiendishness of rapine, the happiness and contentment of peace become the jealousy and rage of carnage, all ties are forgotten, all restraints are cast aside; the blood of their enemies quenches their thirst, and the flesh of their foes becomes their feast when the combat

is ended. Tyrant of his blood, he traffics in his fellows as though they were merchandise; makes war upon his neighbors for the purpose of capturing and enslaving them, and sells even his own wives and children into hopeless bondage.

They have received and retained civilization only when preceded and accompanied by Christianity. As soon as their moral natures have been quickened, their consciences awakened, and the better feelings of their hearts aroused by the motives which Christianity brings with it, then do they begin to improve in outward behavior and social condition; then do we find the rudest nations possessing sufficient understanding to be susceptible of such a change, and not till then do we find the blessings of civilization following as a necessary result. So true is this, that the Moravians, who introduced Christianity among the Hot-tentots, have been accused of directing their endeavors first to the diffusion of industry and the social arts, and of making religion a secondary object of attention. A hundred years' experience has taught these missionaries that before these savages can be civilized they *must* be Christianized; and if the latter is well and effectually done, the former follows as a necessary sequence. But if, after having arrived at a certain stage of civilization, the stimulus of the presence of a superior race is removed, they quickly relapse into barbarism, and the savage becomes more of a savage than before. Even Christianity of more than two centuries' duration in Congo has scarcely excited a progressive civilization, because unattended by the stimulus of a stronger race.

Let us hear the conclusion of the whole matter. The Typical Canaanite is physically powerful, active, robust, enduring, and peculiarly fitted for a torrid climate. Domestically he is kind, loving, affectionate, hospitable and sensual. Aggressively he is brave, warlike, cruel, revengeful, tyrannical and implacable. Morally he is benevolent, superstitious, confiding, worshipful, faithful and conscientious. Mentally he is weak in intellect and grasp of reason, but quick at perception, with little aptitude for acquiring and less for retaining civilization, and a consequent stranger to progress in the arts and sciences.

Statistics show that the black race cannot long exist either beyond the tropics, or in the presence of the white race. The reason for the first is to be found in the fact that they are physically fitted for the torrid zone alone, and cannot therefore increase and multiply in a cold and inhospitable climate. The cause of the last is, that in a state of freedom the presence of the white race stimulates them to the exercise of a certain degree of intellectuality beyond their capacity, which eventually proves fatal to their existence as a race. But in a state of servitude, with their physical condition cared for, and their minds relieved from all anxieties and cares for the future inseparable from a state of freedom, they improve more rapidly and flourish in proportion to their approach to the tropics. From the statistics given in Chapter Fifth it was shown that in New York the black race increased twenty-five per cent. in thirty years, while in New England they increased but thirteen per cent. in the same length of time. For facts substantiating these views, the reader is referred to the "Democratic Review" for April, 1850, to

Smith's "Nat. Hist. Human Species," to Van Amringe's "Nat. Hist. of Man," and to Dr. Caldwell's "Thoughts on the Unity of the Human Race."

Now that we have analyzed the phrenological developments of the typical Canaanite, let us glance hastily at the two sub-typical forms of the same species, the Bushman and the Australian.



SKULL OF A BUSHMAN.

The Bushman is the outcast of the more quiet and inactive Hottentot. He is one of the lowest form of the human race, and approaches most nearly to the man-like apes of any of the other tribes of typical Ethiopians.

We will consider the Bushman in, 1st, Their Domestic Relations; 2nd, Their Religious Character; 3rd, Their Intellect; and 4th, Their consequent State of Society.

I. THEIR DOMESTIC RELATIONS.

In this form of man we find an enormous development of the basilar portion of the brain, un-governed by either intellect or the moral powers; and we find among them all the vices, relieved by but few of the virtues of savage life.

Marriage is almost unknown among them; polygamy degenerates into extreme license, and to such an extent is the gratification of their animal passions carried that they are physically dwarfs, and the old and young are equally withered and decrepit. They present to the European a horrid picture of depravity, degradation and want.

II. THEIR RELIGIOUS CHARACTER.

Upon this subject travellers have been generally silent. They are a vagabond race, seldom visited by Europeans, not very numerous, and almost entirely unknown except in respect to a few of their habits of life. If the above sketch is a fair specimen of the whole race, and I am inclined to believe it is from its accordance with the general development of the engraved heads to be found in Prichard's Nat. Hist. of Man, they must be as morally degraded and irreclaimable as they are physically wretched and forlorn.

III. THEIR INTELLECT.

Their perceptive faculties alone are fully developed. Their reasoning and semi-intellectual faculties are contemptible. They possess so little grasp of intellect as to appear utterly incapable of civilization, and always prefer their rude huts and caves to the comfortable dwellings of their more elevated neighbors.

IV. THEIR STATE OF SOCIETY.

The combined effect of their domestic, religious and intellectual characteristics, as shown in the degree of their social advancement or state of society, is the lowest of any form of man except the Australian. Their only clothing night and day is a mantle of sheep-skins; their dwellings

are low huts, or circular holes in the open plain, into which they creep at nights, sheltered from the wind, but unprotected from the rain. Their arms are bows with small barbed arrows steeped in a potent poison. In seasons of scarcity they devour wild roots, ants' eggs, locusts and snakes.

"Like other savages, the Bushmen are cruel and revengeful. The desire of revenge is one of the strongest of their passions; it urges them to the most barbarous acts; they commit the most frightful outrages under the impulse of momentary irritation, as well as in the gratification of long-fostered malice. Their eagerness for vengeance is so urgent as to render them indifferent on whom they wreak it, provided the sufferer be of the same country as the offender, and they make the innocent suffer for the guilty. Dr. Andrew Smith assures us that he has seen their cruelty exercised on their relatives with as much rancor as on strangers, and several instances have come within his knowledge in which parents destroyed their own children, and even boasted of their cruelty toward their own offspring, and were applauded for it by their companions. The passion of anger has amazing influence over them; it excites them to frequent murders. A total want of forethought is one of their characteristics, and the prospects of to-morrow, or of the time to come, seldom occupy their minds."—Prichard, *op. cit.* p. 603.

And yet this same author supposed that education, climate and similar extraneous agents, could elevate these miserable outcasts to be the companions of the refined, delicate and intellectual Europeans, and that, by a retrograde movement, these same refined, delicate and intellectual Europeans could be degraded down to such miserable outcasts as the Bushmen. His theory requires a greater stretch of the imagination than scientific scrutiny will countenance.

Those of our readers who are versed in the science cannot but see the connection which manifestly exists between the phrenological developments of the Bushman and his psychological and social condition.

We will consider one more form of this species, and that the



AUSTRALIAN.

The above engraving gives a good specimen of the Australian physiognomy—the physiognomy of the lowest form of man known to exist. The accompanying skull represents the phrenological developments of the same.



SKULL OF AN AUSTRALIAN.

The organs of Number, Constructiveness, Ideality and Causality are very deficient, while those of the animal propensities are fully developed. They are possessed of considerable animal energy and determination, but are, and will be for many generations, ignorant, rude, and grovelling. They build no houses, wear little or no clothing, live upon such prey as they can easily capture, and are utterly ignorant of bread and the value of the different species of grains. A line drawn from ear to ear over Firmness would show by far the largest half of the brain behind the ears, in the region of the propensities. Their perceptive are respectable, while their intellect is absolutely puerile. But a comparison between the portrait and the skull renders further comment unnecessary.

Space precludes the possibility of entering into a minute analysis of their social, moral and intellectual condition. Enough has been given of the state of society of the Australian to show the reader the connection which exists between it and his phrenology and physiognomy. The coincidence between the two is too striking to be accidental. It evidences so much design that an enlightened curiosity seeks for, and discovers the principles upon which that connection depends, embodies them into a science, "gives them a local habitation and a name," and then instinctively turns to adore the great Designer of all the wonderfully beautiful and sublime truths which have been revealed to us for our temporal and eternal welfare.

I have devoted thus much space to the Ethiopians, as they are by far the most interesting of all the dark-hued species. I have said many things in regard to their moral and intellectual characteristics which, at first sight, may appear untrue, but a careful and candid inquiry into the subject will, I am confident, convince the reader of the truth of the assertions here made, and lead him to adopt the conclusions to which I have arrived. One more word, however, in regard to the negroes of North America. It has been remarked by careful and unbiased observers, that those negroes residing in the Northern and Eastern States, though they do not improve in numbers, do in morals and intellect, and that there is an exact

ratio between the increase of the frontal and sin-cipital regions of their heads in size, and their advancement in moral and intellectual improvement.

The Negro slaves at the South are, as a general thing, pious, many, if not most of them, belonging

to the Methodist persuasion. And it has also been observed that in proportion as they are imbued with the teachings of Christianity, in the same proportion do their faithfulness, contentment, and consequent value, increase. But we are treading upon debatable ground. As we are neither amalgamationists, colonizationists, abolitionists, nor yet pro-slavery men, we will leave that branch of our subject, and briefly consider the effects of the American climate upon the physical characteristics of the Canaanite.

It has been asserted by the few, and credited by the many, that the negro race in this country are gradually changing to Caucasians, but the assertion is unfounded. It is now nearly two hundred years since the progenitors of the present negroes were introduced into America. Their descendants of the eighth and even the ninth generation are among us, and, where the stock has remained pure, are as perfect negroes as their remotest ancestors.

The whole theory of Prichard depends upon accidental varieties. Originally mankind were the same, mentally, morally and physically. A member of this race is born having certain peculiarities, which, as they had an accidental origin, are accidentally propagated, until all the different races of men owe their origin and existence to accident, to a mere *lusus nature*. The theory has but to be mentioned in order to be rejected.

Over twenty years ago a negro of Maryland, named Henry Moss, was reported to have turned white. This was received as a clincher. It corroborated two theories of the original unity of the races, and was received as truth. Their argument, says Van Arminge, stands thus:

All Africans are black;

One African turned white:

Therefore all white men were originally black. Or it may be stated thus:

The Negroes of Africa are black, with crisp, woolly hair;

A Negro of America turned white, and has soft, long hair;

Therefore climate produces the color of the skin, which produces woolly hair.

This method of argument is travelling in circles, and is worthy only of the days of Aristotle. It would not have been received by Bacon, and should not be by those who pretend to adopt the Baconian method. Its weakness is so apparent that to state it is to refute it.

Observation shows that no such change has taken place, and that none is likely to occur; that where there is a bleaching, or whitening of the original black of the Negro, there are always whites in the immediate neighborhood who could, if they would, explain the change upon rational grounds; and that, though our short, cold winters are extremely ungrateful to the negro race, yet our long, warm summers restore the lost balance, and are almost as genial to them as a tropical climate.

In regard to the case of Henry Moss, mentioned above. He was 20 years in changing from black to white. The change commenced upon his abdomen, and gradually extended over almost all parts of his body. It began to show itself in various parts of the body at the same time, and these spots gradually enlarged and coalesced, until

said Henry Moss was almost entitled to freedom and a vote. *These spots were largest and most frequent where the body, from the nakedness of the parts or raggedness of the clothing, was most exposed to the rays of the sun.*

This last is an unfortunate assertion for President Smith, who details the case in his Essays, for from it we are to understand that the holes in his clothes occurred in the same spots for twenty years. The change began on his abdomen: climate effected the change; his abdomen must have been exposed to the influences of climate, and after that, wherever there was a solution of continuity in his outer and under garments, if he had any, there the lucky fellow paled and bleached. The change extended under his hair for some distance, and there the hair became long and silky; therefore, in the secretion which gives to the negro his complexion, resides the cause of the curling and frizzling of his hair!!!

Van Arminge saw said Henry Moss, and regarded it as a case of Albinism. The complexion was a pale pink, and in other respects resembled the Albino negroes. Albinism is unquestionably a state of disease, and that was mistaken for climatic influence which was the result of diseased nutrition, secretion, and absorption.

But we have already exceeded our limits, and can enlarge on this subject no longer. We will next consider the phrenology of the Japhetic and Ishmaelitic Species, conducting our inquiries in much the same manner as in the present article, but with greater brevity, from a want of time and space.

Physiology.

THE ANATOMY AND PHYSIOLOGY OF THE SENSES.—NO. 1.

BY A. P. DUTCHER, M.D.

"All natural objects have
An echo in the heart. This flesh doth thrill,
And has connection, by some unseen chain,
With its original source and kindred substance:
The mighty forest, the proud tides of ocean,
Sky-cleaving hills, and, in the vast of air,
The starry constellations, and the sun,
Parent of life exhaustless—these maintain
With the mysterious and breathing mould
A coexistence and community."

TELL us, gentle reader, for what purpose the sun, moon, and stars, were created? Tell us why the earth has its profuse variety of surface, with valley and mountain, stream and ocean, sand and rock, in combination nowhere the same? But everywhere wonderful and interesting; subject also to the changes of the seasons; at one time barren and gloomy, at another adorned with grateful green, relieved with myriads of flowers, and waving fields all ripe for the harvest! The various substances of the material world are characterized each by its own dimensions, its own hardness or softness, its own asperity or smoothness, from the atom to the mountain, from the flinty rock to the yielding fluid, from the rough bark of the oak to its polished leaves. Surely there is some reason for all this diversity.

Reflect for a moment. Are not the gentle breezes of heaven perfumed with the breath of aromatic herbs and sweet-scented flowers? Is not

the table of nature always spread, from one extreme of earth to the other, with a countless variety of luxuries—with the fowls of the air, the fishes of the sea, the beasts of the fields, and the contributions of the vegetable kingdom supplying the delicious and abundant fruits scattered from clime to clime? The birds pour forth their heaven-taught notes; the torrent, the tempest, and the ocean roar; and the human voice, with tones of feeling and intelligence, utters music the sweetest of all. But why all this? Why, indeed, is the whole creation of God but one majestic assemblage and exhibition of objects of sense—of things appealing to the SIGHT and the SMELL, the TASTE, the HEARING, and the TOUCH? Is it not reasonable to infer that they were created for man's happiness and enjoyment, and are the principal sources of the development of the mental faculties, by means of the bodily senses?

It is by means of the senses that the mind holds converse with external nature, and receives a knowledge of whatever is passing within or without the system; the knowledge, therefore, obtained in this way is called *perception*. The different kinds of perception are as numerous as the different mediums through which they are obtained, and they leave an impression upon the mind, which remains for a long time after the cause has ceased which produced them. The mind has the power of allowing these impressions or ideas to remain latent, and of calling them into review at its option; it is the active exercise of this power that constitutes *thought*. Thus the mind is enabled to take a review of any introduced impression, or to exercise its thoughts upon any introduced idea, and combine them in every possible modification and variety. And hence arises an entirely new source of knowledge, far more exalted in its nature, and infinitely extensive in its range: hence memory and the mental passions; hence reason, judgment, and imagination, which have been called the *internal senses*.

THE SENSE OF SIGHT.

The apparatus used to perform this function is the EYE. No organ of the human body has received more praise than this. The poet, the painter, and the contemplative philosopher, have all united in raising a willing altar of adoration to the Great Author of the universe, for so profound a demonstration of creative wisdom and beauty.

In contemplating the eye, we will notice in the first place its DEFENCES. And these are the—

Eyebrows,
Eyelids,
Eyelashes, and the
Lachrymal Apparatus.

Immediately above the socket in which the globe of the eye is lodged, is the arch of the EYEBROW, covered with hair placed in an oblique direction, and moistened with oil. The eyebrows have various uses. The projections which they form protect the eyes from external violence. The hairs, from their oblique direction, and from the oily substance with which they are covered, prevent the sweat from running into the eye, and irritating the surface of the organ; they direct it towards the temple and root of the nose. The color and number of the hairs of the eyebrows

have some influence upon their use. These are found to have some relation to climate. The inhabitants of warm climates generally have them very thick and black. The inhabitants of cold regions may have them very thick, but they are seldom black. The eyebrows guard the eye from too vivid impression of light, particularly when they are drawn together, as in the act of frowning. Hence, we almost invariably depress the eyebrows, and knit them, when we pass from the dark into a place strongly illuminated. In a weak and inflamed state of the eyes, and in case where light is offensive, there is an habitual depression of the eyebrows.

THE EYELIDS form the next important means of external defence. In man they are two in number, and are divided into *great* and *small*. The form of the eyelids is accommodated to that of the globe of the eye, so that when they are brought together, they completely cover the anterior surface of that organ. The more extended the opening that separates the eyelids, the larger the eye appears. The opinion we form of the size of the eye is often, therefore, very incorrect. Externally, the eyelids are covered with a fine soft skin, so pliable that it offers no resistance to their motion. A small cartilage, placed like a hoop in each edge, retains them in form. Internally, they are lined by a soft, moist membrane, called the *conjunctiva*, which, when they are moved, passes over the transparent window of the eye, and keeps it clean and polished. This membrane is also turned from the eyelids to cover the white of the eye, and thus forms a fold, which prevents motes from getting behind the eyeball, and destroying the eye by producing inflammation and ulceration.

On the inside of the eyelids, immediately under the conjunctiva, are the *Meibomian glands*, which prepare the oily fluid that passes through a number of holes* at the edge of each eyelid, for keeping them from sticking together, and preventing the tears from running upon the cheeks.

At the open edges of the lids are the EYELASHES. When they are very numerous and very long, they are very useful in preserving the eye from the atoms of dust which are continually floating in the air, and are at the same time a beautiful ornament. Long silken, glossy eyelashes, have often been the theme of lovers and poets.

"As a stream late conceal'd
By the fringe of its willow,
Now rushes reveal'd
In the light of its billow;
As the bolt burst on high
From the black cloud that bound it,
Flash'd the soul of that eye,
From the long lashes round it." BYRON.

Vision is always more or less affected when the eyelashes are deficient. This is owing to the influence which they have on the admission of the rays of light into the eye, particularly when the eyelids are partially shut. And it may not be out of place here to observe, that their beauty and growth may be greatly promoted by artificial means. The eyelashes, and the hair generally, when left to itself, seldom grows long; but either splits at the top into two or more forks, or gradu-

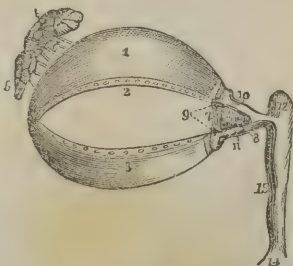
* These holes or ducts are the seat of what is commonly called the *stye*.

ally tapering from the roots, terminates in a very fine, almost invisible point. When this occurs, its further growth is completely arrested. All that is necessary to obviate this, is simply to remove the fine point from each lash by means of a pair of scissors. Every time this is done, their growth is renewed, they become longer, closer, glossier, and more finely curved.

The eyelids are closed by means of a muscle that surrounds them, the fibres of which draw them together without wrinkling. The upper eyelid is opened by a muscle which rises at the bottom of the socket, and is fixed into the cartilage. This muscle is sometimes palsied, and then the individual is unable to open the eye. "With much compassion," says a writer, "as well as astonishment at the goodness of our Creator, have I considered the state of a gentleman, who, as to the rest, was in pretty good health, but only wanted the use of these two little muscles that served to lift up the eyelids, and had so almost lost the use of his sight, being forced, as long as the defect lasted, to lift up his eyelids with his own hands."*

The eyelids cover the eye during sleep, and preserve it from the contact of foreign bodies which float about in the atmosphere; they preserve it from blows by their instantaneously closing; by habitually closing at nearly regular intervals, they prevent any bad effect from the long-continued contact of the air, and have likewise the power of moderating the effect of a too brilliant light. By closing together, they only suffer such a quantity of light to pass as may be necessary for vision, but not sufficient to injure the eye. On the other hand, when the light is weak, we separate the eyelids widely, so as to permit the largest quantity of light possible to penetrate the interior of the eye. When the eyelids are destroyed, sleep is generally prevented, and from the constant irritation of the light, the eye soon becomes inflamed, and then the brain, and the unhappy individual expires in the most dreadful agony.†

Fig. 1.



THE APPARATUS OF TEARS.

1. The superior tarsal cartilage. 2. The lower border of the cartilage, on which are seen the openings of the Meibomian glands. 3. The inferior tarsal cartilage: along the upper border of this cartilage the openings of the Meibomian glands are likewise seen. 4. The lachrymal gland—its superior or orbital portion. 5. Its inferior or palpebral portion. 6. The lachrymal ducts. 7. The plica semilunaris. 8. The caruncula lachrymalis. 9. The puncta lachrymalia of the lachrymal canals. 10. The superior lachrymal canal.

* Religious Philosopher.

† The eyes of birds being more exposed than those of man, during their rapid movements, are provided with a *third eyelid*, which, when drawn over the eye, is an effectual protection to the organ by its toughness, and by its partial transparency vision is not altogether obstructed. Fish have no eyelids, yet the shark, which is obliged to fight for his food, has a scaly covering like a coat of mail, which he can draw over the eye to protect it when injury is threatened.

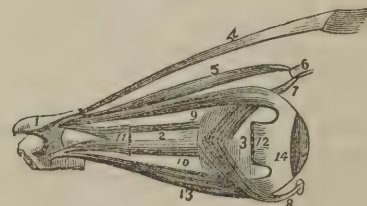
11. The inferior lachrymal canal. 12. The lachrymal sac. 14. The dilatation of the nasal duct, where it opens into the inferior meatus of the nose. 15. The nasal duct.

The apparatus for the secretion of tears forms an important means of defence. Immediately between the ball of the eye and the vault of the orbit, on the temporal side, lies the lachrymal gland, which secretes the tears. It is small, and sunk into a hollow in the socket, to be out of the way of the motion of the eye. At the inner angle of the eye is the apparatus for collecting the tears; and when not too abundant, it is conveyed away by the action of a muscle that enlarges the size of the tear-bag, which pumps the collection of tears through two little pipes, the openings of which, at the inner corner of each eyelid, are kept in situation by a red substance, made elastic by fine hairs. From the tear-bag they pass to the nostril, and are evaporated by the current of air which is always passing over it during the process of breathing. A part of it is likewise carried off by evaporation from the surface of the ball. It is supposed, that in twenty-four hours, there is supplied to the two eyes four ounces of tears.

The nerve which animates the lachrymal gland is spread out on the conjunctiva, and there is such a sympathy between them, that the moment a particle of dust irritates the sensible conjunctiva, there is a gush of tears to wash it away.

Having noticed the principal means by which the eyes are defended, we will conclude this number by a brief description of—

Fig. 2.



THE MUSCLES OF THE EYE.

1. A fragment of the sphenoid bone. 2. Optic nerve. 3. Globe of the eye. 4. Levator palpebræ muscle. 5. Superior oblique muscle. 6. Its pulley. 7. Its tendon. 8. The inferior oblique muscle. 9. Superior rectus muscle. 10. Internal rectus muscle. 11. Part of the external rectus muscle. 12. The insertion of the external rectus muscle. 13. The inferior rectus. 14. The tunica albuginea, formed by the expansion of the tendons of the four recti.

The motion of the eye is effected by six muscles, which rise from the bone at the bottom of the socket, and are fixed to the eyeball. Four of these are placed opposite to each other, and are called the straight muscles, one of which turns the eye upwards, and another downwards, another turns it towards the nose, and the remaining one to the temple.

The rolling of the eye is caused by muscles which are placed obliquely to its axis. The lower oblique commences near the nose, and passes under the eye to the outer part of the case, where it is fixed. The upper oblique rises from the bottom of the socket, and ends in a cord, which passes through a ring and then turns back to be fixed to the globe of the eye. The passing of this tendon through the ring resembles the placing of a rope over a pulley, to move an object in the direction required.

"By its six muscles," says Dr. Barclay, "the

eye, like the needle of the mariner's compass, pointing to the pole, preserves the same relative position with regard to its object, whether the object be in motion or at rest, and hence it is, that instead of the eye moving in its socket, we sometimes see the socket moving around it, and the eye quite still, performing its functions."

Mechanics.

GLASS—A PHENOMENON.

MESSRS. FOWLERS AND WELLS :—In the March No. of the "AMERICAN PHRENOLOGICAL JOURNAL," is an article on "The Manufacture of Glass—Its History, Mystery," &c., with the reading of which I was much pleased, (as I am with the reading of the JOURNAL generally, and the "Water-Cure Journal" also, which is taken in my family.)

On one point in said article I would like to make a few remarks. On page 66 will be found the following. "Amongst the strangest phenomena observed in glass are those which are peculiar to tubes. A glass tube placed in a horizontal position before a fire, with its extremities supported, will acquire a rotary motion round its axis, moving at the same time towards the fire, notwithstanding that the supports on which it rests may form an inclined plane the contrary way. it be placed on a glass plane—such as a piece of window glass—it will move from the fire, although the plane may incline in an opposite direction. * * * "The causes of these phenomena are unknown, although there has been no lack of hypotheses in explanation of them." To the above, is appended the following note. "The most plausible reason assigned is that of the expansion of the tube towards the fire by influence of the heat. The fallacy of this theory is at once shown by the fact that, although heat does expand bodies, it does not increase their weight; therefore, notwithstanding that one side of the tube may be expanded, its equilibrium will remain unimpaired."

The remarks I wish to make will be in support of this "most plausible reason," "the fallacy" of which is so apparent to the writer of the above note. From the remarks in the note above quoted, it appears that the above writer supposed that the expansion of bodies by heat, could not "impair" the "equilibrium," because their weight remained the same. True the weight will remain the same; but can there be an expansion without motion? and is not motion sufficient to impair the equilibrium of the particles composing the tube in the given case? Let us examine. Place as perfectly a manufactured tube upon supports (nicely adjusted spirit levels, if you please) as it is in the power of the artist to produce—so perfectly straight, and of equal thickness throughout, as to remain equally well balanced upon whichever side it may rest. It is perfectly clear that, a perpendicular plane, intersecting the supports, and passing through the axis, and lower sides of the tube, would divide the same in two equal parts,—the corresponding particles upon each side of this perpendicular plane composing the tube perfectly balancing each other. Apply heat to one side of this tube, and expansive force, when applied to glass, is "always equable,

and in proportion to the intensity of the heat." In other words, the side to which heat is applied is enlarged, and being enlarged, the particles composing it are carried farther from the axis and perpendicular plane aforesaid, and, consequently, obtain an advantage over the particles upon the other side of the tube, precisely upon the same principle that the weight in one end of the balance would overpower its equal in the other end, when heat was applied to one end of the beam sufficient to cause an expansion, while the other end of the beam remained stationary. Again, the expansion of particles would be towards each end of the tube, causing *that* side to which heat is applied to lengthen, and thus to produce a slight curve; making of the tube the segment of a circle, so slight, indeed, as to be impossible to measure, but sufficient to produce a rotary motion towards the fire, and sufficient to even overcome something of an inclination. "But what will cause the tube to roll from the fire, then, when placed upon glass supports?" A tube resting upon supports, nicely adjusted as above, whether upon wood, or glass, or any other substance, will rest upon something more than mere points, consequently the surfaces of the tube and supports, for a short distance, at least, each side of the intersection of the perpendicular plane and supports, will meet, and for some little space further, they will very nearly meet. Now as heat, when brought in contact with substances, will be either absorbed or reflected, and as heat when reflected will be governed by the same law that governs light in the same situation, and as these glass supports are highly reflective, as well as the surface of the tube, I think there can be no difficulty in giving a reason for the phenomenon in question.

The heat, as reflected from the surfaces of the supports, is thrown between the supports and the under surface of each end of the tube, and the heat which is reflected from the under surface of each end of the tube is also thrown into the *same point* and made to come to a *focus near* to the point of intersection of the perpendicular plane and supports, which renders the heat more intense at *this point* than at any other. Now as the expansion of glass is "always equable, and in proportion to the heat," and as the heat must be, in consequence of being brought to a focus at *this point* more intense than at any other point, it follows that the expansion at *this point* must be the greatest, and that the two surfaces being together, or *very near* together, are, by the rapid expansion aforesaid, brought together, causing the bearing at this point to be more heavy than at any other; consequently the tube will be thus propelled from the fire, as the expansion at these points is sufficient to counteract, and even overcome the force accumulated by the expansion of the tube, as examined in the former case. The above I believe to be the true solution of these phenomena. The latter could be easily proved, by the amateur philosopher, to be either true or false by shading the glass supports, and ends of the tube, in which case, the tube would rotate towards the fire as readily as though placed on wood supports.

D. S. P.

[New London, Ohio.]

ZINC PAINTS.—We are glad to find this new article coming into very general use wherever it can be obtained. Some of its principal merits

are thus summed up in one of the Circulars of the Company engaged in manufacturing it:

The following facts, which are the result of accurate experiment, show that Zinc Paints are much cheaper to the consumer than Lead:—

100 lb. White Zinc Paint will cover, when applied in three coats, on new work, as much surface as 166½ lb. pure White Lead; but, estimating that it will cover but fifty per cent. more surface, and that it is sold at the same price per pound as pure White Lead, then the cost of painting with Zinc will be just two-thirds the cost with Lead; to say nothing about the greater durability and beauty of Zinc Paints.

This argument (their relative cheapness) alone should decide the question in favor of the use of Zinc Paints; but their other merits are of more importance.

White Zinc is entirely free from poisonous properties. Lead, in all its preparations, is known to be destructive of health, and often of life.

White Zinc, even when exposed to coal gas, bilge water and sulphurous vapors, retains its original brilliancy and whiteness: White Lead quickly turns yellow.

White Zinc is inodorous. Occupied houses may be painted with it, without annoyance to the inmates from the ordinary offensive smell of paints.

Apartments, *just painted*, may be slept in with impunity: whereas, according to the best authorities, rooms should not be used for sleeping apartments for two or three months after being painted with Lead.

The agents of the Company have issued the following directions for using it:—

The Paints manufactured by the N. J. ZINC CO., and ground in Oil, are to be used precisely like White Lead, thinning it for outside work with light colored Linseed Oil, and for inside use with Spirits of Turpentine or Oil, having enough sicative mixed with the Paint in the keg to make it dry in ordinary weather in 24 hours. In winter a small quantity of Zinc Dryer, or any of the ordinary dryers, may be added.

FOR PORCELAIN FINISH.—Thin the Zinc, *ground in Varnish*, with enough Damar Varnish to make it work free, and apply it only upon a *pure white ground*, recently painted with Zinc and thoroughly dried. If the first coat does not produce a sufficient gloss, apply a second.

On new inside work, it is recommended to apply first a coating of Gum Shellac, to prevent the sap or pitch of the wood from staining the paint, made as follows: To 1 gallon alcohol, add about 2 lbs. Gum Shellac; dissolve by a gentle heat, then add about 2 lbs. dry White Zinc, and strain before using. It will dry in five minutes, and will pay the cost of its application, by the saving of paint in finishing the work.

WHITE ZINC PAINTS should be kept in a dry place, and never be covered with water in the keg, as it will cause the paint to harden.

Fifty lbs. Zinc will cover as much surface as 70 to 90 lbs. of lead, according to the nature of the surface and style of work.

The paints, *ground in oil*, are put up in kegs of 25, 50, 100, 200, and upwards.

GROUND IN VARNISH, in cans of 10 to 25 lbs. each.

DRY WHITE ZINC in barrels of 200 lbs. each.

PRICES.

No. 1, or SNOW WHITE, ground in Oil, per lb.	9 cents.
No. 2, or SILVER " " " " " "	8 " "
BROWN STONE COLOR, " " " " " "	6 " "
BROWN ZINC, " " " " " "	5 " "

WHITE GROUND, in Varnish for Porcelain finish, - 15 "
 No. 1, or SNOW WHITE in bls. of 200 lbs. 6½ "
 ZINC DRYER, per gallon, - 1.50.
 DAMAR VARNISH, (White Varnish,) per gal. 1.75.

These Paints may be obtained of MANNING and SQUIRE, No. 45 Dey Street, New York.

Agriculture.



FARM WORK TO BE DONE IN OCTOBER.

BY H. C. VAIL.

If you have accomplished all the work laid out for last month, you will be ready to attend some one, or all of the following fairs. These fairs bring farmers and their products, together with the detail of their peculiar modes of operation, in close contact, so that all may compare notes and derive benefit. No one of the best farmers of this, or any other civilized country, can visit these yearly exhibitions of farming, and other products, without learning something. How necessary, then, that the more ordinary class of operators should avail themselves of the advantage to be derived.

We see all other trades, professions, merchants, etc., have their regular meetings for the discussion of subjects pertaining to their particular business, and they derive profit by so doing. Why should farmers remain behind all others in this matter, when they have every opportunity offered to them? We insert a list of State Fairs for the benefit of all our readers:

New York, Saratoga,	September	20, 21, 22, 23
Ohio, Dayton,	"	20, 21, 22, 23
Pennsylvania, Pittsburgh,	"	27, 28, 29, 30
Vermont, Montpelier,	"	13, 14, 15
Kentucky, Lexington,	"	13, 14, 15, 16, 17
Michigan, Detroit,	"	28, 29, 30
Wisconsin, Watertown,	October	4, 5, 6, 7

If all the work of last month be not complete, do not delay longer, but finish it at once.

Lift all root crops as ready; do not top them too close—place them in narrow heaps four or five feet high, and as long as required to contain them; cover with a few inches of straw, and finish with earth, deep enough to prevent frost from reaching them. They should be kept at as low temperature as practicable, without being frozen; for this purpose leave straw chimneys at top of heap, to let off all steam and vapors arising from them. A trench should be dug about the heap to prevent water from settling among the roots. As dug, select the most pure and perfect specimens

for raising seed, and bury them separate from the others.

Parsnips never should be dug in the fall, as they are much finer if allowed to remain in the soil until needed. Early apples should be carefully picked and placed away in a cool position, while winter apples should be allowed to remain on the trees as long as there is no danger from frosts. The later they are picked the better they will keep provided they escape the frost.

Continue composting with diligence, using large amounts of the materials recommended, and if possible keep all composts under a shed or other cheap covering to prevent the wastage consequent on the washing of rain and the evaporation of moisture from the heap. In the absence of sheds, &c., use a heavy coating of muck, charcoal dust, or rich earth. If the heaps are not wet enough to drain, throw on spent lye from the soap-boiler's, and when it passes through, throw it over again, with an old pump. This lye will add soluble silicates, which go to form the outer coating of straw, corn-stalks and grass. Add a portion of night soil to each heap, to improve its quality. You will do well to get all the night soil you can, and compost it with any of the materials before spoken of, and you will have one of the best general manures; you will find it more economical than to purchase poudrette, where you have to pay for barrels, cooerage, and a large amount of muck. We do not wish to disparage the preparations of responsible companies, because there are many of them of great value; but what we do want, is to see every farmer make as much as possible, and that of the most valuable kind, on his own place, where muck will but cost the digging.

Cook all food for hogs, if you wish to practise economy, it will be more easily, perfectly and rapidly digested than when fed raw. Hon. H. L. Ellsworth, of Illinois, tried an experiment with two pens, of 25,000 hogs each. He fed one on raw, and the other cooked feed, and found a difference of one half in favor of the latter. Reports by P. Mason, Esq., of Somerville, N. Y., and Jas. Campbell, Esq., of Weston, are to be found in the *Working Farmer*, a publication which every farmer should possess.

Repair banks of water-courses, and deepen those requiring it, so that you may not suffer from overflow during winter. If you have a stream of water near, make use of a water-ram to force it up to your house and stock buildings.

If the location be favorable, the dam thrown across will form a pond, which may be stocked with fish, and rendered a source of profit by furnishing the table with an occasional dish, and in some sections no doubt could be made a source of profit by supplying markets with fish. The waste water may be used for irrigating grounds located near by, to increase the yield.

Whoso will not work shall not eat, is the immutable law, and he who strives to evade it but vainly lacerates himself on the sharp thorns which everywhere hedge in the narrow path of Right.—*Greely.*

General Articles.

PHRENOLOGICAL CONVENTION.

BY W. M. WILSON.

CONVENTIONS are the order of the day. They are the spontaneous institutions of free minds and the avenues of free discussion. Great questions receive shape and embodiment as they pass through the ordeal of public investigation. What before may have been opinion, now becomes, by the fiat of a deliberative assembly, settled conviction. "In the multitude of counsellors there is safety."

For many reasons, the lovers of Phrenological Science on this continent desire a Phrenological Convention.

Phrenology, now upwards of half a century old, has, after much serious opposition, arrived at the stature and dignity of a settled and acknowledged science in the Public Mind. It has nobly fought the great battle of Truth, and its illustrious discoverers are immortalized in the Temple of Fame. Let us now give it a distinguished demonstration of our confidence and identification with its great principles.

Its believers and public teachers are scattered. They, generally speaking, do not know each other. Friendly recognition and conference is most desirable. Unanimity in belief and practice is wanted. Though its great geographical outlines are known and acknowledged, and its *terra cognita* delineated and defined, still, in the elaboration of its great truths, private but important discoveries may have been made which ought to be known and freely discussed and investigated. Doubtless our *organ* is open to all for the purpose of unfolding such discoveries; still, for the reasons already stated, these require the stamp of public personal approbation as the guarantee for their authority. The *JOURNAL* is the vehicle for rich and useful thoughts; a convention may be estimated as the public vendue for their permanent value and disposal.

Above all, the great desideratum amongst the phrenological ranks is discipline, dignity, consolidation and co-operation.

In proposed convention, I would suggest particularly the following topics for consideration and discussion:

1st. The propriety of the establishment and institution of a Phrenological College, with a competent staff of officers and professors.

With few exceptions, Phrenology, as the great Science of Humanity, the key-stone of moral philosophy, the great auxiliary to Education, the interpreter of our civil and political institutions, and above all, the truthful handmaid to our common Christianity, is yet denied an entrance into the curriculum of our Universities. Shall it always be so? Surely we have weight and influence amongst us why it should not continue so. Let us take the initiative in the matter and constitute it permanently a collegiate science.

There is great necessity for such a step. Why, the country is inundated with "phrenological" peddlers and pseudo professors—mere empirics—men without character or reputation, and who gladly trade away a "chart" for a York shilling, or give an "examination" for a glass of whisky.

This is no fabrication. Proof is, unfortunately, to be found any where as to the fact. The honor and dignity of Phrenology are insulted by such clandestine itinerants, and its truth and usefulness called in question in consequence of their false and nonsensical exhibitions. Should not the respectable and competent practitioner in the science be protected by an authoritative diploma? I grant that Truth necessarily requires no such artificial proofs. But the conventionalities of society demand formal and authoritative guarantees against humbug and deception. This is but reasonable. A phrenologist has just as good a right to graduation in his own sphere as a physician or clergyman. His duties and responsibilities are as great. To judge and decide upon mental character is an all-important matter. To do it efficiently, effectually and deliberately, requires a deep insight into the philosophy and experience of human nature and the profundities of human knowledge. A Phrenologist is charged with a noble advocacy—a great work. The intelligent public demand, therefore, that he should be well equipped in character and talent for the task, and licensed to his high and sacred mission.

2d. The collective wisdom of the convention is wanted to agree and decide upon, if possible, certain doubtful points in the science; to establish a philosophical mode of craniological admeasurement; and to deliberate upon the precise relations of Phrenology to psychology, physiognomy, physiology, education, jurisprudence, insanity, &c., as well as upon other important matters.

Such is the nature and objects of the Phrenological Convention I would propose. I have no doubt it has already been suggested in the pages of the JOURNAL, although I have never seen it. Be that as it may, a little agitation for an important matter is never amiss, but on the contrary, may be quiet, seasonable and proper. I have no doubt, however, but that the proposal will meet with a ready response from the great majority of the readers of the PHRENOLOGICAL JOURNAL.

NOTES ON OREGON.—NO. I.

BY C. PINKHAM.

OREGON lies between 40° and 49° North latitude, and is generally mountainous, except the principal river valleys, which are quite level.

The largest river is the Columbia, which runs nearly through the centre of the Territory. It is more than a mile wide in many places, even above the mouth of the Willamette.

The first town of any note at which you arrive is Astoria, twenty miles up the bay. It consists of about thirty houses and three saw-mills. Five miles back is Clatsop's Plains, containing about forty families. Fifty miles up we reach Cowlitz River, on the banks of which is some good farming land; but between the Cowlitz and Astoria there is only here and there a "bottom" taken up, because it is so rough and mountainous and full of timber. Twenty-five miles above the Cowlitz is St. Helen's. Here are twenty-two buildings, six of which are stores, and about one hundred and fifty inhabitants. At this point a "slough" empties.

Two miles up the slough is Milton, where there are about a dozen houses and a saw-mill. Here for several miles around is good farming land, but most of it lies so low that it overflows every third year. Eighteen miles above this place is the mouth of the Willamette. This river is about fifty rods wide and three hundred miles long.

The city of Portland is situated twelve miles above the mouth of the Willamette. It is the largest town in the Territory, and contains about 2,000 inhabitants. A Mail Steamer runs between this place and San Francisco twice a month. A small steamer runs to Scottsburg, thirty miles up the Umpqua, occasionally.

Portland is, and will continue to be for years to come, the principal commercial depot of Oregon. It is situated at the head of ship navigation, and near the centre of the Territory. Six miles above it is Milwaukie, a little village of twenty-five houses. Oregon City is twelve miles above Portland. A small steamer runs to this place. Here are falls, and a portage of about a mile occurs, after which passengers can go by steamer as far up as Marysville, a distance of seventy-five miles.

Between Oregon City and Marysville are only three villages of any note. 1st, Champoe, containing one hundred and twenty-five inhabitants; 2d, Salem, containing about 1,000 inhabitants; and 3d, Albany, containing four hundred inhabitants. At Salem there is a good seminary, and they are building a State House, of free stone.

Marysville contains about one hundred inhabitants. The principal mills at all these places are grist-mills and saw-mills. These villages are very small, but they do a large amount of business.

A "Land Claim" here is considered worth a fortune, each family which shall settle in Oregon previous to 1856, being entitled by Act of Congress to half a mile square. Families settling previous to 1851 were entitled to a mile square.

Potatoes are worth \$4 per bushel, flour \$20 per barrel, butter 75 cents per pound, eggs 62½ cents per dozen, and other things in proportion. Wages for common labor is \$60 per month. Mechanics in general get from \$5 to \$6 per day. Mill-wrights get from \$8 to \$10.

From Marysville to the Oregon mines is about 200 miles, and most of the miners' supplies are taken by this route, it being more level than that by way of Scottsburg. The mines yield in about the same proportion as those of California, but operations are not yet so extensive.

Oregon is being settled at a rapid rate, and offers a good opportunity for farmers, mechanics, and laborers of all kinds. In my next I shall make some suggestions in regard to the best place to settle.

PHRENOLOGY IN OREGON.

BY WM. WILSON.

THE empire of mind, as restless as the expanding and life-giving forces of the visible universe, has swept on in her bold career until her potent voice is heard upon the wild Pacific shore, where the shout of "onward" is caught by the deep-heaving ocean, and borne on her crested waves to

the far-off regions of the Celestial Empire. Though her flight was sublime and swift-winged, yet, like the mountain eagle from his proud career, she stooped here to rest, where nature smiles in loveliness and grandeur. Though brief that rest, yet she claims this as a part of her great empire. And the rich valley of the Willamette, nestled though it be in the bosom of the great mountains, is no curtained theatre of her actions. Here her career is noble and independent. Her freedom is of the *mountain birth*, lofty and grand. She inhales the ocean's breath, and is strong.

The science of mind, as such, has been cultivated here but to a very limited extent. But two or three have, as yet, taken the field as lecturers, and but few of the great and important principles of Phrenology, by this means, have been spread through our community. No doubt the number, as well as the quality, of lecturers will rapidly increase as society advances in other respects. The circulation of Phrenological books has been quite limited; but this is equally true of books on almost every subject. Here society is yet in its infantile state. Though its members are individually strong, yet they have not the benefit of concentrated facilities for mental improvement. The continued labor incident to new settlements, and the paucity of members in each particular community, preclude the possibility of that systematic arrangement for intellectual and moral advancement which may be enjoyed by a more developed state of society. Yet there is more independence of thought, more freedom of investigation—where such exists at all—than in societies of older date.

Here we do not have to bow to the mandates of a bigoted conservatism. We have no watch-towers—no sentinels to inspect the avenues of wisdom. The mind goes forth boldly to the investigation of the surrounding universe, whether physical, intellectual or moral. It may bow at the shrine of religion and science, and pour forth its loftiest and holiest emotions to the throne of the Infinite, without fear of the *Inquisition*, in any of its modified forms. It is alike free from the influence of the gloomy, uninvestigating bigot, and the maddening, headlong career of the vain enthusiast.

A large portion of society here are believers in the truths developed by this important science. But most of them have had but limited means of becoming fully acquainted with its principles or their application in practical life. Most of the first settlers were from the frontier portions of the States, where Phrenology was but little known, and their position here being no better, they still remain in comparative ignorance of it. Yet it is most encouraging to see a spirit of investigation manifested on their part. They only want the true aliment, and their minds will become strong, vigorous and active. Give them the true *guide* of practical life, and the power of their souls will be wielded for the benefit of mankind.

Though we are far distant from the States, and the facilities for procuring books quite limited, yet this valley bids fair to become prominent in point of intelligence.

Most of the people here have the requisite pecuniary means with which to surround themselves and families with the necessary sources of mental illumination, and it will be employed. They feel conscious that there is something above and

around them, pressing them onward to a higher condition in the scale of mind. That feeling only wants development, and we rise bold and prominent, like our own mountain peaks, a tower of strength and grandeur.

Schools, one great lever of mental elevation, are on the advance. Prior to the discovery of gold in California the schools, though few, were fairly sustained. But when the news of this event spread through the valley, the farmer loosed his team, and his plough rusted in the field; the carpenter dropped his tools and descended from his half-finished building; the merchant let fall his half-sold goods upon the counter, and was there no more; the physician forgot his groaning patient, and thought only of *exhumed skeletons of gold*;—it reached the master in his school-room, and the pack was on his back and his face toward the mountains. The contagion spread, and there remained only women and helpless children.

Schools languished; improvements, half-formed, lay unburied over the face of the country. But there came a change—a revulsion. The wanderers returned from the mountains; and gold rattles in every purse. Improvements live again, and progress. Children are seen wending their way, with book in hand, to the once deserted school-room; and the plains and forests, then wild, are now cheered with the voice of science.

This is cheering to the friends of mental and moral progress. It adds to the accumulated evidence of other countries, that the world of mind is onward and upward. It affords encouragement and a strong stimulus to those who are laboring in the fields of science and morals, to not slacken their efforts, but to labor on with vigor confidence.

In my next, a description of the Indian character, as exhibited among the tribes in this territory.

[Marysville, O. T.

W.

sau st. Price pre-paid by mail only Three Dollars.

The readers of the PHRENOLOGICAL JOURNAL will be glad to learn that the Publishers have brought out in two substantial volumes, of about nine hundred pages, the popular and valuable works enumerated in the foregoing title page. No single work of equal value, on the subjects treated, has ever been issued from the American press—or indeed from any press, it forming as indicated by its title, a complete Library of Mesmerism and Psychology.

It is but a few years, comparatively, since these subjects were brought conspicuously before the people. The "Influence," which is defined by one or the other of the foregoing titles, has been known to man, since the world began; but it had, until the time of MESMER, 1774, been regarded as miraculous, and unaccountable. But the developments of Science, since that period, have given shape and tangibility to that which was wonderful and mysterious. Mesmerism is now a definite truth; a fixed fact, invulnerable alike to the attacks of ignorant bigotry and learned sophistry, and challenging the most searching examination and the most thorough investigation.

The first of the seven distinct works embraced in the volumes before us,—*"The Philosophy of Mesmerism"* embraces a series of Lectures by Rev. John Bovee Dodds, with Instruction in its Process and Practical Application. Illustrated with a likeness of the author in the act of producing magnetic sleep.

"The merits of the work may be inferred from this fact: an audience of OVER TWO THOUSAND PEOPLE, composed of the most intelligent citizens of Boston, was held six evenings in succession, chained in the most profound silence, listening to these truly philosophical lectures, and witnessing surgical operations without pain, and other experiments, at once convincing, and full of great practical utility to every human being.

"This work has been recently republished in England, and has been favorably received by the most scientific men of Europe."

"The Philosophy of Electrical Psychology" also embraces a Series of Lectures by the same author, and is written in his best style. Those who have read anything from his pen, or listened to his eloquent addresses, will believe us when we say, that in discussing this subject he has few equals. Such a work as this has been long needed. It is clear, forcible, concise, and conclusive, and receives the approbation of all professors of this science.

The third work in order, is *"The Science of the Soul"* by Joseph Haddock M.D., which discusses the subject of Mesmerism in a luminous and impartial manner, giving an historical account of its introduction into modern science. The uses of mesmerism as a curative agent are discussed with clearness, and a very commendable brevity. The subjects of which it treats will recommend it to a large circle of readers.

Of the fourth work *The Philosophy of Charming* by John B. Newman M.D. LL.D., the *Southern Patriot* says:

"The author (a medical man of some eminence) pretends to have established the truth and utility of Magnetism, on the natural laws of our being. He proves conclusively, the fact that the mind

Reviews.



CHIRON FASCINATING ESCULAPIUS, B. C. 928.

[CHIRON the Centaur, a prince of Thessaly, has fascinated his pupil ESCULAPIUS, a brother prince, for the purpose of discovering a remedy to cure the foot of Hercules, which had been wounded by a poisoned arrow. An herb was provided which saved the hero: this plant, known from the circumstance as the Centaury, (Centaur's herb,) gave name to a genus, one species of which is our common blue-bottle. Chiron was the great physician of his day, and derived his name from a Greek word, meaning the hand, because he performed most of his cures by manipulating. His wonderful skill in horsemanship has made the poets represent him as a centaur, half man, half horse. In after times, the medical fame of Esculapius far eclipsed that of his master, Chiron, and he was early invested by the people with divine honors. His mode of practising, called by his descendant Hippocrates, the secret means of medicine, can be found detailed in the work.]

LIBRARY OF MESMERISM AND PSYCHOLOGY, embracing the most Popular Works on the subject, including *The Philosophy of Mesmerism*, *The Philosophy of Psychology*, *The Science of the*

Soul, *The Philosophy of Charming*, *A Treatise on Mental Alchemy*, *Principles of Electro-Biology*, *Elements of Animal Magnetism*. In two volumes. New York and Boston: Fowlers and Wells, 131 Nas-

may act independently of the body, and states numerous cases where Clairvoyance has been produced by artificial means, and many of the most wonderful experiments performed, and is the most interesting work on the subject of *Mental Electricity*."

A Treatise on Mental Alchemy, by B. Brown Williams, the fifth work on the list, comprises the substance of the author's popular lectures on Nature and Mind, and gives a lucid exposition of his views of Mental Philosophy. It is well worthy of a careful perusal.

Principles of Electro-Biology, the sixth in order, is by Alfred Smea, F. R. S., so widely and favorable known to the scientific world of Europe and America. It is more strictly scientific than most of the works on the subject, and will repay a careful perusal.

"Elements of Animal Magnetism" by Charles Morley, is the last work included in these pregnant volumes, and is especially intended to show the application of magnetism to the relief of human suffering.

We need not set forth at length the advantage of having all these truly valuable works in two compact volumes, instead of the seven small ones as formerly published, as every one will appreciate them on the simple statement. It is now an opportunity to get, for only three dollars, a complete "Library of Magnetism and Psychology."

Miscellany.

MARRIAGE.—The institution of marriage is one of the wisest in the arrangement of Providence. In no one of the judicial laws, for the perpetuity and happiness of the race, has the Deity exhibited greater wisdom, than in that of instituting marriage between the sexes.

The division of the race into families, where equal and joint interests obtain, where each necessarily cares for and feels for the other, is marked by divine wisdom, and is a source of the highest human happiness and felicity. Marriage is honorable. It is desirable. We are so constituted that we naturally engage in it. We have affections. They must have an altar at which to bow—a shrine at which to worship; and what altar or shrine more pure and holy than those of plighted love? The desire to marry is innate. The Poet has it thus:

"The heart like a tendril, accustomed to cling,
Let it go where it will, cannot flourish alone;
But will lean to the nearest and loveliest thing,
It can twine to itself, and make closely its own."

It has been ascertained, by an analysis of 24,000 marriages in Massachusetts, that an unmarried female at the age of 20 has lost one fourth of her chances of ever becoming united in wedlock, at 25, three-fourths, and at 30, nine-tenths. Still this is no good reason why hasty and improper connexions should be formed. A female at 25 is far more likely to marry well, than at an earlier period. Her judgment is more mature: she will be governed less by fancy, and more by common sense, and instead of taking to a dashing young coxcomb, or pert dandy, will prefer a man of more years than herself, who has become established in business—has experience—has character and prospects of success in navigating the sea of life.

No man should marry until he has a competence to give a family a support. In portions of Germany this is actually required by the laws of the land.

Solid acquisitions, and amiability of heart and disposition, should weigh far more in the mind of the female, when about to give her hand in marriage, than mere show of person and polish of address. I care not if there be considerable disparity of ages, provided other things are equal. I would much rather a daughter of mine would marry a person 20 years older than herself, if he possessed character, influence, goodness, and means of support, united with

warm attachment, than to start off in life with some dashing young beau, with more show than brains, and far less affection than romantic love.

True and solid virtues are the only foundation for abiding affection; where these exist, they form a basis as enduring as iron, and as lasting as granite.

There is no higher or more tranquil bliss, than that experienced when heart communes with heart—when two souls unite and form one, like mingling dew-drops on a rose, that scarcely touch the flower, but mirror the heavens in their little orbs. When perfect love transforms two souls each to the other's image—when one heart beats in two bosoms—one spirit speaks with a divided tongue—when the same soul is eloquent in mutual eyes—there is a rapture, deep, serene, heart-felt and abiding, in that mysterious sympathy between congenial souls, which puts to shame the extatic but short-lived bliss of *romance*.

But to the hearts united by virtuous affections, there comes that glad reliance, that sense of trust, that rest of spirit, that exceeding peace, which words cannot portray, which to know is to feel.

A superiority of years in the husband strikes us as most befitting. His position as head of the family—his charge and oversight of all its interests—the stern necessity that he shall have lived long enough in the world to have profited by experience,—all conspire to teach this doctrine—to maintain this sentiment. He is the oak and she the vine and it is of importance that the former be well grounded in experience, and have sufficient age and strength to allow the latter to wind around and lean for support on its manly trunk; and what matters, if it has lived to share in some rude storms, and lost some of its pristine beauty, its true value is none the less, but on the other hand, somewhat enhanced.

"What is the blooming tincture of the skin,
To peace of mind and harmony within?
What the bright sparkling of the finest eye,
To the soft soothing of a calm reply?
Can comeliness of form, or shape, or air,
With comeliness of words, or deeds compare?
No! those at first the unwary heart may gain,
But these, these only, can the heart retain."

Middlebury College, Vt.

A PARENT.

Events of the Month.

DOMESTIC.

In the political world, during the past month, no event deserving of special notice has occurred to interrupt the usual tranquility of the season. Elections for State Officers and for Members of Congress have taken place in several States since our last summary, but, with the decided Democratic majority in the next Congress, their result is of comparatively little importance.

FEVER IN NEW-ORLEANS.—The yellow fever has continued to rage with unprecedented malignity in the city of New-Orleans, carrying away a large portion of the population that ventured to remain in that pestilential climate. Relief for the sufferers has been raised in various cities, by contributions to the following extent:

New-York,	\$30,000	Mobile,	\$2,000
Philadelphia,	15,000	Charleston,	1,000
Baltimore,	6,000	Savannah,	2,000
Boston,	4,000		
Washington,	3,000	Total,	\$63,000

A writer in the New-Orleans *Picayune* traces the yellow-fever that now desolates the city, to the men who discharged the cargo of the ship *Adelaide*, from Rio Janeiro. He says three successive gangs employed upon that job sickened. He contends that every epidemic of the sort recorded can be traced to importation. We are glad to see notices of the fidelity of the clergy in New-Orleans, at this season of the fearful epidemic there. The *Picayune* speaks of their devotion in general, and gives one instance that is an example worthy of all commendation. Rev. J. L. Twichell, who had remained thirteen summers at his post, received leave of absence to visit Europe; but on the eve of his departure from New York, hearing of the ravages of the

plague, he started at once for home:—where he now is attending to his duties as Pastor, and preaching every Sunday in the First Presbyterian Church. The *Picayune* speaks of the equal faithfulness of both Catholic and Protestant ministers. Such periods of distress bring out the *Common Christianity*, and show how simple, loving, and humane is the true and essential Gospel.

For the year past, the yellow fever has been raging with great violence on the coast of South America, and in a number of the West India islands. At the island of Hayti, probably not less than one hundred American officers and seamen have died, besides a large number of the inhabitants. At Jamaica, Demerara, Antigua, &c., it has been very fatal. The West India English fleet has lost many seamen and several valuable officers, of the disorder. In one case, a British steamer lost seventy-five men. In Cuba, the cholera and yellow fever together have carried off thousands. On the coast of South America, Rio Janeiro has been visited, the British consul among others falling a victim to the dreadful disorder. At Bahia, also, it has been quite fatal, and at last it reached New Orleans.

Yellow Fever visited the city of New-York, in the years 1741, 1742, 1795, 1798, 1799, 1800, 1803, 1805, 1819, and 1822. The deaths were as follows: 732 in 1795; 2086 in 1798, (population 55,000;) 670 in 1803; 280 in 1805; 23 in 1819; 366 in 1822. In 1805, 37,000 of the inhabitants (out of 76,000, the whole population,) fled from the city. In 1804, 40 persons died with it in Brooklyn, but New-York escaped. Philadelphia was nearly desolated by it in 1793, and again in 1798. 4081 persons died in 1793, and 17,000 (population 50,000) fled from the city. In 1798, the mortality was great, and 50,000 out of 70,000 inhabitants fled. Several thousands died, and the greatest number of deaths in one day was 117. Baltimore suffered from this disease in 1798, 1819, and 1821.

CALIFORNIA.—The squatter difficulties in San Francisco, which at one time threatened to result in serious and bloody riots, have passed over for the time being, and we have reason to hope they will not be revived. In several of the agricultural districts the agrarians are supreme. In many instances the old rancheros have been completely stripped of all their possessions, the squatters not leaving them even their gardens, orchards, or yards.

The gubernatorial canvass was opened at Sacramento on the 18th of July, by the present Executive, who took the field in advocacy to his claims for re-election. His opponent, Mr. Waldo, went first to the southern mines, where, we understand, he was warmly received by the people as the Reform candidate.

From the intelligence from the south, it appears there is a prospect of the prevalence of Lynch law in that region. The inhabitants have been driven to take up arms against the hordes of criminals that are overrunning the country; and they are not likely to stop now until they have driven the rascals from their borders, or hung a portion of them. We have to record the hanging of two more men by the populace in the Calaveras County; one on the charge of horse stealing.

A Chinese Mission is to be established in San Francisco, \$15,000 having been subscribed to erect a building, to be used as a church and school house.

Common schools in California, under the present law of that State, may be either sectarian or not, as the parents of the pupils may choose. This change was effected at the last session of the California Legislature, when, at the recommendation of the State Superintendent, a bill was passed repealing those sections of the original law which declared that schools must be free from all sectarian bias, control or influence, in order to participate in the benefits of the school fund, and that no sectarian book should be used in them. A special provision is also contained in this bill, admitting the Roman Catholic parochial schools to the full benefit of the school fund.

It was said by Mr. Speer, in a lecture a month since in San Francisco, that the Chinese there intended to erect an altar for idol worship.

A cave was recently discovered between Columbia and Wood's creek, in Tuolumne county, from which numerous bones, &c., of an antediluvian race of animals, apparently of the mastodon species, have been found. A reservoir over a portion of the subterranean apartments suddenly leaked dry, which led to sinking a shaft to discover the cause of the water's disappearance. The passage has been explored 600 yards.

A bunch of wheat has been grown near Stockton having

46 heads, containing from 210 to 230 grains each. It will be sent to the World's Fair, at New-York.

Onions fifteen inches in circumference, and tomatoes fourteen and a half inches, are among this year's product of Mr. Robb's ranch forty miles below Sacramento.

Numerous Artesian wells have been bored in the eastern part of San Francisco, water being reached at the depth of from 150 to 1075 feet.

KOSSUTH'S SISTERS.—Three of Kossuth's sisters are residing in New York. One is at the head of a boarding-house, No. 1 Irving Place. The others intend to open a lace and silk store at 761 Broadway. Two of them have recently been to Newport, to secure customers among the wealthy and fashionable persons who assembled there.

MAINE LAW IN OHIO.—The Maine Law State Committee announce the engagement of Dr. CHARLES JEWETT of Mass., NEAL DOW of Maine, F. W. KELLOGG, a native of Ohio, but a champion of Temperance almost every where; G. T. FORBES of Mass., Rev. B. E. HALE of Conn., and Hon. T. A. PLANTS of Ohio, for the Fall campaign now opening. Gen. F. S. CARY will of course be also in the field—he could not help it if he tried. Further help from P. T. BARNUM, Rev. PRESCOTT MAHON and others is expected.

THE GAVAZZI RIOTS AT MONTREAL.—The Vigilance Committee have arrested the Mayor of Montreal, Hon. Charles Wilson, for murder on the 9th of June last, during the Gavazzi riot. He was held to bail in the sum of \$8,000, to appear on the 14th October next, to answer at the Criminal Court of Queen's Bench. Three more of the rioters of the 9th of June have been arrested, namely, Garrett Barry, Pierre C. Brouillet and M. Moses. The latter was Second Assistant Chief Engineer of the Fire Department.

TUBULAR BRIDGE AT MONTREAL.—Hon. Robert Stephenson, the distinguished English engineer, and the architect of the famous Britannia Tubular Bridge, at a dinner given him in Montreal, gave his opinion decidedly in favor of the feasibility and practicability of throwing a similar structure across the St. Lawrence for the accommodation of the Grand Trunk Railroad. This gigantic undertaking is roughly estimated at \$7,000,000. The railroad itself is, we believe, to cost some \$50,000,000. The capital is to come from England.

GOV. UJHAZY.—Ex-Governor Ujbazy and family stopped at Fort Smith, on the Arkansas, on the 5th ult., on their way from Iowa to near San Antonio, Texas, where, having purchased a tract of land, they intend to make their home. They complained of the extreme cold of Iowa, and expressed their intention to devote themselves to stock-raising.

COSTLY CATTLE.—A lot of pure-blooded short-horned cattle, purchased in England, sold at the farm of Brutus Clay, of Bourbon Co., Ky., on the 18th ult., realizing extraordinary prices. One bull brought \$4,525; another, \$4,858. None of them cost much over \$1,000. A cow which cost \$600 sold for \$3,050. Southdown bucks brought as high as \$755, and Cotswold \$1,010.

AMOUNT OF CIRCULATION.—The amount of money in active circulation in the United States is estimated in the Merchant's Magazine at \$294,476,257, which, reckoning the population at 25,000,000, would make \$12 per head. It was \$11 in 1816 and 1817, and but \$5.50 in 1830.

CENSUS OF THE ANIMALS.—We learn from the census returns that there are 4,335,358 horses in the United States. This is more than three times the number in Great Britain. We have also 559,229 asses among us; and of swine the number is 30,316,698. The number of hogs that go upon two legs is not stated. Of milch cows we have 6,392,044, and of working oxen, 1,669,241. The sheep number 21,721,814—the goats are "too numerous to mention."

RAILROAD ACCIDENTS.—Among all the accidents which occurred on the railroads of Massachusetts during the twelve months ending on the 30th of November last, to passengers transported on those roads, amounting in all to 10,463,423, one passenger only was killed, (and he a passenger who fell from an excursion train, while standing when there was room for him to sit,) and during that period no passenger was injured.

BAYARD TAYLOR.—Bayard Taylor has joined the expedition to Japan, having been assigned a place in the corps of artists, with the rank of master's mate, on board the steamer *Susquehanna*.

REMARKABLE SUMMER.—For its drought and its rain, for its heat, mosquitoes and grasshoppers, for its multitude of travellers, and, alas! for its ravaging epidemic also, this summer of 1853 bids fair to be remarkable and remembered as the summer of 1853.

A STEAMER BURNED.—The steamship *Cherokee*, owned by the Pacific Mail Steamship Company, (Law, Roberts, Aspinwall, &c.,) was discovered to be on fire on the evening of the 26th July, while lying at her dock at the foot of Warren street, North River. She was filled to repletion with a rich and valuable cargo, including rich invoices of silks, and was to sail the next day for New Orleans, via Havana. Every available foot of space was occupied by freight, even encroaching on her passenger cabins. A large amount was refused, for lack of room to receive it. It is judged that the fire originated from drugs, or some other substance contained in her cargo. The loss by the destruction of the ship and cargo is estimated at half a million of dollars. As it is customary with this Company to insure their own vessels, the insurance offices had no risks on her. As shippers are accustomed to defer getting insured till the day of the sailing of the steamer, a considerable portion of the cargo is presumed to have been uninsured.

GOOD INSTITUTION.—There is a "Six-Penny Savings Bank" in New York, for the benefit of children and others, which has been in operation only a short time. The deposits already amount to \$10,000: one of the first of which was by a barefooted boy, who in a single day put in 31 cents, beginning with 5 cents, to keep them from his parents, who took his earnings to buy liquor. It strikes us this institution is worth looking after with a view to imitation.

Chit-Chat.

WHAT BECOMES OF DEAD LETTERS.—On Wednesday last seven hundred bushels, or about one million of dead letters were destroyed, in accordance with the usage of the Post Office Department. They were carted to Monument Square, and spread over a line of two or three hundred feet, when the match was applied. The entire mass of combustible material was soon in a blaze, and several hours elapsed before the conflagration was completed; the official attendants meanwhile raked the burning fragments to facilitate operations.—*Washington Republic*.

[This shows the importance of having letters properly directed. The publishers frequently receive letters from the dead letter office, having first been sent to other offices, and in several instances after "the tour of Europe"—over the sea and back again. But when a letter is properly directed, there is but little danger of its being miscarried or sent to the Dead Letter Office to be burned.]

A correspondent of the *New York Journal of Commerce* proposes to discontinue the use of state prisons as a means of punishing criminals, and substitute labor in the lead and copper mines belonging to the United States for the benefit of the nation.

[A good suggestion. Criminals might also be employed on sections of the proposed railway to the Pacific.]

A portable spittoon has been invented. Those of our friends who "chew the weed" will please take notice and be prepared whenever they give the "sanctum" a visit.—*Hartford Republican*.

Hope those articles will become fashionable out this way.—*Cayuga Chief*.

The new invention consists of a hollow cane with a funnel-shaped top, into which the "juice" may be squirted till filled; then it may be poured out upon the ground and covered up.

ON PHRENOLOGY, we have that admirable standard work, the "American Phrenological Journal," by FOWLER AND WELLS, New York—indispensable to those who would improve their knowledge of this science of "head-work."—*American Courier, Phila.*

NATIONAL THEATRE.—The Manager of this popular place of amusement has lately had the good sense to

bring out Uncle Tom's Cabin, and the result has been crowded houses every night for more than two months already. It is a most effective piece, and is well acted in most of its characters. Cordelia Howard, who personates little Eva, is truly a wonderful genius of a child, and performs her part to admiration. Could plays as unexceptionable as this be always performed on the boards of our theatres, the strong objections which so many good people have against them would be done away.

PROVIDENCE RAILROAD, vs. THE PROVIDENCE OF GOD.—A queer mixing up of theology and business occurred lately at a meeting of the citizens of Providence, called to express their sentiments in regard to the great railroad disaster. The following extract from the *Rhode Island Freeman* will give the reader an idea of this singular affair:

The Committee's report contained a preamble and five resolutions, and what is very remarkable is, that neither the Providence and Worcester Railroad Company, its Directors or Officers, nor its management were particularly referred to in any one of them. The preamble read as follows:

Whereas, In the Providence of God, a large number of our friends and fellow-citizens have in an unexpected moment been cut off by a violent death: *And whereas*, many who survived the accident are still suffering seriously from the injuries received, therefore

Resolved, &c. The resolutions then go on to declare the sympathy of the meeting for the bereaved and the wounded, and to censure in general terms the want of skill and care in the management of steamboats and railroads, and to recommend that kind of management that will render human life secure.

After the acceptance of the report, an exciting debate commenced on a motion made by Rev. Mr. Abbot, to strike out the "Providence of God." After a warm theological discussion, the motion was carried, and the minority, amounting to about fifty persons, indignantly left the hall. The following words were substituted for those stricken out, viz: "by the gross mismanagement of those having in charge the Providence and Worcester Railroad Corporation."

Our readers may not all agree with us, but we think the meeting served the original resolution just as it should have been served. To us it seems blasphemous to put the Providence of God in the place and as a shield of human recklessness and crime. It is too often done.

PHRENOLOGY IN NEW ENGLAND.—We trust our friend D. P. B. will excuse the liberty we take in making the following extract from a private letter. We rejoice with him in the bright prospects opening for our cause in New England:

"Phrenology is bound to flourish in New England, and I never felt so much like working in the cause in my life as at the present time. I must write and lecture more than I have done. I feel *burdened*, as it were, in this respect; there seems to be *no end*, as it were, to what there is to be done in this field. I am much pleased to see an increasing tendency of earnest confidence in this matter. Many apply for advice, and seem to regard it as a final settlement in regard to their course. We shall soon have a *host* of young men and women in this vicinity to work for and with us. The inquiries rush in upon us fast—'When shall you commence those classes: I want to join.' 'Can't you come out to our place and lecture this fall? I want my *whole* family examined.' 'I never looked at Phrenology in that light before—it must be very useful.' 'My son and daughter have greatly improved since you gave him and her that advice.' 'I cannot see why everybody don't believe and practice Phrenology, it is so reasonable and useful.' Persons who wish examinations, *now* say, 'I want a full written description; my object is to improve.' Fathers bring in their sons, and say, 'Tell me what sphere my son can do best in, and give some good advice.' The employer asks, 'Is this young man calculated for a confidential clerk, artist, machinist, engineer,' &c., &c., &c. Says many a merchant—'I will never employ another man or boy unless he first comes here, and is examined.'"

There is no end to questions and remarks of this kind; in fact, I hear scarcely any thing else. D. P. B.

THE PUBLISHERS OF THE PHRENOLOGICAL JOURNAL will supply booksellers, agents and others, with all works published in this market at publisher's prices, and import from Europe, by every steamer (weekly), such works as may be wanted, adding only the duties and cost for freight.

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Notes and Queries.

BAYARD TAYLOR.—Can you give your numerous readers the portrait and biography of Bayard Taylor, the distinguished American Traveller. N. A. T.

[We have Bayard Taylor on our list, and hope to be able to give a sketch of his life and character at an early day.]

UNION FOR LIFE.—Being requested a few weeks ago to examine a persons head with whom I was tolerably well acquainted, and who was known for his unassuming appearance and sociability, I was surprised to find "a cavity" just back of Combativeness and below Adhesiveness. Thinking it would be an opportunity now to locate union for life, I remarked to him that I thought it would be difficult for him to "pop the question." But I was not surprised when he very candidly replied, "The idea of being pledged or tied up for life to a person appears horrible." R. S. A.

S., Russellville, Ill. We have never seen the books you mention, and can therefore express no opinion of them.

PHRENOLOGY AND MATRIMONY.—Please inform one, whose curiosity incites to ask, the name of the person who requested the written opinion you gave of the female to whom it seems he was married. * * * * MRS. E. C.
[Can't do it, Mrs. C.]

CHOICE OF OCCUPATION.—Please inform me how I can find out the occupation I am best adapted for, and which I should like and prosper in the best. H. H. M.
[Have an examination by a competent Phrenologist.]

DISTINGUISHED FOREIGN VISITORS TO THE UNITED STATES.—William IV., then Prince and Midshipman, saw Nelson for the first time (Captain of the Albemarle), lying in the Narrows, off Staten Island. The same jovial sailor king is said to have entertained a party of British officers at an old stone house, still standing at Ravenswood, L. I., a mile below Hell Gate, on the East River. Count Zinzendorf, the Moravian Patriarch, was in New-York, in 1741. Louis Philippe was in the United States, in 1796, a traveller, a schoolmaster, and an exile. Louis Napoleon was a denizen of New-York, and one of the Metropolitan lions about 1836-37.

COLLEGES.—MESSRS. EDITORS: In the August number of the AMERICAN PHRENOLOGICAL JOURNAL I read an invitation to send you "Notes and Queries," &c. You will confer a great favor on a poor young man, who is fighting his way in the world with an empty pocket and an empty head, (though cool and clear,) if you will, through the medium of the JOURNAL, give him some information respecting colleges. I am determined on a college course, and the only chance for me is to work my way through, which I will do in some way or other. If you can give me any information, or can tell me of any college where I can get a good education and work my way through, you will give a great help to one who is a disciple of Graham, Gall and Priessnitz. T. C.

Dry Creek, Ky.

[It is our intention and expectation (as we remarked last month) to give in an early number of the JOURNAL an article embracing such information as we can obtain in regard to Manual Labor Schools and Colleges. At present, we are not sufficiently well informed of on the point to speak definitely in reply to your query. Obelin College, at Obelin, Ohio, is a well-known and popular institution, where opportunity to labor is afforded to a limited extent, but no pledge is given to furnish employment to all students. We are informed, however, that diligent and faithful young men can usually obtain sufficient work either from the Institution or the inhab-

itants of the village. You can get further information by writing to Hamilton Hill, Secretary. We renew our request to persons having charge of manual labor schools and colleges, to forward us such information in regard to them as they may wish to have laid before the public. We shall be glad also to insert in our advertising department, cards, prospectuses and circulars for such institutions. The advantages of such a medium of communication with the public as our JOURNAL affords, are too obvious to need specification here.]

PHONOGRAPHY.—Please inform me through your valuable JOURNAL the kind of Phrenological development necessary for a successful study of Phonography. I am anxious to learn the reporting style. Can it be done without the aid of an oral teacher? I have Webster's Phonographic Teacher.

[Large organs of Form and Size would be favorable to the successful study of Phonography. In other respects, such a combination of developments as would give success in the study of a foreign language would be favorable. To become a good practical phonographer, persevering practice is absolutely requisite, however readily you may learn the principles and forms involved. You can learn without the aid of oral instruction, but such instruction would facilitate the study.]

VENERATION AND CONCENTRATIVENESS.—How may I improve the organs of Veneration and Concentrativeness, when a downward look is not natural, the nervous temperament predominant, a hereditary tendency to consumption, and perceptive faculties active during health? Z. J. S.

[All faculties are cultivated by exercise. Veneration is exercised by adoring God. As food excites appetite, and property acquisitiveness, so does loving and adoring God—the All-Good, the Father and Friend of all, and thanking Him for his loving kindness, excite, and, of course, enlarge this faculty. To cultivate Continuity or Concentrativeness, fix the mind, and keep it fixed for a long time, on the same subject, avoiding as much as possible interruption and change. Some business which will compel you to keep your mind on one thing for a long time every day would do more than anything else. Your tendency to consumption must be corrected by proper physical training, obedience to the laws of health, and if necessary, some of the processes of the Water-Cure. See Education and Self-Improvement Complete, by O. S. Fowler. Price, prepaid by mail, \$2.50.]

CRYSTAL PALACE.—Please tell me, through the JOURNAL, whether the Crystal Palace will be open during the coming year. J. B.

[No notice of a design to keep it open beyond January 1st, 1853, has yet been made public, and we are not now able to ascertain the fact you desire.]

DEFERRED.—We have several Queries on hand which we are compelled to postpone for want of room

Literary Notices.

ALL BOOKS published in AMERICA may be obtained through the office of this JOURNAL at Publisher's prices. EUROPEAN WORKS will be imported to order by every steamer. Books sent by mail on receipt of the cost of the work. All letters and orders should be post-paid, and directed as follows: FOWLERS AND WELLS, Clinton Hall, 131 Nassau-st., New York.

PERSONAL SKETCHES of his own Times. By Sir JONAH BARRINGTON. New York: Redfield. 1853.

Here is a book brimful of genuine Irish humor, and, withal, as instructive as it is amusing. It is a sort of rambling chronicle—a *melange*—made up of biographical, historical and general anecdotes, sketches and facts. Sir Jonah is the author of "Historic Memoirs of Ireland," and Judge of the High Court of Admiralty in Ireland, and writes of his country with the spirit and love of an Irishman. A more readable book cannot be found in the booksellers' monthly list of new publications.

LORENZO BENONI: or Passages in the Life of an Italian. Edited by a Friend. New York: Redfield. 1853.

Under the guise of the biography of an imaginary hero, and the seeming of a historical fiction, we have here the life and adventures of a real personage; and one, too, of no mean place in the tragic chronicles of modern Italy. The

London Examiner, high authority in literary matters, says of it:

"A tale of sorrow that has lain long in a rich mind, like a ruin in a fertile country, and is not the less gravely impressive for the grace and beauty of its coverings . . . at the same time the most determined novel-reader could desire no work more fascinating, over which to forget the flight of time. . . . No sketch of foreign oppression has ever, we believe, been submitted to the English public by a foreigner, equal or nearly equal to this volume in literary merit. It is not unworthy to be ranked among contemporary works, whose season is the century in which their authors live."

The author of "Lorenzo Benoni" is Giovanni Ruffini, a native of Genoa, who effected his escape from his native country after the attempt at revolution, in 1833.

It is got up in Redfield's best style, which is saying enough of its mechanical execution.

THE FIELD BOOK OF MANURES; or the American Muck Book. By D. J. Browne, author of "The Sylva Americana," "Forest Trees," "The American Poultry Yard," etc. New York: C. M. Saxton. 1853.

Mr. Browne is eminently qualified for such a task as he has here so satisfactorily accomplished. He was bred and educated a practical farmer, and is thoroughly familiar with all the details of agriculture, while at the same time his knowledge of chemistry, geology and kindred sciences, in their application to the subject, is such as few practical men can boast. No very large claims are advanced on the score of originality, but the work is doubtless, to American farmers, at least, the most useful one ever published. It has received the unqualified commendation of Professors C. T. Jackson, of Boston, and J. A. Nash, of Amherst College, whose qualifications to judge such a work will not be disputed. The latter pronounces it "the very best book for practical farmers" he has seen. It covers a wide field, treating of the nature, properties, sources, history, and operations of all the principal fertilizers and manures in common use, with specific directions for their preparation, preservation, and application to the soil and to crops, as combined with the leading principles of practical and scientific agriculture; drawn from authentic sources, actual experience and personal observation, and is illustrated with engravings.

ELEMENTS OF AGRICULTURAL CHEMISTRY AND GEOLOGY. By JAMES F. W. JOHNSTON, M.A. F.R.S.S., L. & E., etc. With a complete Index and an American Preface. By Simon Brown, Editor of the "New England Farmer." New York: C. M. Saxton. 1853.

This is another excellent practical work for the farmer, and should have a place on the book-shelves of every man who desires to reap the advantages of a truly scientific cultivation of the soil. It contains a fund of valuable knowledge which no other single work supplies.

A FEW THOUGHTS ON THE POWERS AND DUTIES OF Woman. Two Lectures. By HORACE MANN. New York: Fowlers and Wells. 1853. [Price, prepaid by mail, 30 cents]

These are thoughtful and earnest discourses from the pen of one who has labored long, zealously, and efficiently in the cause of human progress and elevation, and are worthy of a careful and candid perusal. Mr. Mann differs from the prominent advocates of Woman's Rights in some important particulars, but this difference is very candidly and courteously stated, and his remarks should be received in the spirit in which they were written. He closes his preface with the following paragraph:

"In one word: If woman can enjoy the two highest and most sacred rights which belong to the race,—the rights of fair occupation and full education,—I am content to leave all other questions to be hereafter settled by the ampler knowledge and the maturer wisdom which shall then be brought to their decision. Who will labor most earnestly for these primary and unquestionable rights?"

THE WORKS OF SHAKESPEARE with J. Payne Collier's Twenty Thousand Manuscript Corrections. New York: Redfield. 1853.

Part XIII. of this edition of "Shakespeare Restored" is on our table, and we renew our hearty commendation of it. It will be completed in sixteen parts, and will be the best edition of this great English classic ever published.

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THE NEW PICTORIAL Illuminated Comic Doctor.

New York. For sale by All who Peddle It. 1853. [Price, sent pre-paid, by mail, single copies, two three cent post. age stamps; twenty-five copies for \$1.00. Fowlers and Wells, Clinton Hall, 131 Nassau-street, will supply it in any quantity.]

Somebody has been "poking fun" in a good-natured way at the drug-doctors, pill-peddlers, and so forth, and has given us eight pages of racy, witty, and funny anecdotes, puffs, paragraphs, and puns, "with pictures to match," funnier, if possible, than the reading matter. The round face, with the most emphatic smile, which meets our eye on the title-page, is certainly not that of a drug-doctor or one of his victims. We conclude it must be that of some humorous hydropath—some "Noggs" or other of the Water-Cure ranks. But the principal piece in the work is "Mr. Ginger's Experience, or the Beauties of the Regular Medical Practice," in which a jolly, round-bellied good-liver, getting decidedly "out of sorts," is taken through a "course of bleeding, blistering, puking, physicing, etc., till he is "properly reduced." This is all done up in pictures, with comic descriptions *a la Punch*. But if you wish to "laugh and grow fat," buy the "Comic Doctor." Price 6 cents.

THE UNITED STATES ILLUSTRATED, in views of City and Country. With descriptive and historical articles. Edited by CHARLES A. DANA. New York : Hermann J. Meyer.

We have received the first number of this truly magnificent national work, and can commend it warmly to the liberal patronage of the American public.

It will appear in parts, with such promptitude, that two volumes will be completed before the close of the present year. These volumes will be issued simultaneously, one being exclusively devoted to Eastern and the other to Western subjects. Each part will contain four steel engravings, from original drawings by eminent artists, representing either some remarkable view from the splendid landscape scenery of the country, or some public edifice, whose architectural beauty or historical character entitles it to such commemoration. Ten parts will compose a volume.

That the literary character of the work will be of the highest order, we have a sufficient guarantee in the name of its editor. Each number will contain from twelve to sixteen quarto pages letter-press, printed in elegant type. Subscription price, \$5.00 per volume. Single copies 50 cents. Address Hermann J. Meyer, 164 William st., New York.

THE HELPING HAND : Comprising an account of the Home for Discharged Female Convicts, and an Appeal in behalf of that Institution. By Mrs. C. M. Kirkland. New York : Charles Scribner. 1853. [Sold for the benefit of the Institution.]

This is a beautiful book, and is well filled with matter every way worthy of the noble cause to which it is devoted. It is eloquent in its appeal in behalf of the poor victims of our false social life, and must make its influence felt wherever it goes. We heartily commend it, and the Institution for the benefit of which it is sold, to all benevolent and philanthropic persons, whom our words may reach. A complete exposition of the organization, plan, and aims of the "Home for Discharged Female Convicts," may be found on its pages.

STANDARD PRONOUNCING DICTIONARY of the French and English Languages, &c. By Gabriel Surenne. New York : D. Appleton & Co. 1853.

Surenne's Dictionary continues to sustain the high reputation it acquired on its first publication. It has stood the test of time and of criticism, and the longer and more familiarly it is known, the more highly it is estimated by both teachers

and students of the French language. It is no hastily-compiled, and ill-arranged piece of literary patch-work, but a thorough, systematic and wholly reliable authority in orthography, etymology, and orthoëpy, prepared in the most careful and critical manner after immense research, guided by all the well-known learning and skill of the author. The pronunciation of each word, as given in this work, is of the highest value to the learner. One cannot always have a teacher at his elbow. The best substitute is Surenne. D. Appleton & Co. publish both the complete work, in two large volumes, and an excellent abridgement for popular use in one handsome volume. Both are got up in good style and strongly bound. We heartily commend the work to all who may need a French Dictionary.

THE RUM-PLAGUE : A Narrative for the Admonition and Instruction of both Old and Young, and Rich and Poor. From the German of ZSCHOKKE. New York : John S. Taylor. 1853.

Zschokke is a charming and graphic tale-writer, and his works are deservedly popular, as far as they are known in this country through translations or otherwise. The Rum-Plague is a story of the right kind. It is full of that pathos which brings tears to the eyes of the reader, and moves, in the right direction too, all his sympathies. It will not fail to exert an influence in behalf of the great cause of Temperance. We hope it will have a large sale.

General Notice.

RAILROADS.

The New York Central Railroad Company has furnished the following information :

"At the first meeting of the Board (7th July last) the executive committee were authorized to take measures for double tracking the road from Syracuse to Buffalo, without delay, and to adopt all such measures as they might, on examination, deem necessary to put the entire line of road from Hudson River to Lake Erie, with its rolling stock and machinery, in the very best condition.

In pursuance of this resolution, ten thousand tons of iron have already been purchased, or ordered, and is now in course of delivery.

Nearly the entire line of road has been examined by competent engineers, and the Board, at their meeting on the 28th July, ordered the repairs and improvements suggested by them, to be made under the direction of the executive committee.

Twenty-seven additional locomotives have been purchased or ordered, and about 400 new freight cars are in process of construction.

Fifty first-class passenger cars are also about to be ordered.

Arrangements are making at Buffalo to increase the freight accommodations at that point. Extensive improvements in the buildings on the line will be made as soon as possible. At Albany a new engine and freight house are now erecting, and grounds have been purchased for a spacious passenger depot. These various improvements will probably cost over three millions of dollars. It will, of course, require considerable time to effect them, but it is determined to make the road a complete double-track road from Hudson river to Lake Erie, which, in all its arrangements and accommodations, shall quite equal, if not excel, any road in the country.

The greater part of the means necessary for these purposes has been secured by the present capital, and no resort to any further issue of stock for the purpose will be needed. The charge that the wages of any of the men on the road have been unfairly reduced, is unfounded. Some have been reduced, where it was thought proper to do so; others, and not a few, have been increased, according to their abilities and the labor to be performed. No injustice has been intended to any person, and no parsimonious policy has been adopted. The labor of conductors will be reduced instead of being increased. A conductor who formerly passed over the Utica road twice a day, 156 miles, will now go from Albany to Tyracuse, 148 miles, and so as to other portions of the line, the entire road being now divided into two divisions; one from Albany to Syracuse, the other from Syracuse to Buffalo, giving about 150 miles for the day's work of a conductor.

Over 500 tons of new iron have already been put down in place of old iron, removed, and all the rolling stock of

the road is undergoing the most thorough examination and repair.

The information, thus conveyed officially, is exceeding favorable to the new Central Railroad Company, and creditable to its managers.

In a short time, this will be the best-equipped, as it already is the most productive line of its length in the country.

LAND NAVIGATION.—Twenty-three years ago, the 12th inst., the first railroad was commenced in the state of New York. This was the Mohawk and Hudson, run from Albany to Schenectady. One year from that time it was completed. At each termination it had an inclined plane, with a grade of one foot in eighteen. The expense of this road—only sixteen miles in length—was over one million of dollars, and yet it was laid with rails of not more than three-fourths of an inch in thickness. The building of this road was at the time regarded as a wonderful achievement. But what is it in comparison with subsequent achievements of the kind in this state? Since then, the following railroads have been constructed in New York :

New York and Erie Railroad.....	469 miles.
Hudson River.....	150 "
New York and Harlem.....	153 "
Long Island.....	95 "
New York Central.....	462 "
Buffalo and State Line.....	69 "
Watertown and Rome.....	97 "
Northern New York.....	118 "
Miscellaneous, say.....	400 "

Total.....2,013

Thus we have now more than two thousand miles of railroad in successful operation in New York, and in addition to this, a thousand miles are in contemplation or under contract. The cost of the roads already built cannot be less than one hundred millions of dollars. When the contemplated structures are completed, there will be near one hundred and fifty millions of dollars invested in railroads in the state of New York—more than seventeen times the cost of the old Erie canal.

THE WATER-CURE JOURNAL for October, just issued by FOWLERS and WELLS, 131 Nassau street, New York, (Terms \$1.00 a year,) presents the following attractive table of contents :

Congestive Fevers.	Teeth Destructives.
Credulity in Medicine.	Centre Table and Kitchen Table.
Water-Cure vs. Empiricism.	Dietetics.
Health a Natural Condition.	Dress Reform.
Water-Cure in Western New York.	Voices from the Press.
Water-Cure and Temperance.	October Memoranda.
Conservative Surgery.	Miscellany.
Railroad Accidents.	Talk and Topics.
Water-Cure vs. Allopathy.	American Nurseries.
Antiquity of Allopathy.	Water-Cure Establishments.
Diary of a N. E. Physician.	To Correspondents.
Georgia—Climate, &c.	Literary Notices.
Our Minister.	Poetry.
Faith and Prejudice.	Varieties, etc. etc.

MANIKINS.—For the benefit of prospective lecturers on Physiology, who may be desirous of obtaining suitable apparatus, with which to illustrate the subject, we have obtained the following particulars with regard to the cost of a suitable cabinet for a Lecturer.

Manikins of the best quality can only be obtained from France. They are no where else manufactured with any thing like the same degree of perfection. The different sizes and prices, are as follows.

The smallest size about eighteen inches high may be had at \$90.00.

The second size four feet high with seventeen hundred objects at \$350.00.

Same size with 1200 objects for \$200.00.

The third size, six feet high with 1200 objects, \$400.00.

Same size with seventeen hundred objects, \$950.00.

Model of Brain in 12 parts, from \$20.00 to \$35.00.

Model of the Heart in 4 parts, do \$12.00, do \$20.00.

Model of the Eye of large dimensions, \$20.00 do \$40.00.

model of the Temporal bone, with internal and external Ear, \$25.00 to \$40.00.

Basin or Pelvis of Woman, showing the complete anatomy internal and external, \$60.00 to \$100.00.

Seven Uteri showing Gestation from 23 days to 9 months, \$60.00 to \$100.00.

METROPOLITAN ACADEMY and GYMNASIUM.—We desire again to call attention to this excellent institution, as

one, the direct aim of which, is the equal development of the whole man. The brain is not here the only part of the pupil which is deemed worthy of attention. The physical system is educated as well as the intellect. Connected with the school—forming an integral portion of it in fact, is the most complete Gynnasium ever erected in this city. The whole edifice (erected and furnished at the cost of \$40000) is constructed with reference to light, heat, ventilation, Croton water, gas, and even to the prohibiting of dust—one great source of disease in all of our institutions of the present time.

Under the charge of its enterprising proprietor, an accomplished scholar, and a most successful teacher, the institution is enjoying a richly-deserved popularity. Particulars may be learned by calling at the Academy 93 and 95 Sixth Avenue, New York, or by addressing STEPHEN J. SEDGWICK, A. M., Projector and Proprietor of the Institution.

We desire to call attention to the New England Female Medical College, advertised in our columns. It is an institution which is well worthy of the attention of a liberal and philanthropic public. Address Samuel Gregory, Secretary, 15 Cornhill, Boston.

BOOKS BY MAIL.—Until book-sellers, agents, or others, supply the increasing demand all over the continent for reformatory books, our patrons will be under the necessity of obtaining by mail such works as they really need, and "must have." But it would be cheaper, safer, and every way better for the people of a neighborhood to club together, and make out a list of such works as they want, and order the same by express, as freight, or through some merchant. In this way the postage may be saved, and no risk of loss through the mails; still, when a single copy of a work is wanted, and when it cannot readily be obtained through a bookseller or agent, then the mail furnishes the next best means. Postage stamps, small silver change, gold coins, or bank notes, may be inclosed securely in a letter, and directed as follows:

FOWLERS AND WELLS,
Clinton Hall, 131 Nassau street,
New York.

OUR NEW ILLUSTRATED ALMANACS FOR 1854!
Now ready for distribution throughout the States, Territories, Provinces, and the Canadas.

THE ILLUSTRATED WATER-CURE ALMANAC FOR 1854 contains forty-eight large 12mo. pages, with calendars adapted to all the meridians above mentioned, together with a variety of interesting and useful reading matter for men, women and children, besides a complete list of all WATER-CURE works published at the office of this JOURNAL, and is worth, to every one who reads it, many times its cost, which is only six cents a copy, or fifty cents a dozen. The publishers will send them by mail, and pre-pay the postage to any post office in the UNITED STATES.

THE ILLUSTRATED PHRENOLOGICAL ALMANAC FOR 1854. Same size and price; contains a variety of matter pertaining to the science of PHRENOLOGY, illustrated with portraits of distinguished personages, animals, etc., etc., with a definition of the PHRENOLOGICAL ORGANS according to their numbers, including the SELFISH PROPENSITIES, MORAL SENTIMENTS, SEMI-INTELLECTUAL SENTIMENTS, and INTELLECTUAL ORGANS, REFLECTIVE FACULTIES, TEMPERAMENTS, etc., etc., and is worthy a place in the parlor, the office, the shop, the kitchen, or the chimney corner of every family. Who can keep house without an almanac? And when about it, why not get the two best? Say the Phrenological for the men and boys, and the Water-Cure for the women and girls. Then, after reading, the almanacs may be changed by the parties, the one for the other, and so each get the reading and benefit of both. The two cost but a York shilling—i. e. three letter stamps, delivered free of postage at your own post office.

We clip a few notices relating to these new Almanacs from

THE NEWSPAPER PRESS.

The publishers of these Almanacs are doing a great work for human progress, a greater work, greater, perhaps, than they are themselves conscious of. The works of Fowlers and Wells are strongly marked with utilitarianism, but they come in such a popular style that their readers are numbered by hundreds of thousands. These Almanacs are crowded with useful hydropathic and phrenological facts, which ought to be known and remembered by every human being.—*White Island Freeman*.

THE PHRENOLOGICAL ALMANAC for 1854 is a large and neatly

printed pamphlet. Besides the usual Calendar, Astronomical and Chronological tables, it contains reading matter relating to Phrenology, Physiology and kindred sciences, the whole illustrated with neat and appropriate engravings. Those wishing to obtain a knowledge of the science of Phrenology will find this Almanac a valuable guide and assistant.

THE WATER-CURE ALMANAC contains articles explaining and illustrating the merits and efficacy of Hydropathy, and furnishing many valuable hints concerning the preservation of health and the cure of disease. Buy and read.—*Whitehall, N. Y. Chronicle*.

We find each filled with much interesting and valuable information, besides the usual astronomical calculations. The publishers are indefatigable in spreading useful knowledge before the people, and not the least effectual way is the publication of these excellent Almanacs.—*The N. Y. Radii*.

It is needless to say that they are well filled with choice matter. The above firm issue no trashy catch-penny works, but such as have an elevating and progressive tendency.—*Schoharie, N. Y., Republican*.

They contain a large fund of valuable information with regard to Phrenology and Water-Cure, and should be in every family.—*Weekly Transcript, Mass.*

The furnish a succinct and popular view of the sciences by the most capable and practical phrenologists and advocates of the cold water cure in the Union, if not in the world.—*Aurora of the Valley, Vt.*

They are neat, cheap and useful Almanacs, full of valuable and instructive reading.—*Racine Advocate, Wis.*

They are fine publications, which should be found in every family, in place of those deleterious patent medicine advertisements, labelled "almanacs," and which are given away by our druggists.—*Connecticut Courier, Pa.*

They contain near 50 pages each of interesting and instructive matter of no ordinary value to the family. Single copies 6 cents each.—*Mirror of Temperance, N. Y.*

Besides being good Almanacs, they contain much valuable and interesting matter, and are fully "up with the age."—*Jonesville Telegraph, Mich.*

The Publishers are certainly "ahead of the Times" in some things.—*North Bridgewater Gazette, Mass.*

They contain a great amount of valuable matter, are of large size, and furnished at the low price of 6 cents a copy.—*Rainbow, Ct.*

We call this "taking time by the foretop."—*Cold Water Sentinel, Mich.*

They are valuable works, and cannot be too attentively considered.—*Baltimore Co. Advocate*.

No family should be without them.—*Saturday Visitor, N. Y.*

We might extend these commendatory notices, and embrace more than a thousand newspapers, but our space will not permit. Besides, the above are enough to show the universal sentiment in regard to these ILLUSTRATED ALMANACS for 1854. Let every friend of Human Progress and Reform aid in their world-wide circulation.

Orders for ONE, a DOZEN, a HUNDRED, or a THOUSAND, promptly filled. Booksellers, peddlers, and agents will do well to obtain a good stock for the coming year in season.

STANDARD MEDICAL BOOKS.

What particular medical works shall I study, in order to prepare myself for graduation and practice?

A question put to us almost daily, which we are politely requested to answer by letter or through the JOURNAL. We therefore condense, from several catalogues, the following list, with the prices annexed, also the postage, for the accommodation of those who may desire to obtain them by mail. Besides our HYDROPATHIC, or WATER-CURE WORKS, we deem the following sufficient, at least for a commencement. When several copies are wanted, it will be best to have them go by express, or as freight, rather than by mail. They may be ordered direct from

FOWLERS AND WELLS,
Clinton Hall, 131 Nassau street, New York.

Chailly's Practical Treatise on Midwifery; translated from the French, and edited by GUNNING S. BENFORD, A. M., M. D. With 216 Engravings. 8vo. Price \$1 75; postage 32 cents.

Copland's Dictionary of Practical Medicine; comprising General Pathology, the Nature and Treatment of Diseases, Morbid Structures, and the Disorders especially Incidental to Climates, to the Sex, and to the different Epochs of Life; with numerous Prescriptions for the Medicine recommended. A Classification of Diseases according to Pathological Principles; a copious Bibliography, and an Appendix of approved Formulae. The whole forming a Library of Pathology and Practical Medicine, and a Digest of Medical Literature. Edited, with Notes and large Additions, by CHARLES A. LEE, M. D. To be completed in 3 large 8vo. volumes. Vols. 1 and 2 now ready. Price \$11 00 for 2 vols.; postage \$1 20.

Kane's Elements of Chemistry, including the most recent Discoveries, and applications of the Science to Medicine and Pharmacy, and to the Arts. Edited by JOHN W. DRAPER, M. D. With about 250 Wood-cuts. 8vo. Price \$1 75; postage 38 cents.

Essays on the Puerperal Fever, and other Diseases peculiar to Women. By F. CHURCHILL. 1 vol. 8vo. Price \$2 00; postage 28 cents.

The Diseases of Females, including those of Pregnancy and Childbed. By F. CHURCHILL. With the Notes of R. M. Houston. 1 vol. 8vo. Price \$3 00; postage 38 cents.

On the Diseases of Children. By F. CHURCHILL. 1 vol. 8vo. Price \$3 00; postage 38 cents.

On the Theory and Practice of Midwifery. By F. CHURCHILL. With Notes and Additions by D. F. Condie. 1 vol. 8vo. Price \$3 00. Postage 38 cents.

Cyclopædia of Practical Medicine; comprising Treatises on the Nature and Treatment of Diseases, Materia Medica and Therapeutics, Medical Jurisprudence, &c. &c. Edited by JOHN FORBES, ALEXANDER TWEDDIE, and JOHN CONOLLY. Revised, with numerous Additions, by Robt. Dunglison, M.D. 4 vols. 8vo. Price \$12 00; postage \$1 68.

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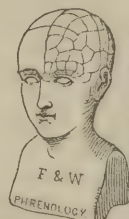
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HELVETIA AND LA FAYETTE GOLD MINING COMPANY.—In the town of Grass Valley there are twelve quartz mills, and companies formed for the erection of others. Of these the "Grass Valley Gold Mining Company" (not yet completed) possesses the most extensive buildings and the greatest power and weight of machinery. The second in size is that of the "Helvetia and La Fayette Gold Mining Company," founded upon the celebrated La Fayette vein, though likewise mining at the same time numerous rich leads in various other localities.

The vein on La Fayette Hill, widely reputed for the peculiar quality and texture of its ore, was first discovered by a party of eleven Frenchmen, in November, 1851. These men worked upon it during the following winter, and by shafts and tunnels so far opened the ledge as to prove the richness of its ore, also its width and dip. In the month of April, 1852, six of the original shareholders sold to Messrs. BAXTER, HOLLS, and BACON, at \$2,400 each share, one another was bought soon after for \$8,000, making a total for seven-eighths of \$46,400. Experiments with the La Fayette ore, by close assay, shows it to contain vastly more gold than is saved by the ordinary process of amalgamation now in use. Results as high as 32 cents per lb. were obtained. From a portion of the clean washed pyrites, gathered from the "tailings," a yield equal to \$500 per ton appeared by assay.

The La Fayette vein has been opened on the outcroppings by a gallery of 200 feet, and besides numerous shafts, has several tunnels, or adits, cutting the vein at water-level, and an aggregate length of about 800 feet.

The Helvetia and La Fayette Company was organized under the general incorporation act of California, on the 7th of July, 1852. After the purchase of BAXTER, HOLLS, and BACON, the raising and crushing of the rock was vigorously pushed, and expensive works carried forward in opening the vein more fully. With one small mill (Dr. Bacon's), having but an eight horse engine, and capacity for the reduction of about 40 tons per week, and the employment of two other mills a portion of the time, the yield of the La Fayette vein, from the last of April to the 19th of August, was \$98,000, which,

after deducting all expenses, left a net profit of \$35,000 in round numbers. The highest yield obtained was \$207 per ton, and the average of the whole period \$51 per ton. The product of the La Fayette ore has fully maintained these figures up to the present time, and so far from showing the least signs of exhaustion, the quantity of rock in sight has been increased with each day's working.

In the month of September last (1853) Messrs. Baxter and Holls, holding a majority of the proprietor's interest in La Fayette Hill, re-sold to Messrs. CONWAY and O. J. PRATT, at the rate of \$10,000 for each original share. These latter gentlemen then decided to the company the splendid quartz mill owned by them, situated in Grass Valley, together with all its valuable water privileges, out buildings, and appurtenances, and the following additional "claims," viz.: on Gold Hill, 29 claims, 30 by 40 feet; on Massachusetts Hill, 26 1/2 claims, 60 by 100 feet square. These Hills are widely known for the rich veins of quartz that traverse them. Out of the quantity of the rocks owned by the Fayette Company has been doubled in extent and value, while no increase in the capital was made.

(From the Mining Magazine, N. Y., for Aug., 1853.)

A correspondent of the New York Tribune of June 30, under date from Grass Valley, Cal., March 27, says:

"Of the American quartz mining companies, none stand higher than the Helvetia and La Fayette. Under all the disadvantages of the season, which prevented quarrying, the mill of this company has run profitably most of the time. At present but one set of nine stamps are in use twelve hours per day, and these nearly worn out. The result is, from surface rocks mostly, an average profit of about \$500 per week. With new stamps now being put in, and ore from the main 'lead,' the net profit will soon be over \$2,000 per week, and not unlikely, as heretofore, come up to \$5,000 some weeks. The stock of this company is worth PAR, and will pay dividends every three months."

Later intelligence from the same company informs us that for the two months preceding the last inst., their workings, still upon "surface rocks and tailings," had yielded \$1,100 per week and they were at that date putting on a double set of hands, and were about recommencing upon the vein, which was then sufficiently free from the water accumulated by the severe freshets of autumn of working.

(From the New York Tribune, July 26, 1853.)

QUARTZ MINES IN GRASS VALLEY.—We give the following account of the operations of one of the quartz companies in Grass Valley.

The Helvetia and La Fayette Gold Mining Company was formed in July, 1852. The Company have a mill with an excellent engine, working that kind of machinery for crushing quartz and saving the gold, which is much approved by the present condition of the art. The mill has 18 stampers, each working 800 lbs., and is supplied with its quartz from claims the Company own on Gold, Massachusetts, and La Fayette Hills. The Company has expended some \$20,000 since August last in such operations as are necessary to open mines, in the way of sinking shafts and running tunnels, besides what had been previously laid out. There are two tunnels in La Fayette Hill, one two and the other four hundred feet in length. These tunnels have developed vast quantities of ore, and the workings of a great number of tons has proved it to be quartz of a most encouraging average yield.

This mill was taken up originally by Frenchmen, who realized a handsome sum from it in a short while, \$35,000 were taken out before the present Company came into its possession, and all the operations on the hill, up to this time, have but gone to prove the inexhaustible amount of wealth that is yet treasured within its limits.

(Extract from a Letter dated Grass Valley, June 28, 1853.)

"* * * You will see from the extracts from the newspapers I send you, that confidence in quartz mining is increasing more rapidly than at any time heretofore in this country. Papers like the Times and Transcript, that have been opposed to it, now confess to the brilliant prospects opening up in the mining companies."

"There are more mills making money now than since the first quartz machinery was put up in the Valley. 'Helvetia and La Fayette Company' took out \$3100 week before last with seven stamps. Last week is not cleaned but of the ore not over \$2000 as it stood still for repairs nearly two days, and other time for want of a supply of rock. Had full time been made at the rate the rock yields, the product would have been \$4000. The election of Directors, &c., takes place 7th of July, at which time the Superintendent will be able to report the Company free of debt, and funds to a moderate amount in the treasury. Dividends will certainly be earned and declared at the regular periods of three months. I look upon this as the best company in operation in Nevada County."

These are but a portion of the reliable statements which can be produced in corroboration of the cheering prospects of the Company, were they deemed necessary—but they are not—suffice it to say, that the Company is entirely free from debt—their mills and machinery complete—their claims opened, being worked, and inexhaustible—and giving a yield that places them in the front rank in value of any yet discovered—and the affairs of the Company are conducted by careful, experienced, and reliable men, who are not only capitalists, but stockholders, and who confidently expect a quarterly dividend of not less than ten per cent. on the capital stock in October next, and a quarterly dividend of an equal amount on each quarter day thereafter.

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The Latting Observatory.

THE most singular as well as the most conspicuous object in the vicinity of the Crystal Palace, is the lofty octagonal tower known as the Latting Observatory. With the exception of the "Great Exhibition" itself, there is nothing in that vicinity which has equal claims upon the attention of both stranger and citizen, or that will repay so richly the time bestowed upon it. No one who has not climbed to its far-up look-outs, can have any adequate conception of the extent, grandeur, and beauty of the view to which it invites the sight-seer.

The structure takes its name from Mr. Warring Latting, its projector; but to Mr. Naugle, architect, belongs the honor of furnishing the plan and superintending the construction of the novel tower. It is owned by a joint-stock association, and has proved both architecturally and financially a most successful affair.

The building is constructed of wood in such a way as to secure the greatest strength; and the fears which were at first entertained by some that it would prove unsafe, have been pronounced by competent judges, builders and architects, entirely groundless. It is 315 feet in height, being by far the loftiest building in this country, and nine feet higher than St. Paul's Cathedral in London. It is said to be capable of accomodating on its various landings, at least 2000 persons at the same time.

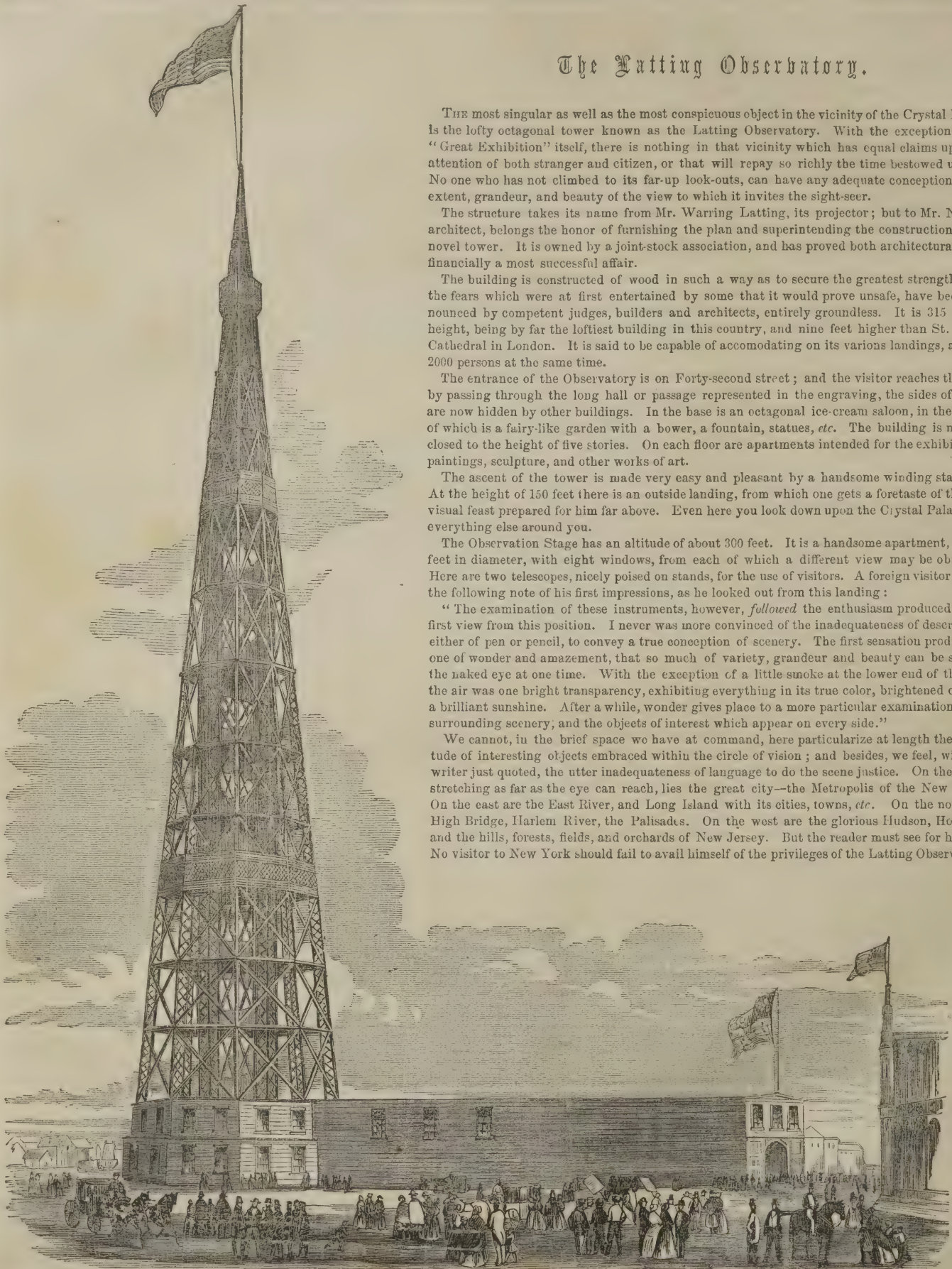
The entrance of the Observatory is on Forty-second street; and the visitor reaches the base by passing through the long hall or passage represented in the engraving, the sides of which are now hidden by other buildings. In the base is an octagonal ice-cream saloon, in the centre of which is a fairy-like garden with a bower, a fountain, statues, *etc.* The building is now enclosed to the height of five stories. On each floor are apartments intended for the exhibition of paintings, sculpture, and other works of art.

The ascent of the tower is made very easy and pleasant by a handsome winding staircase. At the height of 150 feet there is an outside landing, from which one gets a foretaste of the rich visual feast prepared for him far above. Even here you look down upon the Crystal Palace and everything else around you.

The Observation Stage has an altitude of about 300 feet. It is a handsome apartment, twelve feet in diameter, with eight windows, from each of which a different view may be obtained. Here are two telescopes, nicely poised on stands, for the use of visitors. A foreign visitor makes the following note of his first impressions, as he looked out from this landing:

"The examination of these instruments, however, followed the enthusiasm produced by the first view from this position. I never was more convinced of the inadequateness of description, either of pen or pencil, to convey a true conception of scenery. The first sensation produced is one of wonder and amazement, that so much of variety, grandeur and beauty can be seen by the naked eye at one time. With the exception of a little smoke at the lower end of the city, the air was one bright transparency, exhibiting everything in its true color, brightened only by a brilliant sunshine. After a while, wonder gives place to a more particular examination of the surrounding scenery; and the objects of interest which appear on every side."

We cannot, in the brief space we have at command, here particularize at length the multitude of interesting objects embraced within the circle of vision; and besides, we feel, with the writer just quoted, the utter inadequateness of language to do the scene justice. On the south, stretching as far as the eye can reach, lies the great city—the Metropolis of the New World. On the east are the East River, and Long Island with its cities, towns, *etc.* On the north are High Bridge, Harlem River, the Palisades. On the west are the glorious Hudson, Hoboken, and the hills, forests, fields, and orchards of New Jersey. But the reader must see for himself. No visitor to New York should fail to avail himself of the privileges of the Latting Observatory.



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CLOSE OF THE VOLUME.—We take this occasion to remind our co-workers in the great field of Phrenological Science and Human Progress in general, that one number more will complete the present volume, and to call attention to our new Prospectus, which may be found on another page. We will not indulge in any vain boasting in reference to what we shall do in the coming volume, and will only say here that we confidently expect to make it even more valuable and interesting than any previous volume. For new features, see Prospectus.—Good Friends, Agents, Fellow-workers in the Cause, let us commence early and push vigorously the winter campaign.

THE MAINE LIQUOR LAW.—The publishers of the WATER-CURE JOURNAL have issued a new and beautiful edition of this Document, in eight 12mo pages; containing also the famous Letter of Prof. MOSES STEWART, of Andover, and the Quarterly Report of the Mayor of Portland, showing the "Working of the Law." By Hon. NEAL DOW. Which will be sold in packages of 1000 copies for four dollars; 500 copies for two dollars; 200 for seventy-five cents; 100 copies for fifty cents.

Friends of Temperance! how many copies will you have? How many can you afford to give away for the restoration of a fallen Father, Mother, Brother or Sister? Will you have a thousand?

THE Cook-Book, and the Home for All, it is expected, will be issued with this number of the Journal, or immediately thereafter; and will be sent at once to those who have ordered them.

Natural History.

NATURAL HISTORY OF MAN.

BY WILLIAM C. ROGERS.

CHAPTER XII.

THE PHRENOLOGY OF NATIONS CONTINUED.

THE ISHMAELITIC SPECIES.

Next to the Canaanite Species stands, in the scale of civilization, the Ishmaelitic, which embraces the following varieties, viz :

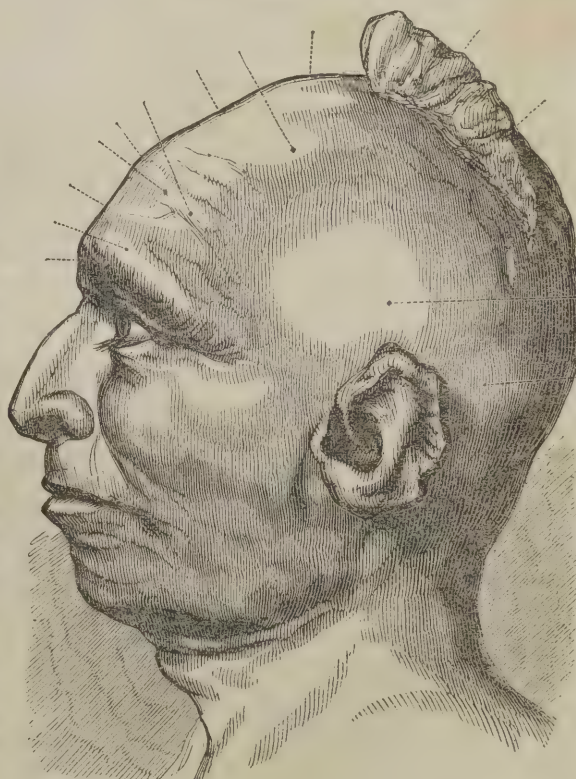
Most of the Tartar and Arabian, and all the Indian Tribes of North America, except the Esquimaux, Toltecs, Aztecs, and Peruvians. The American Indians are the most perfect specimens of this species, and to them we will devote the most of this chapter.

The physical peculiarities of these races are sufficiently known to preclude the necessity of a recapitulation. I shall therefore merely describe the peculiar form and construction of the head.

It is small, high in the posterior superior region, with narrow and depressed forehead, great width around and above the ears, and flat and perpendicular posteriorly.

In this form of skull, we have the domestic propensities, and the semi-intellectual and reasoning powers from average to full, and the selfish propensities and sentiments, and the perceptive and semi perceptive faculties from large to very large.

As compared with the Caucasian model, the following table shows the proportionate size of the Intellectual, Moral, Aggressive, and Domestic Regions in this species of man :



BLACK HAWK—A SAC CHIEF.

	INTEL.	MOR.	AGGR.	DOM.
Caucasian. Model. Average size,	137,	14,	41,	27, 41.
N. A. Indian, do. do. do.	122,	12,	36,	26, 34.
Difference in favor of the former,	15.	2,	5,	1, 7

Though the average of the heads of the North American Indians is smaller than that of the Negro, they still remain unconquered, while the latter are enslaved. The cause is to be found in the greater development of the Executive Faculties in the heads of the former—the Indians. In them we find a

great development of Combativeness, Destructiveness, Secretiveness, Cautiousness, Firmness, Self-esteem and Hope, and deficient Benevolence, controlled by the Callous Temperament and a sub-medium Sensibility. This is an unconquerable combination, which resists alike active provocation or passive aggression, and, while it unwillingly acknowledges superiority, readily rises in opposition to it. Intellectually, they are more perceptive than reflective, wanting, besides the reflective organs, Mirthfulness, Imitation, Ideality, Acquisitiveness and Approbativeness sufficient to rule the character, and they consequently gaze upon the improvements of the white man with swelling bosoms, without the ability to imitate or coalesce with those improvements.

We will examine them very briefly in, 1st, Their Domestic Relations; 2nd, Their Religious Character; 3rd, Their Intellect; and 4th, Their State of Society.

I. THEIR DOMESTIC RELATIONS.

All their domestic and animal propensities are fully developed, controlled, or rather entirely directed, by a callous temperament, a lofty Self-esteem, and a mind which regards the dangers and excitements of the chase and war, as superior to the blandishments of woman or the attractions of home. Woman is therefore among them a slave, not an article of merchandize, as among the other dark races, but still a slave, regarded as inferior in every respect, and fit only to minister to the wants of her savage lord. Infidelity is rarely known among them, partly from the habitual self-control of the race, and partly from the fear of a vengeance as sleepless and undying as it is sure and dreadful.

II. THEIR RELIGIOUS CHARACTER.

The moral region of the Indian brain is unequally developed. Benevolence is small, Veneration and Wonder full or large, while Hope, Conscientiousness and Firmness are large or very large. They believe in a Good and Bad Spirit, both of whom they worship, and in eternal rewards and punishments. They are credulous and superstitious, believing alike in jugglery, magic and preternatural powers. According to their sense of justice, which is limited, owing to their small Reflectives, they are honest, upright, grateful, and faithful to their word. This constitutes the sum of their moral virtues. From the great preponderance of their passions over their intellectual and moral powers, they are in a great measure incapable of civilization, and receive the Divine truths of Christianity more slowly and are less prayerful than the negroes, and altogether unsubmitive. They are the intellectual equals, and moral inferiors of the African races.

III. THEIR INTELLECT.

Their reasoning powers are full, while their perceptive and semi-perceptive intellect is very large. The whole mind, however, takes the direction and is under the control of the selfish sentiments and passions. They build no cities, rear no lofty temples, form no chaste and beautiful styles in architecture, work out no problems in the arts and sciences, have no literature but that of tradition, and speak the language of passion, pride and arrogance alone. The Indians never

had a written word-language until within the last few years, and for that they are indebted to the whites. The inventor of the Cherokee alphabet was a half-breed, the son of a Scotchman and a squaw, and conceived the idea of an Indian alphabet after having seen a letter written by a white man. The "speaking leaf" was the origin of his inspiration; he was a half-breed; their written language is, therefore, virtually a Caucasian production.

IV. THEIR STATE OF SOCIETY.

This is extremely rude. They are divided into nations, subdivided into tribes and families, and governed by councils and chiefs. They are roving and predatory, roving to such places as afford the most ready means of sustenance.

"To this description it may be added, that these savages possess insuperable determination. When the fate of war has placed one of them in the power of his enemies, he knows that the most dreadful tortures await him: but the point of honor then is to set the malignity of his tormentors at defiance, and to surpass, in his powers of endurance, the utmost limits of their barbarous inflictions of pain. The American savage, besides, as already noticed, has rarely been found a member of regular society, but has continued a wanderer since the sun first rose upon his deserts to the present day. Even contact with European settlers, surrounded by arts and enlightened by intelligence, has scarcely communicated one spark of energy to this miserable race. When Europe has been conquered, the victorious and the vanquished have, in a few ages, amalgamated together, been blended into one, and have formed at last a single and united people. The native Americans have, on the contrary, receded uniformly before the Europeans." — *Combe's System of Phren.—Development of Nations.*

It is not argument, to say that the Indian is what he is, because he has had no chance, for, had he belonged to the same species as the Shemite, he would have made his own chances; nor would he have sunk into drunken debasement had his temperament been fine, his sensibility exalted, or his mind capacious. The measured civilization he possesses is the result of Caucasian presence and innervation; without these agents it never would have begun, and never can continue. With them it will continue until the final extinction of the race by conquest or absorption, and then their name will be a memory, their history a tradition, and their very existence rescued from doubt only by the record of the names the white man has rescued from oblivion.

Physically, the North American Indian is tall, straight, powerful, agile, wiry, and enduring.

Domestically, he is sensual, tyrannical, inhospitable, morose, silent and reserved.

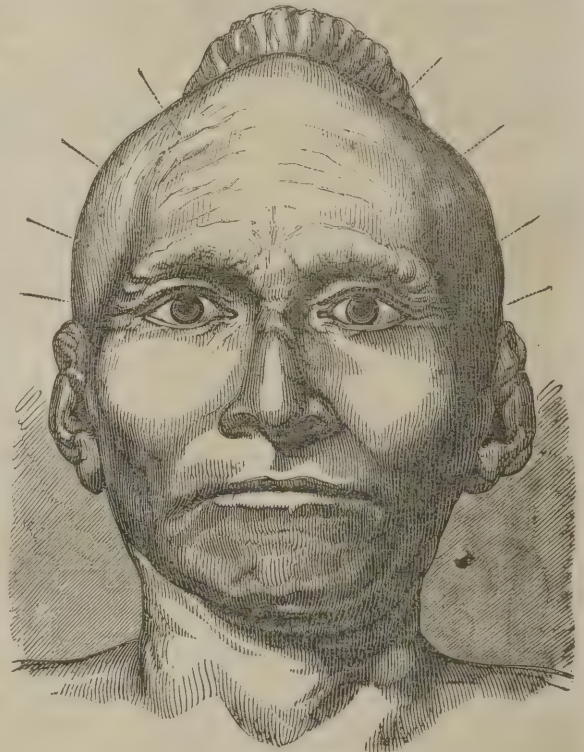
Aggressively, he is warlike, vindictive, cruel,

predatory, suspicious, cowardly and exceedingly destructive.

Morally, he is conscientious, faithful, superstitious, but not prayerful or confiding.

Mentally, he is stronger in perception than in reason, dignified, high-minded, apt and concentrative. He has little aptitude for acquiring civilization, less for retaining it, and is a stranger to the arts and sciences. He is gradually fading from the face of the earth, and soon "the places which knew him will know him no more forever."

To this same species belong the Arabs and Tartars. Much that has been said of the Indian is applicable to them. Their domestic and religious characters are much the same. Mentally they are somewhat superior, having a rudimentary style of architecture, and a written language and literature. But the chief characteristics of their



BLACK HAWK. FRONT VIEW.

literature are "a general want of thought and abundance of pride; a fondness for embellishment, hyperbole and fable; a disregard for truth and impartiality, and a want of connection in their histories, and isolation in their tales." Baron Larrey, Napoleon's most celebrated surgeon, regarded the Arabs as physically and organically superior to all other races, and was of the opinion that their country was the original cradle of the human species. His partiality for a race among whom he sojourned, and at whose hands he experienced many kindnesses, evidently warped his judgment, and he has left behind him a recorded opinion which the advanced knowledge of the day by no means substantiates.

The American Indians, Arabs and Tartars form the most favorable specimens of this species; the Patagonians the most unfavorable.

These last form the nomadic nations of the New

World. Since the introduction of horses into South America by the Spaniards, "these nations have become equestrian nomads, and wander over their arid plains, living under tents of skins, or, in the forest of Chaco, under huts of straw or bark. They are all fierce, untamable warriors, averse to agriculture and all the arts of civilization; and have ever resisted, even to extermination, the arms of the Spaniards." Their complexion is an olive-brown, and they are celebrated for height, strength and activity. "The trunk of the body is large and robust; the breast strongly arched; the limbs massive and round; but the hands and feet are small. The women are stout and vigorous, without genuine grace or comeliness. The heads of the Patagonians are large, their faces broad and flat, their cheek-bones prominent. These characteristics are tolerably well displayed in the annexed sketch.



PATAGONIAN.

"In the natives of Chaco the eyes are small, horizontal, but sometimes turned up slightly at the outer angle; the nose depressed, broad, with patulous nostrils; the mouth large; lips thick and prominent; chin short; eyebrows arched; beard scanty; hair lank and black; the expression of the countenance is cold, sullen and often fierce."



SKULL OF A PATAGONIAN.

"The skull from which this sketch is taken is in the Museum of the Royal College of Surgeons. Its contour is large and round; the longitudinal

diameter short; and the breadth of the face, which cannot be estimated in the outline, is very considerable."

Want of time and space compels us to pass this form of skull by unexamined. The reader is however sufficiently versed in the rudiments of the science of Phrenology to see the manifest developments of this miserable race of human beings.

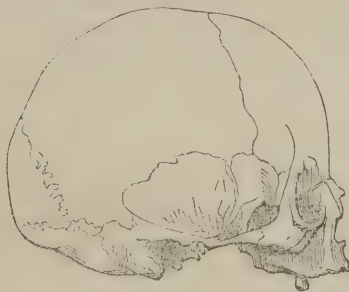
CHAPTER XIII.

THE PHRENOLOGY OF NATIONS CONTINUED.

THE JAPHETIC SPECIES.

This species contains the following varieties, viz: The Chinese, Mongolians, Japanese, Chin Indians, &c., and probably the Esquimaux, Toltecs, Aztecs and Peruvians.

The physical peculiarities of the typical items of this species have already been described. The accompanying outline of the skull of a Hindoo represents a favorable specimen of this species. It varies but little in lateral aspect from the European, but belongs to Dr. Prichard's Pyramidal variety when viewed in front.



SKULL OF A HINDOO.

Compared with the model Caucasian, the measurements of the regions in the head of a model Hindoo stands as exhibited in the following

TABLE.				INTEL.	MOR.	AGGR.	DOM.
Caucasian Model.	Average size,			137,	14,	41,	27, 41,
Hindoo, do.	do.	do.		119,	12,	36,	24, 36,
Difference in favor of the former,				18,	2,	5,	3, 5.

This nation is celebrated for tameness and insipidity of character. Combativeness and Destructiveness are very deficient, while Secretiveness, Cautiousness and Self-esteem are comparatively large. They have a great respect for animal life, are wanting in cruelty of disposition, and in energy, perseverance and stability of character. They are cunning, timid and proud; reason by analogy rather than by induction, and are credulous, prayerful and superstitious.

But the Chinese are more typical of this species than the Hindoos, and a skull of the former, as compared with one of the latter, would be lower in outline, wider around the ears in the region of the aggressive faculties and Acquisitiveness, Secretiveness and Cautiousness, and much less developed in the organs of Philoprogenitiveness and Adhesiveness.

The following description of the Chinese head is from Finlayrens' "Embassy to Siam and Hue," quoted by Dr. Prichard. "The forehead, though broad in a lateral direction, is, in general, narrow, and the hairy scalp comes down very low. The head is peculiar; the antero-posterior diame-

ter being uncommonly short; the general form is rather cylindrical; the occipital foramen is often placed so far back that from the crown of the head to the nape of the neck is nearly a straight line. The top of the head is often very flat." The cerebellum in this species of man occupies nearly a vertical position.

The temperament of the Chinese is passive; the sensibility medium. The intellectual region is large, the moral from average to full, the domestic full, the aggressive large, and the selfish region large to very large.

In the intellectual region, Individuality, Form, Color, Comparison, Imitation and Constructiveness are the predominating organs. Large Form and Individuality give them facility in retaining the peculiar sign for every word in their language. Their drawings represent forms, proportions and colors perfectly, but are entirely destitute of perspective, resulting from deficient size. They are original, imitative and inventive, but not progressive. Their civilization is now what it was a thousand years ago, and, without the presence and innervation of the Caucasians, would be a thousand years hence what it is now.

Their religion is a collection of ridiculous mummeries; they worship idols of almost every color, size and shape; believe in mysteries the most absurd and unreasonable, and appear destitute of moral probity and conscience. Their domestic and social condition is most degraded. Females are objects of traffic. Those which promise to be beautiful are purchased in early youth by dealers and trained for the harems of the great. Among the lower orders, the females are treated almost as slaves, subjected to the hardest labor, and travelers have even seen them yoked to the ploughs.

The wife never eats with the husband, nor can she leave her apartments without his knowledge and permission, nor does he enter hers without asking her leave. Divorces are allowed in cases of criminality, mutual dislike, jealousy, incompatibility of temper, or *too much loquacity on the part of the wife!* Widows are frequently sold for the benefit of their deceased husband's relatives, and often without her knowledge or consent. A more selfish nation is not to be found on earth. The organs of Acquisitiveness, Secretiveness and Cautiousness are greatly developed, and exercised in industrious traffic among themselves and more immediate neighbors, to the exclusion of "outside barbarians." There are few points in their character which are worthy of admiration besides their peacefulness, industry and thrift. The desire for gain renders them industrious and thrifty; the fear of its loss renders them peaceful and contented; Cautiousness and Secretiveness render them timid, suspicious and reserved; and ridiculously large Self-esteem causes them to regard themselves as "the Celestials," the only civilized and enlightened nation on the face of the earth, and the repository of all the arts and sciences for tens of thousands of years gone by.

To this species belong also the Turks and Laplanders of Europe, the Kamtschadales and Mongolians of Northern Asia, and the Aztecs, Toltecs and Peruvians of America.

The Turkish races belong to the species commonly called Mongolian, and extend from the wall of China to the Danube and Adriatic. A portion

of those residing in Europe and Southern Asia are civilized, but those whose home is in higher Asiatic latitudes remain the same wild nomadic tribes they originally were. The skulls of the latter belong to Prichard's pyramidal variety, which form is characteristic of all nomadic tribes, while those of the former resemble more nearly the oval variety of the same author, which form, is peculiar to civilized and enlightened nations.

The influence of habits of life, continued from generation to generation, upon the form of head, is remarkably exhibited in the case of the Turk, at present inhabiting the Ottoman and Persian Empires, who are undoubtedly descended from the same stock with the nomadic races who are spread through Central and Northern Asia. They now inhabit countries which they conquered eight centuries since, and have gradually adopted European civilization. Their heads, from being pyramidal, as they once were, and as are those of their nomadic relatives of higher latitudes, have become oval like those of Europeans. This change is not owing to the introduction of Circassian slaves into their harems, since that would influence only the physical configuration of the rich and great; nor yet of the intermarriage of Caucasians among the mass of the people, since their manners, customs and religion forbid such an amalgamation. But it can be accounted for on other and rational grounds. When nomadic races subside into civilization, they are called upon to exercise a greater amount of Constructiveness and Ideality than formerly, and, as all physical organs increase by exercise, a few generations of building and beatifying changes the pyramidal into the oval skull by the increase of these two organs. For a proof of this theory, the reader is referred to the engraving of the skull of an Esquimaux, given in Chapter Ninth, in which it will be seen that an absence of Constructiveness and Ideality is absolutely necessary to constitute the pyramidal skull.

The accompanying outline gives a view of the



SKULL OF A TURK.

Its oval form cannot be seen, but it is equally interesting as giving a view of the Domestic, Moral, and Intellectual regions of their brain. The first of these regions is poorly developed, except the organ of Amativeness, which is large, as shown by the downward droop of the occiput, just behind the external opening of the ear. Self-esteem, Firmness and Veneration are largely developed, particularly the two former, which, combined with the passive temperament, accounts for the reserve and habitual self-control of this singular people. Their Intellect is largely developed, but, as we have neither time nor space to continue our examination of this form of skull further, we will leave our readers to apply the first principles of our science in tracing the connection be-

tween the Phrenology and social and moral condition of these races, and hasten on to glance at the craniology of the Laplanders and Kamtschadales.

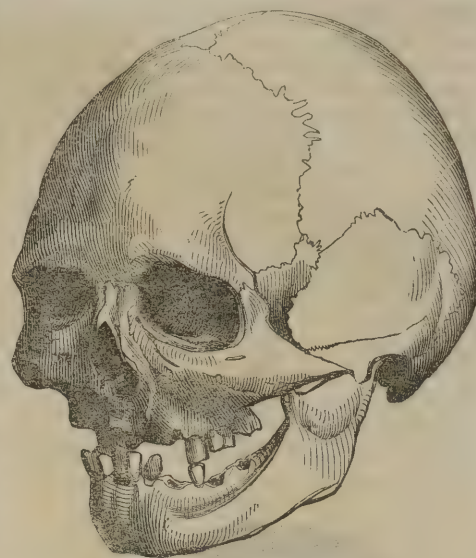
These are the nomadic tribes inhabiting the high northern latitudes of Europe and Asia, who creep along the shores of the Icy Sea, and live partly upon the fish and wild animals caught or slain by chance, and the flesh of their reindeer. They are somewhat related to the Esquimaux of America, whom they greatly resemble in physical configuration as well as in habits of life, manners and customs. They are a fierce, warlike and untamable race, destitute of mechanical or inventive genius, an architectural style, a reasoned or reasonable theology, or a literature other than traditional. They resist all the influences of civilization, are gross, sensual, cruel and fearless. Their animal and self-fish propensities are very greatly developed, as are also their perceptive intellect, while their semi-intellectual and reasoning powers are small, almost contemptible. The same is also true of the Kamtschadales, a view of one of whom will be given. They are a rude and squalid race, and "are described as a people of short stature, swarthy complexion, of black hair, little beard, broad faces, short and flat noses, small and sunken eyes, small eyebrows, protuberant bellies and small legs." They live in low rude huts, subsist upon train oil, stranded fish, seals, and such arctic animals as they are able to overcome, and are exceedingly filthy and sensual in all their habits of life. They were extremely numerous until nearly exterminated by the small pox and other diseases introduced among them by Europeans, the spread and malignity of which their filth and wretchedness greatly facilitated and increased. Their temperament is passive, sensibility medium, and their physical and mental organization exceedingly coarse and low. Ages upon ages of civilization could never elevate them into refinement, nor give them a delicate organization, either mental or physical. An approximation towards civilization is all that can be expected from them, and that can only be accomplished by the presence and innervation of Caucasian races.

The last of the Japhetic species whom we will notice is a race of ancient Peruvians called the Titacacas. We notice this race, not so much to shew the connection between its Phrenology and social condition, as to improve the opportunity which it affords of offering a few remarks upon a form of skull which has afforded the enemies of the science a vast fund of ridicule at, as they supposed, our expense.

The following engraving represents the



SKULL OF A TITACACAN,



CRANIUM OF A LAPPE.

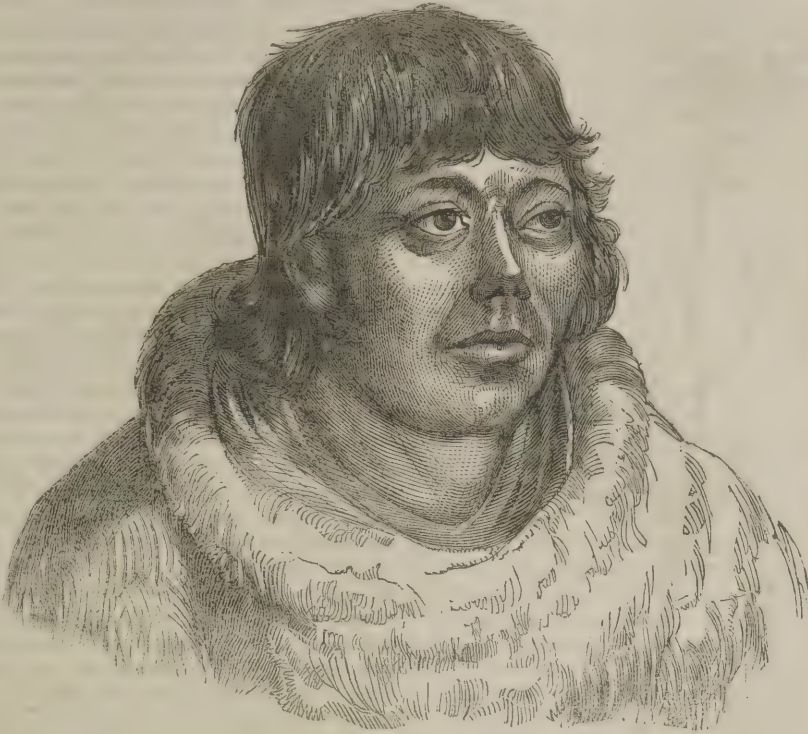
flattened by artificial pressure during infancy. This custom of flattening the skull is now pretty clearly ascertained to have been cotemporaneous with the reign of the Incas, who flourished from the eleventh to the sixteenth centuries. A short time after the introduction of this custom another custom was granted by the Incas as a mark of honor to only a favored few, and that was the privilege of stretching the ears, thereby increasing by art the peculiarities of nature. It was not, however, in general practice until near the fifteenth century.

Says D'Orbigny, as quoted by Dr. Prichard, in speaking of the first of these customs; "We have not been able to learn any thing clearly with respect to the influence which this artificial deformity of the head had upon the intellectual faculties of the Aymaras, since the old historians give us no information; but there is reason to believe that there may be displacement of the fibres of the brain without any diminution of substance."

No just estimate of the intellectual or moral character of a people thus deformed, can or could be formed, since the pressure was so great and so long-continued as to widen the head enormously, and to cause the frontal, parietal and occipital bones to overlap each other. Vegetables can be made by art to grow into almost any shape, and still preserve the same relative proportion of parts though greatly deformed. A gourd grown between two rocks may become three or four feet in circumference, while it is only as many inches in diameter, and yet preserve the same relative proportion between seeds, pith, substance and rind as though it had been allowed to grow undisturbed. In the same manner, a head of this character may be possessed of all the primitive powers, and yet our means of measuring the size and strength of those powers be foiled by the great deformity.

Phrenology professes to deal with nature and nature's laws, and is, therefore, applicable to art only so far as art conforms to nature, and is governed by nature's laws.

At first thought, we are inclined to wonder at the absurdity of that race of savages who could



KAMSTCHADALE.

adopt so false a standard of beauty, and then torture themselves and their offspring to accommodate themselves to it; but a sober second thought causes us to admire their wisdom in thus bending nature to the omnipotence of fashion, because it reminds us forcibly of that law of society in force at the present day among the most enlightened of nations, which proclaims a form of nature's mold as decidedly vulgar, and forces a human being's waist into the form, shape and size of an attenuated wasp. The one fashion is as absurd as the other, and the physiologist knows not which to deprecate the most. The savage of Peru is, however, entitled to our warmest sympathy for his ignorance, while the belle of the nineteenth century merits our heartiest contempt for her vanity and foolishness. The former is calculated to excite a smile; the latter a deep-drawn sigh.

It may be well enough for us to state at this stage of our work, that Prichard is no believer in Phrenology; that Lieut.-Col. Hamilton Smith is silent upon the subject; and that Van Amringe, while he admits its ground principles and its subdivision of the mental faculties into groups, still denies its minute deductions, and devotes several pages to their refutation. But, from Prichard's writings, we have little or nothing to fear, since he reasons even less correctly against our science than he does for the unity of the human races; and Van Amringe's arguments can readily be gainsayed and effectually resisted, had we the time and space for so doing at present. Should a favorable opportunity present itself, we will review his Chapter on the "Psychical Attributes peculiar to Man," wherein he sets forth his objections to phrenology, and prove them to be unfounded and untenable.

Our final chapters will be devoted to a hasty

survey of the Shemitic or Caucasian species, and to an analysis of our labors and the conclusions to which they lead.

THE GIRAFFES.

Two of these singular and graceful creatures are now exhibited in Barnum's Museum. They are the only specimens in America, and naturally attract a good deal of attention. One is a male about four years old and seventeen feet high, and the other a female only three years old and fifteen feet high. Their cage is on the first floor, and the second floor has been cut away to give them room. They seem to be in a healthy condition and look fat and sleek. They are very gentle and docile, and are easily controlled by their keeper, who enters their cage at pleasure. We saw him assisting in their toilet the other morning, standing on a step-ladder and brushing their long, beautiful necks. They seemed to regard him with a great deal of affection. They are also very affectionate in their bearing towards each other.

Looking down upon them, in part, as one does from the second floor, their great height is not so strikingly apparent; but seen from the first floor their extraordinary altitude is at once realized, and you can readily imagine the ease and grace, with which they might crop the tender leaves from the acacia trees of Southern Africa. They are now fed upon clover hay, beans, peas and barley, which they take from a rack placed on a level with their heads. It is said that both together eat no more than a horse of average size. They drink only once in three or four days, when they take about half a pail-full each. They walk about their cage with a rather awkward swinging gait, but

look very graceful when in repose, and doubtless also when in more rapid and natural motion.

The length of the neck and legs, and the shortness of the body, give these animals a singular appearance. At first view the fore legs seem twice as long as the hind, but this difference is more apparent than real and results chiefly from the great height of the shoulders. The Giraffe cannot without difficulty put its head to the ground.

It is hoped that the species will be propagated here, as has already been done in Paris and London. They are very sensitive to cold, but great attention will be paid to the temperature of the room in which they are placed, and no fears are entertained in regard to their safety and comfort during the winter.

We condense from Brande's Dictionary the following facts, in the natural history of the Giraffe:—

"Giraffe, or Camelopard. (*Camelopardalis Giraffe*.) This most remarkable Ruminant, which in its general structure most nearly approaches the Deer, has points of affinity, also with the Antelopes and Camels, besides very striking peculiarities of its own. If height alone constituted the precedence among quadrupeds, the Giraffe, as Le Vaillant justly observes, must hold the first rank. The enormous apparent length of the fore legs, and its long and tapering neck must strike every one at the first glance; while its small and elevated head, its large and brilliant eyes, its mild aspect, and the whole contour of the animal, differing from all others, cannot fail to excite admiration; for, notwithstanding the unusual proportions of the limbs, its general form is not merely elegant but highly picturesque. The horns of the Giraffe differ both in texture and shape from those of all other horned quadrupeds; forming, as it were, a part of the skull, and consisting of two porous bony substances, about three inches long, with which the top of the head is armed, and which are placed just above the ears, and crowned with a thick tuft of stiff upright hairs; a considerable protuberance also rises on the middle of the forehead between the eyes, which appears to be an enlargement of the bony substance, similar to the two horns just mentioned. The neck is furnished with a very short stiff mane. The tail is of moderate length, gradually tapering towards the end, and terminating in a tuft of long hair. The fore part of the body is very thick and muscular; the hind part thin and meagre. The Giraffe, in its wild state, when full grown, measures seventeen feet from the top of the head to the fore feet; the female, however, is not so high; and it must be understood that this measurement is taken at the maximum height, none of those brought to or bred in Europe having reached more than fourteen feet. At first view, the fore legs seemed twice the length of the hind; but this difference, on accurate examination, appears to result chiefly from the extraordinary height of the shoulders.

The color of the Giraffe is a light fawn, marked with numerous large spots of a darker hue, less regularly shaped on the sides than on the neck and shoulders. The vertebrae of the neck are slightly curved; but although nothing can exceed the gracefulness of form which this part sometimes presents, the fewness of the joints prevents the neck from being generally bent or arched with swan-like elegance. The peculiarities of conformation which this animal displays are all adapted to the mode of life which is natural to it; for it is destined to browse upon the foliage and young shoots of trees, at a height far greater than that which any other animal can reach, whilst standing on the ground. For this purpose it is furnished with an elongated prehensile tongue, with which it lays hold of the tender branches, and draws



THE GIRAFFES.

them into its mouth; being assisted by its projecting upper lip, which is at once flexible and very muscular. To an open attack he sometimes makes a successful defence by striking out his powerful and well-armed feet; and the king of beasts is said to be frequently repelled and disabled by the wounds which the Giraffe has thus inflicted with his hoofs. The horns of the Giraffe, small as they are, and muffled with skin and hair, are by no means the insignificant weapons they have been supposed to be. We have seen them wielded by the males against each other with fearful and reckless force. They copulate in March. The female has four inguinal udders: she brings forth one young at a birth; and the period of gestation is fifteen months. The new-born Giraffe measures six feet from the fore-hoofs to the top of the head. In a few hours it is able to follow the dam. It resembles the mature animal in the markings of the hide. The first Giraffe known to have been produced in captivity was brought forth in June, 1839, at the garden of the Zoological Society of London."

Two varieties of this curious and beautiful animal are known; one of them peculiar to Nubia, Abyssinia and the adjacent districts, and the other a native of Southern Africa. The specimens under notice are of the Abyssinian variety, and were purchased by Mr. Barnum from the Viceroy of Egypt, for whose menagerie they were originally captured.

General happiness can have no other basis than the universal law of justice and love.

"DIVERSITY OF THE RACE."

BY J. M. DODSON.

I desire to offer a few thoughts, in answer to an argument on the above subject, in the July number, signed M. S. H. The substance of the argument is this: The offspring of blood relations are *almost* universally inferior to their parents, both physically and mentally; and supposing the whole race sprang from two individuals only, blood relations must have intermarried, and the race become extinct. This argument is quite plausible, but, I think, will not bear scrutinizing.

The writer says, "the offspring of blood relations are *almost* universally inferior to their parents." If it is contrary to God's established laws for blood relations to intermarry, why say "*almost*?" Does Deity in one instance inflict the penalty of violated law, and in another withhold it? This would prove inconsistency in Deity. No; God's laws are invariable as himself, and all creation is governed by those laws. The penalty of violated law follows inevitably. There is no escape; all nature is governed by inflexible causation, instituted from the foundation of the world. It is perfect clock-work throughout. One single instance of irregularity would confuse the whole

system. If it is an established law of nature, that the children of blood relations shall be inferior to their parents; there must be no exception; the word "*almost*" must be left out. Facts, however, will not admit the assumption that there is no exception, as the writer appears to have been aware of. I have myself known instances where the children of cousins were inferior to either parent. This I know is not often the case; but one instance is sufficient to prove that there must be some other cause than the mere fact of blood relationship. If it is a violation of nature's decrees for near relations to intermarry, it must likewise be a violation for distant relations to intermarry, nor does it matter how distant the relation. This would be a natural inference, and is clearly demonstrated from analogy. Consumptive parents, or those predisposed to this disease, however slight the predisposition, will transmit to their children, in some degree, a like predisposition. The same is true of those predisposed to insanity, deafness, corpulency, or any idiosyncrasy whatever.

I am myself disposed to doubt that the whole race sprang from two individuals; but I never conceived the necessity of more than one pair to each species. If the original pairs of each species were incapable of propagating their own species, (supposing each pair to have been a perfect specimen of their species,) it would certainly form an exception to all the works of nature. That each species is capable of propagating itself, without intermarriage with different species, we have abundant evidence. The most perfect specimens of humanity, are the clear blooded Caucasians. Whenever the Caucasian intermarries with a different species, he deteriorates his posterity. In fact, it is believed that some cross species are incapable of continued propagation. We have no evidence (so far as I am informed) of the intermarriage of the different species until a comparatively recent date. Such cross breeding would certainly have destroyed the specific characteristics which so distinctly mark the different species. To substantiate the writer's position, there must have been different pairs of the same species. But even to admit this supposition to be true, there would have been no possibility of continuing the race without the intermarriage of blood relations. If more than one pair had been created, it is true *their* children would not have been related, but their *children's* children would. To make this clear, let us suppose two pairs were created, who bear a like number of children, the sexes in each family being equal in number. Those children intermarrying would of course produce offspring, all of whom would be related. The same result must follow, whether we suppose two or two dozen pairs to have been created. The more pairs, however, the longer it might be kept off; but they must ultimately all be related, and, according to the writer's premises, the race must degenerate to the level of brutes, or new pairs must, from time to time, be created. The race not capable of self-propagation! Perfection need strenuous aid to prevent its degenerating to imperfection! Like not producing like—absolutely incompatible with every principle of nature.

But the stringent point I have not yet produced. There is a specific penalty attached to the violation of each particular natural law; nor is that

penalty concealed. So far the reverse, the profound naturalist can infer what penalty will follow the violation of any given law. Thus, the children of consumptive parents are predisposed to consumption, not to any other disease unless one or both parents are also predisposed to some other disease. If we observe a person gormandizing habitually on unwholesome food, we infer his digestive apparatus will become deranged, and from this derangement we may, with much certainty, infer other diseases. There is such a connection between causes and their effects, that the one may, with a degree of certainty, proportioned to the ability of the reasoner, be inferred from the other. If the marriage of blood relations (of itself considered) is a violation of natural law, we should expect a specific penalty. Such we find is not the case. In some instances, the offspring of blood relations are predisposed to insanity, in others to weakness of vision, in others to deafness, in others to consumption, and so on to the end of the whole catalogue of human ailments.

I am free to admit that the offspring of blood relations are almost universally inferior to their parents, both physically and mentally. But I think this is entirely explicable on physiological and phrenological principles, in connection with the laws of hereditary descent, (the mere relationship having no influence in any way.) It is established in Fowler's works on Hereditary Descent, beyond the possibility of doubt, that parents transmit to their offspring their own peculiar characteristics. That where parents have particular excesses or deficiencies in common, those traits will be doubled in their children. Thus, if both parents are predisposed to insanity, their offspring will hardly escape the disease; if both parents have weak lungs, their offspring will likely die of consumption; if both parents have predominant Acquisitiveness, and Secretiveness, and moderate Conscientiousness, though *they* may escape the poison, their offspring will not. One parent, however, may have particular excesses and deficiencies, which are counterbalanced by the opposite in the other, and their offspring, observing a medium, may be superior to either parent. To illustrate, one parent may have large Acquisitiveness and weak Conscientiousness, and the other parent the reverse, in which case the offspring would be likely to be superior to either parent. A consumptive person may, in a great measure, prevent the disease from afflicting his offspring, by selecting a companion whose lungs are large and healthy. Let us apply these hereditary laws to the subject under consideration. All families have certain peculiarities; in some instances these peculiarities are so marked as to enable an entire stranger to designate a whole circle of relations. I have yet to see a family in which there are not exhibited some peculiar excesses and deficiencies; and as all near relations are apt to possess nearly the same, it is evident that the laws of hereditary descent, by intermarriage, would be violated; and knowing the idiosyncrasy of the parties, we could, with a degree of certainty, determine the character of the offspring. These family peculiarities (where the marriage is not with near relations) are so counterbalanced and modified by opposites, as to be lost, that, so

far as science is concerned, distant relations might intermarry with impunity. This doubling ratio, in which deficiencies and excesses, common to both parents, are transmitted, gives a true explanation why the aristocracy of Europe continue to degenerate until families become extinct.

In those cases, where the children of near relations do not appear to deteriorate, the parents will both generally be found to be well constituted, without marked excesses or deficiencies.—Abraham and his wife were doubtless of this description. Near relations, however, in some instances, might be so constituted, where both have marked defects, as to counterbalance each other, though this is not often the case, and their children be superior to their parents.

Our first parents being perfect from the hand of their Maker, of course had no marked excesses or deficiencies to transmit, nor their immediate descendants, hence science could not yet forbid intermarriage of blood relations. Their characters must have been near the same for several generations; and when external circumstances finally produced peculiarities of character, it is probable that they were so scattered and surrounded by such different scenery, that those peculiarities were as different as if they had come from different sources. Abraham and Isaac each married blood relations, and yet what a line of illustrious descendants! The necessity of cross-breeding with either, stock or man, results from disease and perversion. [Bunker Hill, Texas.]

UNITY OF THE HUMAN RACES.

MESSRS. EDITORS: In the August number of the PHRENOLOGICAL JOURNAL, I notice that Mr. Rogers, in his eighth chapter on the Natural History of Man, commits himself in favor of the theory of Van Amringe, viz.: that the difference in the various races of men is not to be attributed to any natural causes, such as food, climate, &c., but is clearly referable to a special interposition of Divine Providence. He quotes Scripture in support of the theory, and finally winds up with the assertion that "it of all others, harmonizes best with facts, reason, and Scripture."

This doctrine will, no doubt, be grateful to a certain class of men—those who believe in caste and special privilege. It is indeed refreshing to those poor fellows who have invested large sums of money in these Canaanitish cattle, out of a laudable zeal and patriotic feeling to supply the market, to know that they are executing the will of the Almighty, and that they have Scripture and science too to encourage them. But there are others who oppose this doctrine with great vehemence, mainly those who maintain that all men are created equal, and are endowed by their Creator with certain natural inalienable rights, among which are life, liberty, and the pursuit of happiness. And as this class of men frequently propose questions which I am unable to answer satisfactorily, I would beg leave to propose some queries for the consideration of Mr. Rogers, and will be much obliged if he will answer them.

The gentleman has not positively stated what chapter and verse of the Bible he makes his quo-

tations from; but it is evident from the language which he uses, that the quotations are taken from the 9th chapter of Genesis, wherein he finds certain distinct blessings, curses, and promises. We find in the 25th verse of the aforesaid chapter, the following language:

"And he said, cursed be Canaan; a servant of servants shall he be to the rest of his brethren."

Does this verse prove that Infinite Goodness and Infinite Wisdom prompted the utterance of these words, or does it prove the depths of depravity to which drunkenness may sink a man? The gentleman seems to infer that Noah was influenced by the power of the Almighty to utter, as a kind of prophecy, certain blessings, cursings, and promises. But the 21st and 23d verses say he was drunk, and, awakening from his wine, he uttered the prophecies spoken of. Query: if Noah really did prophecy by the power of God, why did the Almighty select the time that he was in a drunken frolic, or at best just beginning to recover from one? Let us proceed to the 26th and 27th verses:

"And blessed be the Lord God of Shem, and Canaan shall be his servant."

"And God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant."

By the principles of common sense, and the common rules of grammatical construction, these verses would make Canaan a servant of the Lord—no very mean condition surely. Now compare these two verses with the 25th, and show us how they agree. Drunken men now say many inconsistent things; was it so in ancient times? At some future time, Mr. Rogers' "facts and reasons" will be attended to. [Q. QUIZ, Pulaski, Ohio.]

Physiology.

THE ANATOMY AND PHYSIOLOGY OF THE SENSES.—NO. 2.

BY A. P. DUTCHER, M. D.

THE GLOBE OF THE EYE.

THE eye-ball is of a round figure, and when freed from the membranes that surround it, appears to be composed of segments of two unequal spheres, one of which forms that part of the eye-ball within the orbit, constituting about four-fifths of the whole; while the other, constituting the remaining one-fifth, composes that part of the ball which is seen in front. The sphere, of which this latter is a part, is more convex. Thus, the diameter of the eye-ball from before backwards, is longer than its transverse diameter, in the proportion of about 25 to 23.

The globe of the eye is composed chiefly of membranes or coats, and humors. The coats are three in number, with their appendages, the

Sclerotic and Cornea,
Choroid, Iris, and Ciliary processes,
Retina and Tonula Ciliaris.

More than three-fourths of the outer case of the eye consists of a strong membrane called from its hardness, the *SCLEROTIC*. It forms the white of the eye, which by its firmness keeps the parts in situation, while it receives the attachment of all the muscles that give motion to the globe. The remainder of the outer case is occupied by a beautiful transparent membrane called, from its horny consistency, the *cornea*. Some authors have very appropriately called it the window of the eye, because it is the only transparent part of the case. "The skin covering the cornea resembles the cuticle, in being renewed after accidental removal, and in chemical composition; yet it differs in being perfectly transparent. Both consist of albumen, which freely transmits the light when formed over the cornea, but become opaque where transparency is not required. The cornea is lined by a membrane of another nature, which, by its power of resisting corrosion, preserves the eyes from destruction, when it is almost penetrated by an ulcer."*

Fig. 1.



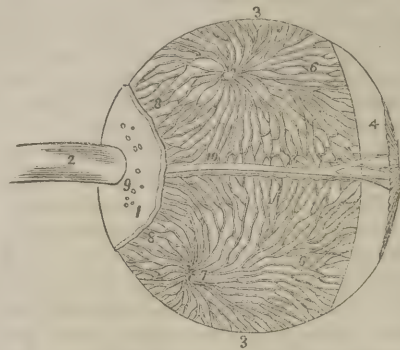
THE BALL OF THE EYE SEEN IN SECTION.

1. The sclerotic coat. 2. The cornea. 3. Choroid coat. 4. Ciliary ligaments. 5. Ciliary processes. 6. Iris. 7. The pupil. 8. The retina. 9. The canal of Schlemm. 10. Anterior chamber. 11. Posterior chamber. 12. The lens. 13. The vitreous humor. 14. Sheath of the artery of the capsule of the lens. 15. Neurilemma of the optic nerve. 16. The artery of the retina, embedded in the centre of the nerve.

Immediately under the sclerotic is the second or middle coat, called the *choroid*, which consists of a number of very fine blood-vessels, spread out like the branches of the weeping willow. It prepares the dark paint (*pigmentum nigrum*) which is deposited around the inside of the eye, for the purpose of absorbing unnecessary light, and thus make the image formed upon the retina more distinct. In animals that wander about at night, a part of the choroid is lined by a membrane called the *TAPETUM*, which, in color and brilliancy, almost resembles polished metal. This concave reflector enables them to see when the light is feeble, and causes their eyes to shine when all around seems dark.

At the front edge of the choroid membrane and just within the circle where the cornea and sclerotic is united, it is folded backwards and inwards, in the form of circular fringe of little threads, which, from their resemblance to eyelashes, are called the *ciliary processes*. These processes vary in number from 70 to 85. Their intimate structure and function have not yet been settled by physiologists. Herne, Wallace, and others, from their observations on the inferior

Fig. 2.



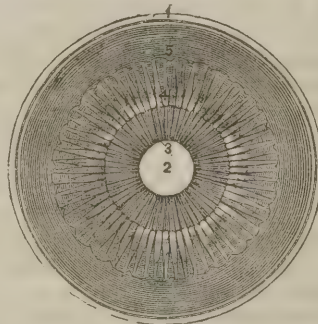
A VIEW OF THE CHOROID COAT.

1. Part of the sclerotic. 2. Optic nerve. 3. 3. Choroid coat. 4. Ciliary ligaments. 5. Iris. 6. 6. 7. Vein vorticosae. 8. 8. Posterior ciliary veins, which enter the eyeball in company with the posterior ciliary artery, by piercing the sclerotic at 9. 10. A ciliary nerve and vein.

animals, believe them to be muscular, and to aid in adjusting the focal distance of the lens, with the capsule of which they are directly connected, drawing it backwards and forwards like a magnifying glass, with 80 strings attached to its margin. Others, with equal reason, have believed them erectile, altering the position of the lens by their expansion or contraction.

Within the choroid, and in contact with its internal surface, is the *RETINA*, commonly called the third coat of the eye. In strict anatomical language it cannot be regarded in any other light than a simple expansion of the optic nerve. Its general form and disposition are the same with the choroid which it everywhere invests. During life it is very transparent, but after death

Fig. 3.

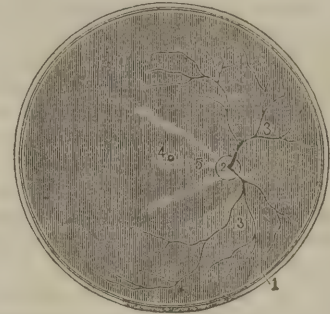


A TRANSVERSE SECTION OF THE EYE.

1. The divided edge of three coats, sclerotic, choroid, (the dark layer,) and the retina. 2. The pupil. 3. The iris, the surface presented to view in this section being the uvea. It becomes opaque, and so soft, that it will tear with its own weight. Although we regard the retina as merely an expansion of nervous matter, yet it has in its composition two very fine membranes, and many minute and delicate blood-vessels. The inner membrane is covered with many extremely minute blood-vessels, which branch out like the veins of a leaf, and afford nourishment to the parts under which they ramify. Exterior to this are the fibres of the nerve, over which there is a layer of pulp, retained in its place by the second membrane, called, from the anatomists who first discovered it, the coat of Jacobi—which is so fine, that it cannot be seen without the aid of the microscope. Near the centre of the retina, at the posterior part

of the globe of the eye, is a circular spot, which is called the *foramen of Socmmering*. It exists only in animals having the axes of the eyeballs parallel with each other, as man, &c., and is said to give passage to a small lymphatic vessel.

Fig. 4.



THE RETINA.

1. The divided edges of the three coats. 2. The optic nerve, with its artery. 3. 3. The ramifications of the artery. 4. The foramen of Socmmering. 5. A fold of the retina, which generally obscures the foramen of Socmmering after the eye has been opened.

Connected with the membranes of the eye, there yet remains to be described, one of the most beautiful parts of the whole structure—the *IRIS*, so called from its varied color. It is a delicate and very sensitive membrane, attached at its circumference to the ciliary processes, and dividing the eyeball into two chambers, the anterior and posterior. The iris has a round opening in its middle, called the *pupil*, from the Latin *pupa*, a babe, because it reflects the diminished image of the person who looks upon it. The pupil is invariably deep black, whatever may be the color of the iris itself, so long as the eye is free from disease. The dark color of the pupil is caused by the black paint which is spread over the choroid. Upon the posterior surface of the iris, is spread the paint upon which its color depends; it is usually brown, even in light-colored eyes. The different shades of color in different individuals, results from the degree of transparency of the iris.

This beautiful membrane is capable of expanding or contracting, in such a manner as to lessen the size of the pupil on the approach of a strong light, and enlarge it in proportion as the light is less vivid. To effect these motions, two sets of muscular fibres are provided—the first set converging from the outer circumference of the ring to the margin of the pupil, like radii, (as seen in fig 5,) and are called the *radiated muscles*. The second set is a ring of fibres, which form the inner edge of the iris and the margin of the pupil, (as seen in fig. 6,) and are named *obicular muscles*.

Fig. 5.

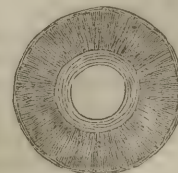


Fig. 6.



When there is too great a quantity of light for the eye, the obiculars contract, by which the pupil is nearly closed, and the light is partly excluded; but in a shady or dark situation, the radiated muscles contract, while the others relax, by which

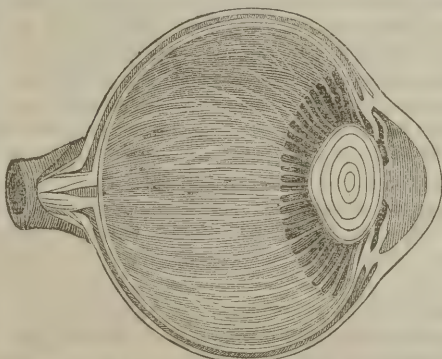
* W. C. Wallace, on the Structure of the Eye, page 10.

the pupil is enlarged, and more light is admitted into the eye. How beautiful this contrivance, and yet how simple! By it the eye adapts itself instantaneously to the different degrees of light to which it may be exposed. Were the pupil to remain always as much contracted as it is when exposed to the light of noonday, a weaker light as that of the moon, would not be admitted with sufficient freedom to allow of distinct vision. On the contrary, if the pupil were permanently dilated, we would be blinded and distressed by the brilliant rays of the sun.

THE HUMORS OF THE EYE.

The cavity of the eyeball is filled with three kinds of fluids, called the humors of the eye, which are delicate and transparent. About three-fourths of the eye is filled with the *vitreous humor*, which is a watery fluid contained in transparent cells. In the anterior depression of this humor is lodged the *crystalline lens*. It consists of a series of coats placed under each other, which are again composed of fibres that gradually increase in compactness as they approach the centre. It has the appearance of a magnifying glass, placed in a pit made to receive it at the front of the vitreous humor. The remainder of the globe of the eye is filled with a clear fluid, named the *aqueous humor*, which lines the inside of the cornea, and passes over the crystalline lens and the convex margin of the vitreous humor.

Fig. 7.



Section of the Eye magnified, showing the crystalline lens in its proper situation, between the aqueous and vitreous humors.

Such is a brief but imperfect description of the anatomy of the human eye. We will now explain, as concisely as we can, the philosophy of vision, or at least as far as the formation on the retina is concerned.

As the lungs would be of no use without air, so the eye without light would be of no use to us whatever. The relation which subsists between the eye and the light is therefore very important, so much so, that writers on natural theology have regarded this as one of the most convincing demonstrations of the existence of a great and glorious Creator, who has made us, and adapted our frames to harmonize with those laws and agents which surround us. If you will examine those laws which govern light, you will find that they are wisely adapted to the structure and arrangement of the eye, and that every part is formed in perfect accordance with them.

A knowledge of the laws of light must therefore be acquired before we can understand the operation of the humors of the eye, or form any-

thing like a correct notion of the phenomena of vision.

THE NATURE OF LIGHT.

Light is a subtle fluid, which emanates from those bodies called luminous, as the sun, the fixed stars, and bodies in a state of ignition and phosphorescence. Light is composed of atoms, which move with prodigious velocity, since they pass through about twelve millions of miles in one minute of time, occupying about eight minutes in passing from the sun to the earth.

A series of atoms, or particles, which succeed each other in a right light line, without interruption, are denominated a ray of light. The atoms which compose every ray of light, are separated by intervals, that are considerable in proportion to their mass; which circumstances permit a considerable number of rays to cross each other in the same point, without their particles coming in contact. The light that proceeds from luminous bodies forms diverging cones, which would prolong themselves indefinitely, did they meet with no obstruction.

When light comes in contact with certain bodies that are called opaque, it is repulsed, and its direction is modified according to the disposition of those bodies. The change that light suffers in its course is, in this called *reflection*, and it is by the reflection of light that objects are made visible to us; as, for example, when we see a tree an animal, a rock, or any object it is by the light which falls upon it from the sun, and is reflected from it to the eye. Such, also, is the manner in which we are enabled to behold the moon, the light of the sun being reflected or thrown back from it to the eye.

Again, certain bodies allow the light to pass them, consequently they are called *transparent*. In passing through these bodies, light undergoes a certain change, which is called *refraction*. This signifies the bending of the rays from their original course, and their proceeding in a different direction. Thus, as a ray of light, after pursuing a certain direction through the atmosphere, strikes the surface of water, it is immediately bent, and proceeds in a line which forms an angle with the first, and vice versa.

Upon this property of refraction, the humors of the eye, more especially the crystalline lens, depend for their power of producing the image upon the retina. The lens is so situated behind the pupil, that it receives all the light that enters the eye through that opening. The moment the light reaches the surface of the lens, it takes a different direction, and again a different when it reaches the opposite surface of the lens. The conjoint effect of these variations in the direction of the rays is to converge them at a certain point within the eye, and that point upon the retina, where an impression is made, which, being transmitted to the brain, gives rise to the sense of vision.

CONCLUSION.

In the eye, we find an instrument perfectly adapted to the purposes for which it was created. It not only guards us from many external dangers, but its expressions also add much to social intercourse, and enable us to explain by a look the thoughts of our hearts.

Magic wonder, beaming eye,
In thy narrow circle lie,

All our varied hopes and fears,
Sportive smiles, and graceful tears,
Eager wishes, wild alarm,
Wit and genius, taste and sense,
Honest index of the soul,
Nobly scorning all control,
Silent language ever flowing,
Pleasure's seat, Love's favorite throne,
Every triumph is thy own."

ARTIFICIAL TEETH.

Complete sets of perfectly sound natural teeth are unfortunately the exception rather than the rule in our civilized communities. The causes of this general defection of our dental apparatus, may be found in hereditary organic defects, and in false dietetic and other habits—in a word, in whatever deteriorates the general health; but of these it is not our purpose now to speak. The fact that our teeth decay and become useless, and worse than useless, is painfully evident, and the question how can we best supply, by means of human art, the defects caused by human folly, becomes an important one. It has been felt to be so; and the highest degree of chemical knowledge and mechanical skill have been brought to bear upon the subject, and with truly wonderful results.

Among the most successful, as well as scientific and skilful dental artists in this country, we may safely rank Dr. David K. Hitchcock, of Boston, with a glimpse of whose laboratory we are about to favor the reader. It will serve to illustrate and demonstrate the progress of mechanical art and science among us, and at the same time initiate the public into the mysteries of the little under-stood operations of dentistry. We will commence with

THE MOLD OR CAST.

The first step necessary is, to obtain an impression, in some plastic substance, of the *exact* form of the mouth, or gums, in order that the plate, supporting the artificial teeth, may fit those parts on which the plate presses, with the greatest possible exactitude. Any failure, even the very slightest deviation, in this operation, will render all the other portions of the proceeding useless, as the teeth cannot be worn without pain and discomfort, and are consequently valueless to the patient, and disgraceful to the dentist. In order to obtain a good "cast," or impression, of the gums, a small plate, or cup, of an oval shape,



covered on one side with soft wax, or plaster of Paris, is inserted into the mouth of the patient, and an exact copy of the multifarious forms of the gum is obtained in a very few moments of time.

The above engraving shows the "mouth cup" after being taken from the mouth, with the impression in the wax, or plaster of Paris, of the upper jaw. From this impression another, counterpart to it, is speedily produced, also in plaster of Paris. From each of these molds casts are now made in hard metal—so hard as to bear the blows of a heavy hammer or sled. A piece of pure gold plate, cut of the proper size, is now placed between these two metallic castings, and swedged, or beaten, by the repeated blows of a sledge, till

the plate assumes the precise form and shape of the original impression of the gum—or of the mouth itself.

THE GOLD PLATE.

The next engraving represents the two metallic castings placed on the end of a large log of wood, with the gold plate between them, and the operator standing by, with a sledge hammer raised, in the act of striking on the upper die or casting. During this operation the gold plate is frequently examined, to see that the blows are well directed, and that the plate is acquiring the proper shape. When completed, and thoroughly cleaned, the plate is ready to receive the block of teeth.



COMPOSITION OF ARTIFICIAL TEETH.

Natural teeth are composed of phosphate, fluato and carbonate of lime, phosphate of magnesia, soda, salt, &c., and are exceedingly compact, hard, and durable, particularly the enamel, or outer covering. Artificial teeth are quite as hard as the natural. They are made of flints, or quartz rock, and feldspar. Quarts and feldspar are each of them very hard substances; but rendered still harder when mixed or fused together. Feldspar is a natural compound of silica, alumina, potash, lime and iron. A given proportion of this hard rock, and of flint, are ground together in a large mortar, or on a slab, to an almost impalpable powder, and a paste made of this powder is fashioned into the general shape desired, for the teeth.

CARVING.



Before it is melted, or fused together, the rough block of paste is placed in the hands of one whose business it is to carve the teeth, and attend to the nicer details of the whole block.

The above engraving represents the dentist at work upon a block of teeth, carving and shaping them with the aid of many curious and delicately-formed tools, to give them the expression and appearance of nature's own and best handiwork. This process requires much skill, patience and taste. The accomplished dentist here has an opportunity to display the best imitative powers of a sculptor, combined with the delicate manipulations of the engraver; for on the exercise of these rare qualities depend the beauty and perfection of his "counterfeit presentment."

MELTING.

As soon as the block of teeth has received its last finishing touch from the carving tools, it is placed in the intensest heat of not a red-hot, but a white-hot furnace, to be baked or fused into a solid mass.

The furnace in which they are now placed, and which is represented in the next engraving, is built in the most substantial manner, of the most refractory or thoroughly fire-proof materials.



The teeth are laid upon a plate of platinum metal, and then introduced into a "muffle," or small oven, made of fire-proof clay, which rests near the centre, and in the very hottest part of the furnace. Constant and careful attention is necessary, at the furnace during the progress of baking, to keep up the heat and watch the operation. The degree of heat to which the furnace is raised may be best conceived by stating that iron, or any other metal except platinum, would melt and run like water long before the teeth are fused.

COLORING THE GUMS.

The coloring matter for the gums and teeth is put on before the teeth are placed in the furnace; and these colors are obtained by mixing various metallic oxides with the paste of ground quartz and feldspar. The oxides of gold and silver, and sometimes the phosphates and sulphates of the latter metal; also the oxides of antimony, iron, lead, aluminum, copper and manganese, &c., &c., are used to obtain the various delicate tints which are seen on artificial teeth.

SOLDERING.

The following engraving represents the dentist in the act of soldering the block of artificial teeth to the gold plate. After the teeth are taken from



the furnace, they are carefully inspected, to see that they have not warped nor cracked while in the oven. If they have warped or cracked, which often happens, they are rejected, and an entirely new set made. But when they come out perfect in all respects, the next thing to be done is to fasten them, firmly, to the gold plate on which they are to be worn in the mouth. This is done most conveniently by first securing them in their place on the plate, by means of plaster and sand, and a small iron band, which can be easily removed after the soldering is completed. After being bound or tied on, they are placed in a small pan, as seen in the engraving, in the hands of the operator. A flame from a large wick in a small can of alcohol is made to play upon the points to be soldered, by means of a blowpipe held in the operator's mouth, as represented in the engraving. The soldering is accomplished in the ordinary method pursued by jewelers and other workers in metal, and therefore needs no particular description. When the soldering is completed, the teeth are all thoroughly cleaned, and the gold plate polished. They are now ready for the

wearer; and if every part of each process through which they have passed has been carefully attended to by a judicious and skilful dentist, they will prove a lasting benefit and useful ornament to the person for whom they were intended.

A SET OF TEETH.

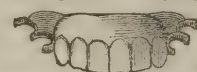
We have introduced an engraving taken from a whole and very beautiful set of artificial teeth.



They are so much like the productions of nature, that, when in the mouth, no one would ever suspect them to be the product of the dentist's workshop and laboratory. They are absolutely perfect, in all respects—in color, form, size, expression, durability and usefulness. In the very brief space here allotted to us, it could not be expected we should be able to give an elaborate and minute description of the whole art of dentistry as it is now practised, but a general outline, sufficient to convey a correct idea of its leading features and principal points, was all we had hoped to accomplish; and this we believe we have done.

A PARTIAL SET.

It sometimes happens that, instead of a whole set, or even half a set of teeth, only three or four, or five or six teeth, are wanted. When a few teeth only are to be affixed to a gold plate, the same course is generally pursued as for a whole set. That is, a cast is taken of the gum on which the teeth are to be worn; the plate is made between the metallic dies, as before described, and the teeth then fastened to the plate by being soldered on. At the sides of the plate are fashioned two bands, of gold, intended to embrace two of the natural teeth, for the purpose of holding the gold plate to its proper position.



Here is a representation of a small plate containing only six teeth, being the front ones of the upper jaw. The bands, above alluded to, may be seen on either side. When well made, and properly adjusted and secured in their place, these partial sets of teeth are found to be of the greatest service to the wearer. They enable those who have them to speak clearly and distinctly, add much to the expression of the face by keeping the lips out in their natural position, and perform all the functions of natural teeth in masticating food, while their comeliness and beauty are acknowledged by all.

THE WORLD'S FAIR.

"At the (London) World's Fair," says a writer, "very few articles of the American department attracted the attention of visitors from all parts of the world so much as a case of mineral teeth, from the extensive manufactory of Dr. Hitchcock, of Boston. We often saw the case surrounded by the best German, English and French mechanics, and they all, with one voice, pronounced these teeth to be unsurpassed, if equaled, in the world. While listening to the eulogiums of the unprejudiced and enthusiastic Frenchmen, our thoughts wandered back to the days when Washington—for the want of good dentists in our country—sent to Paris to obtain a set of false teeth, to be fastened in the mouth by wires—a plan as much behind

the improvements of the present day as the Tarrytown express, which travelled fourteen miles in fifteen days, falls behind the magnetic telegraph."

Psychology.

PSYCHOLOGICAL MATTERS.

REMARKABLE INSTANCE OF DOUBLE-DREAMING.

It is well known by those who are familiar with the phenomena of clairvoyance, that magnetically entranced persons can, not only perceive objects and occurrences removed beyond the sphere of the outer senses, but can sometimes perceive even the *thoughts* of distant persons, and, under favorable circumstances, can transfer their own thoughts in return, to such as may be in a similar psychical state with themselves. The following extraordinary case is among the number of those which might be related, to show that this same kind of intercommunication may take place between kindred minds whilst the outer senses are closed up by *natural* sleep. The narrative was originally communicated to me, in writing, by a gentleman of unquestionable veracity, Mr. James Stott, of Carbondale, Pa., who declares that he received it from a perfectly authentic source, viz., the written and oral traditions of the family in which the circumstances occurred. I give the essential particulars of the account in a condensed form, omitting those minute circumstantialities of the original document which, though they stamp the narrative with the unmistakable features of truth, would here occupy more room than is at my disposal.

At the time of the revolutionary war, two brothers, named Josiah and Levi Skinner, resided in what is now known as the town of New Lebanon, some twenty miles east of Albany. One of these brothers, whose name was Levi, was drafted for service in the militia for a term of six months; but, before leaving home, it was arranged, that at the end of three months, his brother Josiah should relieve him, and that he should return home. After being in the army for some time, Levi was wounded by a splinter passing between the bones of his left leg, which rendered him unfit for service for several weeks. He, however, finally recovered sufficiently to return to active duty, and was promoted to the rank of first sergeant, having every prospect of serving to the end of the three months, when he was to be relieved by his brother.

About this time, in the language of my informant, "Levi dreamed that he met his brother's wife on the high grounds near Albany, a place to him well known, and there charged her to tell her husband that he need make no preparations to come and take his place at the expiration of the three months as agreed upon, for that he would be home on such a day, naming the day, which was some two weeks short of the expiration of the three months. This message, he dreamed, he repeatedly urged her to convey to her husband, which she promised to do; and then he returned, in his dream, to the camp, at the moment of his arrival at which he was aroused by the beating of the reveille."

Though there was no external probability that he would be discharged from service, this dream afterward frequently haunted his imagination, and he was at times disposed to interpret it by the "rule of contraries," as indicating that he would never return home. But, without detailing circumstances, suffice it to say that, through the unsolicited interposition of the surgeon of the army, sergeant Skinner was discharged from service, in consequence of his wound, which subjected him to frequent relapses of lameness. When his papers were presented to him, his dream vividly recurred to his mind, and he concluded that he would have ample time to get home on the day appointed. But, having to accomplish most of his journey on foot, his wounded leg soon failed him; after which, however, apparently by mere accident, an opportunity occurred for him to ride to within twenty miles of home. It was now the morning of the day appointed in his dream, for him to be at home; and his strength being somewhat recruited, he set out early, expecting to arrive home before night. His leg, however, again failed him; but he managed to hobble painfully along until he found himself near sunset, at the house of a neighbor about three miles from home, where he requested lodging for the night, thinking it was impossible for him to proceed farther. But his neighbor replied, that he had seen him a long distance off, and knew him, and that he had sent his boy to the field to catch a horse for the express purpose of carrying him home. Then his dream again forced itself into his mind, and tears gushed from his eyes.

After relating these particulars, my informant proceeds, "It is now proper to take a view of the scenes at home: On the same night (as it was afterward ascertained) on which the soldier dreamed that he met his brother's wife, *she* also dreamed that she met him in a place with which she was unacquainted, and there received from him a message identical with that mentioned in his dream as above related. Her husband had been making arrangements to go and relieve his brother, but so strong was the impression made upon his mind of the reality of the meeting, that she used her utmost endeavors to dissuade her husband from farther preparations, stating that she had seen Levi, and that she was positive he would be home, as he told her in her dream; and, as the appointed day approached, she urged the wife of the absent soldier to make some preparations in the way of extra cooking, for his reception, but she was unable to infuse the same confidence into the minds of others with which her own was impressed; and she actually went to work, on the appointed day, and made the same preparations she had urged her sister to make. As the day was rapidly drawing to a close, and the soldier did not make his appearance, the aged father rallied his daughter on her faith in the fulfilment of her dream. She replied that she was yet full in the belief of its truth, and that if he would seat himself in the yard for half an hour, he would see Levi. He did so, but all were incredulous except the dreamer. The half hour passed; the sun disappeared behind the hills in the west, and the anxious watchers had retired within the house, and all except herself were decanting on the fickleness of dreams, when suddenly the discharge of a musket in front of the cottage struck upon their nerves with the force of an electric

shock; they rushed to the door, and the first words of the returned soldier were addressed to his brother's wife; 'Eliza, have you done your errand?' Her reply was, 'I have, but they would not believe me.' The father exclaimed, 'In heaven's name, children, explain yourselves!' The explanation was given by Levi, relating his dream and the attendant circumstances, and the actors and witnesses in the affair ever after believed in the possibility of the communion of kindred spirits."

A PROPHETIC VISION.

It may be recollected that in an article under the title of "PRESENTIMENTS AND SECOND SIGHT," published in the Journal for September 1852, I referred to cases of true previsions of funerals with all the minutiae of their attending circumstances, as mentioned in the writings of Jung Stilling, Justinus Kerner, Mrs. Crowe, and others,—and related two or three extraordinary instances of the kind which had recently come to my own personal knowledge. A fact recently occurred in my own family which, as it adds to the previously existing proofs of this branch of psychological mystery, may be briefly related as follows:

On the evening of September 8th, as my wife was lying on her bed perfectly awake, the vision of a funeral presented itself to her, as proceeding from a house which she had never seen before. The house was at the corner of the street fronting in a particular way, with trees before the door, and the funeral, on issuing from the house, proceeded on foot, round the corner, and up the other street, (the ground of which was rising) the body of the deceased being borne along upon a bier. The next day after this vision occurred, I very unexpectedly received intelligence of the dangerous illness of a near and dear relative in New Jersey. On the morning after that, I took the cars and arrived in the course of a few hours, at the house of my relative, but found that his spirit had left the body during the night previous. I had never seen his house before, but was struck with the exact correspondence of its situation with the description given by my wife. More striking, still, was the correspondence of the funeral with the vision seen by my wife; the procession marching on foot, round the corner and up the next street (the ground being rising) and carrying the remains of my relative upon a bier, exactly, in every particular, as had been described. The whole scene, in fact, had evidently been daguerreotyped upon the internal or spiritual senses of my wife, before its development in the outer world, and the occurrence, with the many others of the kind, certainly affords matter worthy of the deep consideration of the psychologist. I can only regard it as furnishing an additional proof of a theory heretofore advanced in our series of psychological essays, viz.: That the spiritual archetypes or patterns of all external developments always exist before those developments themselves take place; that these archetypes, as *magnetic* forms, may sometimes be perceived by the unfolded interior senses; and that the external developments are the mere material clothing of the archetypes, which renders them perceptible to *outer* sense. According to this theory, the natural world is only a transcript of a pre-existent world of spiritual or magnetic forms,

and whenever a rapport can be fully established between the interior senses and the now-existing spiritual forms of future material occurrences, those occurrences may be predicted with certainty.

POWER OF SUGGESTION.

CONVERSING some time since, with a gentleman of intelligence and veracity respecting the phenomena of "Electro-psychology," so called, he informed me of a singular case with which he was personally familiar many years ago. The subject was an elderly man of robust constitution, in apparently perfect health, named Daniel Felton, who resided in Marblehead, Mass. By a strange sympathetic susceptibility, he would be irresistibly impelled to imitate the actions, or suggested actions, of persons who might previously call his attention to themselves. For instance, addressing him by his familiar cognomen, one might say, "Uncle Daniel, look at me;" and then commence dancing, and the old gentleman would commence dancing in the same way, without the least power to restrain himself. Taking advantage of this idiosyncrasy, his acquaintances would sometimes cruelly amuse themselves at his expense. Being out in a boat by himself upon the bay, a person in another boat would call his attention, and then take the oars, and with an earnest gesture pretend to be throwing them overboard, when the old man would throw overboard the only oars he had in his own boat. The other person would then make a motion as though he were about to jump in after the oars, when the old man would leap into the water, no matter how cold it might be, and swim after his oars. Sometime after being in this way set into violent and ridiculous action, the old man would find it impossible to stop until his tormentors could be persuaded to speak to him, calling him by his *right name*. Desiring to prolong the fun, they would call out, "Uncle Daniel!" "No, no," he would say, "that won't do; call me by my *right name*;" and, strange to say, the moment any one would address him by his full name, "Daniel Felton," the spell would be broken, and he would return to his right mind.

This case bears an exact analogy to the case of the children of the asylum in Harlaem, Holland, who were nearly all subject to violent convulsions, produced solely through sympathy with a little girl who was first affected in that way in consequence of fright. The sympathetic principle which it involves is also exemplified by the sudden panics which, commencing with one person, have sometimes seized whole popular assemblies, and even whole armies,—and also in the "stampedes" of whole droves of horses on the prairies, in consequence of a single one of them becoming frightened from an insignificant cause. The whole class of phenomena proves that men and the lower animals are respectively all in more or less intimate sympathy with their kind; and by demonstrating that man cannot escape the tendency to imitate to some extent the human actions which he most familiarly observes in the society in which he moves, it conveys a lesson of great practical importance as relates to the selection of familiar associates, and admonishes us to seek the display from others only of such examples as are *worthy of imitation*.

W. F.

ANSWER TO A CORRESPONDENT.

A CORRESPONDENT (J. R.) having read the details of the wonders of *clairvoyance*, given from time to time in this Journal, wishes to know if, by its means we can aid him in tracing an absconded rogue, who has defrauded him out of a sum of money,—and also requests us, if possible, to find out by the same means the disease of his wife and its appropriate remedy,—promising a liberal reward for these services. To all such requests we have but one general answer to make, viz.: That our business is to deal simply with such facts and phenomena of *clairvoyance* and other forms of interior perception, as seem to illustrate the nature and laws of the human soul, leaving others to the practical application, for themselves, of any principles we may thus unfold. By making some inquiries, our correspondent could probably find in his own section of the country, a *clairvoyant* who could perform the services he requires. W. F.

Mechanics.

ELECTROTYPING.

The world has not yet brought the mighty power of ELECTRICITY into entire subjection; nor indeed is it probable that the modern wonder, the Electric Telegraph, is the ultimatum of this invisible, though ever present, and all pervading power. Who can say but that we may yet propel our machinery, and print our books by electricity? The unprecedented number of new inventions, attests the activity of our national CONSTRUCTIVENESS. We congratulate the world on *another* successful application of Electricity, to one of the most useful of all the arts, namely, that of Electrotyping.

A recent number of the *Scientific American* gives the following particular description:

This art, as applied to the deposition of metals in forming metal plates of type and figures for printing, presents a striking example of the advancement of science and art, and their application to new and useful purposes. The stereotype is an art which has long been in use; the publishers of books usually send their composed types to the stereotypers, where a cast of each page is taken in plaster of Paris, thus forming a negative mould, into which type metal is run and moulded into thin metal plates of positive type, fac similes of the original type as set up by the compositor; this art saves the re-setting of type for re-prints, as these plates can be laid away and kept ready for printing future editions. This art, it appears, is destined to be superseded by the electrotype. It has been demonstrated that electrotyping of pages of type and engravings on wood can be done quicker and in a very superior manner to stereotyping. By the electrotype process an impression is first taken in wax, and the mould thus formed is dusted with finely powdered plumbago. It is then placed in a vessel containing a solution of the sulphate of copper and placed in the circuit of a galvanic battery for about twelve hours, when, on being taken from the same, it is found that the galvanism has deposited a positive type plate of pure, solid copper from the solution on

wax mould, from which innumerable impressions may be taken. So perfect is the lightning in copying original engravings, that under the most powerful microscope, it is impossible to detect the least variation between the original and its duplicate. Electrotypes plates print much better than common type; the ink comes off clean every impression, and there is no filling up of the lines. This is certainly a very great recommendation to it, besides that of its great hardness, whereby it is enabled to print several million impressions. Electricity is now performing wonders in many of the arts, and to no one is it more successfully and usefully applied than in producing solid metal "forms" for printing.

The *Illustrated News* adds the following testimony:

In all of these respects the electrotype is far superior, more certain and expeditious. All that is required is an impression of the type page on soft wax. The wax mould is then dusted with plumbago and placed under the action of a strong galvanic battery. At the end of twelve hours, unseen by human eye, and unaided by human hand, an exact fac simile of the type page is produced, on a thin plate of copper metal! Such is the electrotype—a process by which lightning is made to come in and actually make and set types for the printer!

In the electrotype process there is no danger of moulds breaking, neither is there any reasonable limit to the size of the pages to be reproduced. Its advantages over the common stereotype process are—greater cheapness, rapidity, and value. Electrotypes plates will, on the press, out-last stereotypes by several millions of impressions, and afford, besides, much better printing.

We have been led to these remarks from a practical experience of the uses of the process, and because we believe that all publishers will find it greatly to their advantage to adopt it. Formerly the pages of the *ILLUSTRATED NEWS* were stereotyped in the common way. We now invariably use the electrotype, finding it much quicker and cheaper, besides having our plates produced in *copper*, instead of soft type metal. The immense number of our editions would wear out the type metal, but the electrotype resists the hardest usage. Wood engravings of any dimensions or fineness may thus be readily copied, and reproduced in the form of copper plates. All of the large engravings published by us, some of them covering a surface of near *three hundred square inches each*, were electrotyped.

So exact are the fac similes, that, under a powerful microscope, the copy, whether from type or engravings, does not exhibit any variation from the original. All the fine lines are brought up with a fidelity that is truly remarkable. Steel and copper plate engravings may also be duplicated, by this process, with the utmost facility.

Indeed, we think the time is not far distant when stereotyping will go wholly out of use. It cannot compete with electricity, for the latter, powerful, silent, and mysterious, labors day and night unwatched and never tired.

WILLIAM FILMER & Co., 128 Fulton st., New York, are prepared to execute all kinds of Electrotyping, as the advertisement says, "on short notice."

Agriculture.

FARM WORK TO BE DONE IN NOVEMBER.

BY H. C. VAIL.

THIS is the last fall month, and the farmer should begin his preparation for winter. If he has not commenced fattening hogs, no time should be lost in providing them with warm and comfortable pens, so arranged as to facilitate the process of feeding. The floors of the pens should be sprinkled with charcoal, and the yards adjoining should always be well supplied with swamp muck, sods, headlands, or other inert vegetable matter. Although the hog is usually supposed to thrive best when most filthy, yet it is far from being true; it will be found profitable to keep their pens cleanly, and their sleeping apartments well provided with clean bedding. At first they should be fed on pumpkins, sweet apples, roots, and a little meal cooked or steamed, and allowed to ferment slightly before feeding. The hog differs from every other animal in this respect, appearing to fatten more rapidly on fermented than sweet food. A small quantity of sulphur should be given occasionally, and some lime and ashes thrown into their pens; small quantities of both being eaten by them. Some farmers prefer to commence fattening with peas, and when pretty well advanced to substitute corn, which should always be cooked and never fed on the ear. The results of experiments on this subject were referred to last month, the number of hogs being 2,500, not 25,000, as there stated.

See that milch cows, young stock, working cattle, and other animals are properly fed and provided with good shelter. If stables have not been provided, see to it at once, and do not neglect any improvement which will be conducive to their comfort, else you will be the loser. Cattle kept in warm quarters consume less food and maintain a better condition than those exposed to the weather. If stables cannot be provided, erect broad, dry sheds, which may be built at a cheap rate. Do not be tempted to allow your manure to lie scattered about the barn-yard, exposed to the action of the sun and air at the expense of next year's crops, collect it into composts under sheds, as recommended in former article. If a barn-yard must be used to make manure, keep it well covered with any of the absorbent material so often spoken of, and the use of it should be familiar to every practical farmer. Take great care to augment the amount of manure in every possible way, and protect it from the weather; save your ashes carefully and supply the manure shed with a sufficient amount of the "salt and lime mixture," to be in readiness for the decomposition of organic matter. Strew the floor of the poultry house with charcoal dust to absorb the escaping ammonia, and thus preserve the good health of the fowls. Save this manure by packing in barrels, and if enough charcoal be used you will have a safe manure and a good substitute for guano.

Gather up all the leaves in the woods and use them for bedding. A large percentage of leaves is inorganic matter and will make a valuable addition to composts. They are used by market and other gardeners to mix with house manure to main-

tain a more uniform heat in their hot-beds. Secure root crops before heavy frosts set in; they may be stored in cool cellars or in pits outside, if they are properly ventilated, covering them with straw and then a layer of earth, adding to it as the season advances. The tops of beets and carrots should be fed to cattle and hogs. Stiff clay-soils should be ploughed as before recommended, if not already done. Draining should be done as long as practicable, so as to carry off the superabundance of water and thus facilitate the working of the soil in early spring.

See that all outhouses and cellars are well cleansed and white washed, tools repaired, and those not in use, well cleaned and put away, wagons and sleighs painted and harness grease dand kept in good order. Also see that bean poles, steakes and other supporters, are stored away and protected from the weather. Clear off asparagus beds and cover well with horse manure to protect the roots from the severe frosts of winter; cover onions that remain in the ground, and also spinage, with straw, refuse hay, or cedar bush. Commence cutting wood, so as to get a good stock ahead, well seasoned.

Add oyster shell lime to your orchard at this time. The ashes of the dry bark and leaves of the apple tree contain some 15 per cent. of lime, and if this constituent be absent the tree cannot flourish. In the absence of oyster shell, use stone lime. The former is preferred on account of the phosphate of lime it contains, while the latter frequently contains so much magnesia as to prove injurious to the soil.

Biography.

ELIZABETH OAKES SMITH.

PHRENOLOGICAL CHARACTER.

THE PHRENOLOGICAL JOURNAL can hardly pass unnoticed a personage as conspicuous as Mrs E. Oakes Smith has become by means of her writings and lectures. Not that we now propose to give her phrenology in detail, but only some outline facts respecting her organism.

The accompanying engraving gives a fair idea of her general form, phrenological developments, and expression of countenance. In person, she is large, full, robust, and rather masculine, obviously resembling father, (a distinguished judge,) more than mother, and therefore combining most of the strong and masculine in her general character than most of her sex. And we confess more partiality to this, than to a more frail or spare female figure. She has every index of a very strong constitution, including excellent digestion, respiration, sleep, and muscular action. In development she is more stately and lofty than inviting, as seen in her posture and natural language. She is capacitated for extreme longevity.

Her head is large—almost massive, and fully developed in each of the cardinal regions—the affectional, energetic, moral and intellectual. Her forehead is ample as a whole, and large in the individual organs, but more especially in Causality, Ideality, Comparison, Language, and Mirthfulness, nor small Suavity, Human Nature, and Order.

Her head is also full and broad *on the top*. It is not as high and long as broad and full. Conscientiousness and Benevolence are especially large. No Phrenologist would hesitate to ascribe to her an unusual share of justice and philanthropy, as actuating and controlling motives of action. Hence, that reformatory vein which runs throughout her writings. Still, Approbativeness is very large—indeed too large—and doubtless commingles itself with her feelings and efforts,—perhaps even constituting her greatest weakness—which small Self-esteem still further reincreases. Yet in all distinguished personages, this element is uniformly conspicuous.

Whilst Benevolence and Approbativeness are her largest single organs, Ideality comes next, and is truly remarkable. We never find it larger, rarely as large, as seen in the extreme bulging out at the sides of the head, and the winding of the hair in passing over this organ. This is the poetical, oratorical, classical, and beautifying element. To this, in its combination with very large Language, she doubtless owes much, probably most, of her distinction. Their united product is great refinement of diction, and highly wrought sentimentality. The poetical elements she certainly possesses, accompanied with wit, literary taste and talents, and strength of reason. She is both fervent and argumentative, as well as imitative and literary. It is doubtful whether these faculties have been fully brought out by circumstances, or appreciated by the public. She is not, phrenologically considered, as popular as some, yet is calculated to *wear* well, and improve on acquaintance. Hers is certainly a very strongly marked Phrenology and Physiology. How far her life and character correspond therewith, let her writings and biography attest.*

BIOGRAPHICAL SKETCH.

Although claiming a place among the female writers of this country, which for the brilliancy, versatility, profoundness of thought, and classical elegance of execution, that it displays, may justly be considered as without a parallel in the beautiful circle which graces American literature, the biography of Mrs. E. Oakes Smith presents few conspicuous events to furnish materials for this unpretending memorial of her literary character and services. Devoted to the sphere of intellectual culture, and of domestic life—the author of numerous works which will transmit her name to posterity, and the mother of several sons now in the radiant flush of youth or early manhood—a model of industry and quiet energy in the discharge of the duties that diversify the lot of woman—her history must be gathered from her writings, and from the disclosures of friends, whom her virtues have won from among the most choice and gifted spirits in society.

Mrs. Oakes Smith (as she is usually called in the circles of her intimate acquaintance) was born in Cumberland, a pleasant rural village in the vicinity of Portland, Maine. Her family name was Prince, inherited from Thomas Prince, one of

* It may not be improper to state here, that the Phrenological Character, and the Biographical Sketch of Mrs. Smith are from different pens, and that neither writer saw the production of the other, until it was already in type. The remarkable coincidences which the reader may discover between them, are only such as result from the consistency of the truth, written on the physical organism, with the same truth expressed in life and character.—EDITOR.



MRS. E. OAKES SMITH.

the early governors of the colony of Plymouth, and celebrated as a wise and able man in the Puritan annals of New England. On the maternal side, she traces her ancestry to President Oakes, a divine of distinguished learning and character, who presided over Harvard College, for several years with eminent success.

While still almost a child, having scarce attained the age of sixteen, she was married to Seba Smith, a gentleman of ability, worth, and high social standing, at that time the editor of a leading political newspaper in Portland, and since then honorably distinguished as the author of numerous contributions to the public journals, and of other creditable works of a humorous, poetical, didactic, and scientific character.

After residing for some years in Portland, where she commenced her literary career, Mrs. Oakes Smith removed with her family to New York, and has since made that city, or its immediate vicinity her permanent abode. Engaged in the education of her children, and in the composition of imaginative and philosophical works, much of the time depending for support on the labors of her pen, (as her husband had previously shared in the disasters of the well-known speculations in Maine lands,) her course has been one of constantly widening and deepening interest; her intellect has taken a more extensive range and a loftier flight; her views have gained in precision, depth, and application to affairs; her powers of expression and illustration have increased in vigor and brilliancy; with no diminution of her uncommon poetical gifts, she has found new attractions in the investigation of universal principles of philosophy; and has wedded the earnest cultivation of intellectual truth to her native passionate worship of the beautiful and the good.

As a writer, Mrs. Oakes Smith enjoys the rare distinction of possessing an equal aptitude for

composition in verse and prose. Like most persons endowed with the temperament of genius, her first original productions were in poetry. She early made acquaintance with the Muses, and they have since rewarded her liberally with their selectest gifts. Her poetical efforts are remarkable for the fine imagination with which they are vitalized, the exquisite sense of natural beauty to which they are indebted for their singular delicacy and refinement, their earnestness and profundity of thought, and the beautiful union of pensive sentiment, amounting at times to a sweet sadness, and a cheerful religious trust, which stamps them with a character of peculiar pathos and purity. Her most elaborate poem, entitled the "Sinless Child," has won the admiration even of fastidious critics. It is a production of uncommon tenderness and grace, illustrating the most elevated and winning traits of humanity, by images of surpassing loveliness. Less finished in their execution, but no less powerful in their appeals to the spontaneous emotions of the heart, are "The Acorn," and a profusion of shorter lyrics, besides several sonnets and descriptive pieces. Nor has she been less successful in the difficult, and perhaps the highest department of poetical creation, the drama. Her tragedies entitled the "Roman Tribute," and "Jacob Leisler," display great skill in construction, and a force and versatility of diction, in admirable harmony with the deep passion and noble sentiment which those pieces embody.

Mrs. Oakes Smith's prose writings consist of a variety of tales, essays, criticisms, and descriptive compositions, which are profusely scattered throughout the pages of the best American periodicals. They have never been collected into a volume, although they would form a valuable and permanent addition to the elegant literature of this country. Besides these fugitive pieces, she is the author of several separate larger works which have

attracted no small share of the public attention, as well from the interest of their subjects, as from their boldness and originality of thought and the masterly vigor of their execution. Among these are "The Western Captive," a novel embracing much exciting incident and powerful description; "The Salamander, or The Lost Angel," a Christmas legend, replete with weird and startling conceptions, clothing the profoundest truth in the robes of a subtle allegory, and redeeming the supernatural strangeness of its plot by a style of delicious sweetness and spirit; "Shadow-Land," a discussion of the mystic element in human nature, illustrated by ample personal experiences; "Woman and her Needs," a wise and discriminating statement of the demands of woman on society; and "Dress and Beauty," an examination of the dictates of natural taste in regard to female costume, in which full justice is done both to the æsthetic and the practical elements of the subject.

Having thus slightly noticed the principal productions of Mrs. Oakes Smith both in prose and poetry, we will present a brief general characterization of her qualities as a writer. No one can examine her works, without finding the traces of a strongly marked originality. She is not an imitator. She is never magnetized into following the lead of a favorite author. She has no model but the idea of beauty and perfection within the soul. Unlike so many American writers, including even some of the most gifted as well as the most popular, her compositions are not colored by admiration of foreign or extrinsic genius. You can never point out the influence of any great master of thought or of style to whom she defers in docile reverence. You cannot say of anything she has written, there is Byron and here is Shelley; this is in the vein of Wordsworth, and this breathes the aromatic atmosphere of Coleridge; this savors of the dulcet melody of Keats, and this reminds you of the purple richness of Tennyson. She is ever nobly self-reliant. True to her own genius, she seeks no impulse nor inspiration from without. That she is a genuine lover of Shakspeare, and Milton, and the immortal poetry of the Bible, there can be no doubt; but you perceive this, not from any special signs of their action on her mind; but from its prevailing tone of grandeur, purity, and solemn, yet sweet, religiousness.

The last named quality is so prominent in her writings, as to demand a distinct consideration. Entirely free from the cant and stereotyped phrases of the sects, and showing no attachment to scholastic dogmas of faith, the genius of Mrs. Oakes Smith is eminently religious. She is familiar with all divine and holy thoughts. The limits of this "visible, diurnal sphere" cannot confine her aspiring soul. She loves to soar on daring wings beyond the "flaming bounds of space and time," till she is lost in the excessive brightness of the Eternal Throne. This tendency of her nature is so strong, that she might fall into a state of dreaming, unfruitful mysticism, if it were not admirably balanced by her vigorous and active common sense. The powerful infusion of this element in her mental organization never fails to sustain a due equilibrium in her writings. With her passionate love of the ideal, her resistless attraction toward the sphere of the infinite, she seldom plunges into obscurity either of thought or lan-

guage. Delighting, as she does, to muse in the gray twilight of the morning, or to linger in the shades that gather after the sun has set, her habitual preference is for the green and flowery earth, as its radiant beauty is revealed beneath the genial smiles of the noon-day light. Her attention is thus strongly directed towards practical subjects. There is no wise and useful movement which does not challenge her sympathy. The position of woman in modern society, the claims of unrequited labor, the sufferings from superfluous poverty and ignorance, the tyranny of privilege over the common rights of humanity, the obstacles to progress from the suppression of mental freedom,—all these topics have enlisted both her heart and her pen, prompting her to seek the realization of her most sublime ideas in the establishment of truth and justice in all social relations. She aims to glorify common life by the influence of a holy sentiment, to spread the enchantments of poetry around the discharge of the humblest duties, to inaugurate the human soul as the chosen Shekinah of the Highest, and thus to transform this “weary, working-day world” into a scene of celestial satisfactions and divinest hopes.

The influence of this spirit runs through her writings, unconsciously, perhaps, in her earlier productions, but decidedly more prominent in those of a more recent date. With a singularly refined taste, she does not shun the most homely illustrations, when the employment of them will effect a good purpose. Her works on practical topics are almost of a masculine character, in their breadth of view, their vigor of grasp, and their healthy application of cordial, honest, and truth-telling English.

In her relations to the movements of social reform, Mrs. Oakes Smith occupies a peculiar position. She is no partisan. She has an abhorrence of all petty cliques, selfish factions, and vulgar intrigues. She is remarkably free from all the arts of cunning management, by which less scrupulous, as well as weaker persons, endeavor to promote their cause. With no personal aims in view she relies upon the power of truth to forward the progress of humanity. Her pen is her favorite weapon, in her battle against social wrongs. She has greater faith in that than in speeches and resolutions at public meetings. Her contributions to this cause in the columns of the *Tribune* newspaper, and in various other publications, are among her most forcible and characteristic productions. With no love of notoriety, Mrs. Oakes Smith has been placed conspicuously before the public, in connexion with some of the leading reforms of the day. Perhaps, however, it would be right to say, that with her native temperament and tastes, she would fall more gracefully into the ranks of the moderate conservatives. She has no sympathies with radicalism as such. Her love of refinement and beauty, her taste for the amenities of social life, and her devotion to rethetic culture would always preserve her from the extravagances of the mere destructive; nor would any motive, in our opinion, have placed her among the reformers, who hope from the future more than they venerate in the past, except the resistless force of intellectual convictions. But she has too much sagacity, not to perceive the wrongs, under which society suffers; and too much conscientiousness, not to be faithful to her perceptions. She chooses, however to labor in her own

way, to select her own time and associates, to accomplish her own plans, with perhaps too little reference to the views and purposes of other laborers in the same field.

The movement in favor of Woman's Rights has found in this lady an earnest and successful advocate. Her public lectures on this subject, in connexion with various literary topics, have been listened to with admiration by numerous audiences in different parts of the country. As a lecturer, she owes much to the grace and dignity of her manner, as well as to the justness and importance of her thoughts. She speaks from written notes, though with the freedom and facility of extemporaneous discourse. Her style is carefully elaborated, abounding with piquant historical illustrations, and embellished with the appropriate ornaments that are naturally suggested to a poetical mind. Without being an orator, in the usual sense of the term, as implying the command of artificial rhetoric, her elocution is graceful and impressive, her bearing is singularly self-possessed, the few gestures which she employs are always significant, her intonations are informed by thought and glow with electric feeling, showing that woman's lips are the fit medium for the highest ideas, and that “truths divine come mended from her tongue.” In her lectures, as in her writings, she has ever displayed the inspiration of the loftiest sentiments; no truckling to vulgar prejudices has vitiated the purity of her eloquence; always loyal to humanity, to faith in progress, and to the hope of the Kingdom of Heaven on Earth, she has pleaded for divine ideas in a womanly spirit, sustained by an unflinching trust in the natural Trinity of Goodness, Beauty, and Truth.

The personal character of Mrs. Oakes Smith is a perpetual revelation of qualities which win the deep and devoted attachment of a large circle of friends. Her prompt sympathies with children and young people give a constant freshness to her spirit. With unbounded kindness and considerateness in her intercourse with inferiors, her manners in general society have an air of dignity, which is often mistaken for haughtiness, and as often, perhaps for the cold intellectuality of a “strong-minded woman,” by the superficial observer. Her intimate acquaintances rejoice in the warm affections that glow beneath a reserved exterior. She certainly possesses great powers of sarcasm, nor does she always abstain from putting them in practice; but they are softened by the inherent kindliness of her nature, which would never inflict a wound, save on pretension, absurdity, and hypocrisy. Her gifts of conversation are remarkable. She does not court display in argument, yet she never fears to meet an opponent; and it is no rare spectacle to see the dexterous dealer in sophistry, or an ingenious sporter of paradoxes, retreating crest-fallen from her presence. She possesses the rare talent of narrating in forcible and elegant language. Her ready memory, quick perception, sense of the comic, and dramatic skill enable her to exercise this gift with an effect that might well be envied by the most aspiring candidate for social success.

In the relations of private life, Mrs. Oakes Smith is a model of industry, maternal attachment, and devotion to domestic duties. Her interest in literary pursuits has never been suffered

to interfere with her obligations as the head of a family. Enjoying a brilliant reputation in the world of letters, courted and honored in society, she has yet found her highest delight in the company of her children, and the formation of their characters. Like the noble Roman matron, she can point to her sons, with motherly pride, as her choicest jewels. The filial devotion and reverence with which they repay their distinguished parent, illustrates the Oriental benediction, “Her sons also rise up and call her blessed.”

Mrs. Oakes Smith has a distinguished personal appearance. She is somewhat above the common stature, of full symmetrical proportions, but with no lack of feminine delicacy and grace; with dark “presaging eyes,” kindled with the latent fire of contemplation and rapt musings; rich brown hair, whose massive folds give softness to her classically chiselled features; and a general expression of countenance, which combines intellectual energy with tender feeling. As a specimen of womanly beauty in the maturity of its charms, she is a favorite subject with artists, who have in vain attempted to copy with the pencil the living expression which gives character to her features. The engraving which accompanies the present sketch has preserved some of her peculiar traits, but by no means does justice to the original.

She is now in the meridian strength of an intellect, ripened by large experience and liberal culture, and is engaged, as it is understood, in the composition of new works, which will doubtless add fresh brilliancy to her already shining fame.

CALCULATION—CONTRASTED CASES.

CALCULATION VERY LARGE.—We mentioned among our news items the other day, says the *New Orleans Advertiser*, the circumstance of a youth in Arkansas, of 20 years of age, who is an idiot, except in the extraordinary faculty he possesses for the computation of numbers. He can give correct answers, instantaneously, to the most difficult questions propounded, by a mental operation—for he has no education whatever.

It is a singular thing that this faculty has been seldom, if ever, found in persons of a well cultivated or superior mind. It seems as though cultivation destroys it. Zerah Colburn, whose extraordinary powers many of our readers will remember, entirely lost the faculty, as he approached man's estate.

In the year 1788, Dr. Rush, of Philadelphia, published an account of the existence of the calculating faculty in a negro man, a slave in Virginia, which is, perhaps, one of the most interesting cases on record. This man was a farm slave on a poor Virginia farm near Alexandria, where he worked hard in the fields all his life. He could neither read nor write, and was, moreover, a native of Africa. He had no idea of the advantages of education, but rather prided himself upon his ignorance, “because,” he said, “many learned men be great fools.” Tom Fuller—for that was his name—was able to give some slight account of the faculty he possessed, or the way he came by it, which none of his predecessors, equally gifted, have been enabled to do.

He showed that, in his case at least, it was in a greater or less degree the result of a laborious and natural effort, a sort of self-discipline by which

his powers were slowly cultivated and perfected. He remembered when he could only count ten; and when by dint of application he could count a hundred, he thought, as he said, he was "a very clever fellow." Having thus got an insight into the nature of numbers, he proceeded to try his powers.

The first thing he did, according to Dr. Rush, was to count the number of hairs on a cow's tail, which he found to be exactly 2872. After this, he exercised himself by counting the number of grains in a bushel of wheat, and in the same quantity of flax, &c. Thomas had had quite a turn, and he made his talent useful to his mistress in a number of ways. How he acquired his faculty for more intricate calculations does not appear.

Messrs. William Hartshorn and Samuel Coats, of Philadelphia, citizens of the highest respectability and integrity, visited Fuller. When they saw him, he was over seventy years of age. Upon being brought to his arithmetic, there was no evidence of decay of his powers. The first question asked him was, how many seconds there were in a year and a half; to which he gave a correct answer in two minutes.

To the similar but more difficult question, how many seconds a man has lived who is seventy years, seventeen days, and twelve hours old, he replied in a minute and a half, 2,210,500,800 seconds, which will be found to be the correct answer.

A curious circumstance occurred in connection with this answer, showing that whatever was Tom's mode of arriving at these results, it was one of reason and thought. One of the gentlemen who questioned him had ciphered out the sum with a pen, and his result did not agree with Tom's. He told Tom so, assuring him he was wrong, and that his answer gave too many seconds; upon which Tom immediately exclaimed, "Stop, massa, you forgot de leap year." It then appeared the gentleman had forgotten to allow for the seventeen intercalary days.

CALCULATION WANTING.—A rather singular case of incapacity has lately been brought to the attention of the Grammar School Committee. By a law of the public schools all the pupils are required to engage in each and every study of the school. In one of our Grammar Schools is a young miss belonging to a most respectable family, and in every respect a bright, intelligent and most active and energetic girl, who is wholly unable to learn arithmetic. Her present master has for three years been constant in his endeavors to instruct her in the science of figures, but all to no purpose, and she now is unable, without hesitancy, to add seven and four together, while multiplication and division are entirely beyond her power. She seems to be perfectly devoid of mathematical power, having not even any talent to be cultivated.

In view of these facts, the School Committee has decided to permit this pupil to refrain from studying this branch, she being allowed to be promoted after having been kept down for months on account of her arithmetical knowledge. The case is one which has never before been brought to the attention of the Committee. The course adopted with regard to the matter seems, however, the most expedient. *Boston Traveler.*

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A summary of the Events of the Month will, as heretofore, be given in each number.

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a department in which we give brief replies to questions on all subjects of human interest, and record scraps of curious antiquarian and general information, and which has proved quite instructive heretofore, will be continued.

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Miscellany.

THE SKULL AND PHRENOLOGICAL CHARACTER OF A SANDWICH ISLAND CHIEF.

In our own name, and in the name of all believers in and enquirers after phrenological truth, we thank most heartily the donor, Washington Bates, for presenting to our cabinet this reliet of the past Phrenology of the Sandwich Islander. By this presentation, he has rescued it from oblivion, and placed it where it will be inspected by tens of thousands, and for generations to come, and thus done great good. Having expended many thousands of dollars, and a world of labor, in taking the busts of distinguished personages, and in collecting skulls, animal and human, from all parts of the globe, and thus founded a Phrenological Cabinet and Museum of the highest interest to every lover of human study, it is indeed most gratifying to be aided in this scientific labor by other hands, and we earnestly invite sea captains, foreign travelers, huntsmen, and all others who come across the skulls of rare animals, or of foreign tribes of men, to forward them to our collection, not for our own individual sakes, but on account of the GOOD they will do mankind by way of exemplifying those man-reforming doctrines to the promulgation of which we long ago devoted all our energies—our very being.

We also take this occasion to invite all friends and strangers, believers and disbelievers in the phrenological doctrines, whenever in or passing through New York, to call in for an hour, and bring along their friends, to examine our extensive and constantly increasing collection of phrenological specimens.

In another number we shall give a minute phrenological description, accompanied by engravings, of this truly remarkable skull; some idea of the volume of which may be formed from the fact that the entire skeleton measured six feet seven and three-fourth inches—a giant indeed.

Below is the account of the catacombs and skull, as furnished by Mr. Bates:

NEW YORK, Sept. 27, 1853.

MESSRS. FOWLERS AND WELLS: Gentlemen—As you have honored me with a reception of the cranium I presented to you the other day, permit me to offer a few remarks on the subject.

I found it in one of the catacombs of Waimea, on the island of Hawaii, Sandwich Islands, in the latter part of May last. These catacombs—many of which exist on the Sandwich group—are the work of Nature, and seem to have been formed when the lava which constitutes the upper strata of the island, was in a state of fusion. They are composed, in some instances, of one entire chamber; in others of several apartments. They are, as may be expected, excessively rude and imposing in their appearance. The entrance to the catacombs at Waimea is through a natural aperture in the roof of the enormous formation. To be able effectually to explore these tombs of departed generations of men, it is necessary to take with you a torch, which you must light before you commence the descent into the profoundly dark subterranean; and even then you cannot see anything distinctly at a distance greater than four or five feet from the flame that the torch sends forth.

It is not now my intention, however, to delineate the features of this singular freak of Nature; this I leave to another occasion, when I can more fully enter into the subject.

It may be questioned, How can it be ascertained that the skull I have spoken of is the veritable cranium of a Sandwich Island chief? The question is very natural; nor does it seem to be more clear of mystery than the almost numberless mummies that for many centuries have slumbered in the catacombs of Egypt and Nubia. The name of the man to whom that skull once belonged is known only to a very few of his surviving relations—as are also his past deeds in war,—for they have been handed down by tradition. But, aside from this, those surviving relatives could not, in all probability, identify him in his sepulchral sleep, for some recreant hand had been there and disturbed the position of many of the dead. The only two facts which aided me to decide the character of that cranium are simply and reliably these: My guide, who was an old Sandwich Islander, and who, from the time of his birth, had always lived in the neighborhood, himself pointed out to me the character and location of the chamber, and stated that in that chamber none but chiefs had been interred. The second fact is, that with the chiefs—the highest chiefs and petty kings excepted

—were interred their weapons of war, all their domestic utensils, their fishing-lines, tobacco-pipes, &c., &c., and they were rolled up in their *kapas*, or sheets of native cloth, which, to this day, is ingeniously composed of the bark of the native *waiike* (*Broussonetia papyrifera*). In this way the chief whose skull you now possess was interred. It was not so, however, with the Hawaiian, or Sandwich Island kings. Their flesh was stripped from their bones, washed, and burned on their altars of sacrifice; while the bones were thoroughly cleansed, tied up in bundles, and deposited with superstitious veneration in the temple of the gods, where they were deified. The common natives were also interred in another manner. They were buried either in a single grave, marked by a pile of rude stones, or they were indiscriminately placed together in a sort of sitting posture—the chin resting on the knees. It was necessary to sever the ligaments of the deceased before this posture could be imposed upon him.

The catacombs are very dry; not even a single drop of water percolates through the massive roof. Everything on which the hand rests, or which the garments of a visitor may touch, is covered with a conglomerate of fine dust. It may be owing to the perfect aridity of those sepulchres that a skeleton so long retains its entireness.

I will merely add, that the lesson which is impressed upon the mind of a visitor of these catacombs, as he climbs over the remains of past generations, is one which nothing but death can obliterate.

Permit me to remain, gentlemen, with every esteem, &c.,
your obedient servant,
WASHINGTON BATES.

Events of the Month.

DOMESTIC.

POLITICAL.—The State Elections in California took place on the 16th of September, and resulted in the success of the Democratic ticket by a small majority. Gov. Bigler is re-elected to the Executive chair, and the Democrats have a decided preponderance in each branch of the Legislature.

The usual Conventions preparatory to the Fall Elections have been held in several States, with various degrees of harmony in the nomination of candidates.

It is settled that there will be a large majority of nominal Democrats and friends of the new Administration in the next Congress; but whether that majority will be for or against the Pacific Railroad—for greater or less discrimination in the Rates of Duty levied by our Tariff—for or against any open stand by our Government in favor of the liberty in Europe we cannot now determine.

THE CASE OF KOSZTA.—Mr. Secretary Marcy has written a letter to Chevalier Hulsemann, the Austrian Charge des Affaires in Washington, in regard to the case of Koszta, which has called forth a general feeling of admiration for its vigor, clearness, and patriotic tone. In this letter Mr. Marcy takes the ground that Koszta was entitled to the protection of the American flag, by virtue of his having resided on our soil for nearly two years, and declared his intention of becoming a citizen, of having renounced his allegiance to the Emperor of Austria, and applied for a letter of protection to our legation at Constantinople. These points are defended by Mr. Marcy with great strength of logic and variety of illustration. According to the last accounts, an arrangement had been effected by which Koszta should be released, on condition of returning at once to the United States.

LAKE SUPERIOR.—Our latest accounts from Lake Superior are highly favorable. The village of Eagle River has received a new impetus to its growth and prosperity recently, by reason of the town site being brought into market and sold at reasonable rates to citizens and strangers. The Phoenix Mining Co. owned the best portion of the village property at the mouth of Eagle River; and on the recommendation of their general superintendent, Hon. S. W. Hill, the land on the east side of the river has been laid out into village lots of large size and brought into market. Some fifty lots were immediately bought by citizens and persons living in the neighborhood, with the understanding that buildings should be soon erected on them by the purchaser, and several dwellings have already been commenced.

REFORM MEETINGS IN NEW YORK.—The Reform Meetings announced for the first week in September, including the Whole World's Temperance Convention, the World's Temperance Convention, and the Woman's Rights Convention, were held in this City according to appointment, and attended by crowded audiences.

The Whole World's Temperance Convention assembled on the 1st of September at Metropolitan Hall, and continued in session for two days. The officers of the Convention were as follows:

President, Thomas W. Higginson, Mass.
Vice-Presidents:
John Pierpont, Mass. Edward Webb, Delaware.
C. J. H. Nichols, Vermont. Richard B. Glazier, Michigan.
P. T. Barnum, Connecticut. Frances D. Gage, Missouri.
Horace Greeley, New York. S. M. Booth, Wisconsin.
Asa Fairbanks, R. I. H. S. Tilton, Mississippi.
Lucretia Mott, Penn. O. C. Wheeler, California.
C. M. Severance, Ohio. T. Goldsmith, Canada.
H. W. Wolcott, New Jersey. W. H. Ashurst, England.
John O. Waters, Indiana. W. G. Hubbard, Illinois.
Secretaries:
Susan B. Anthony, N. Y. C. M. Burleigh, Pennsylvania.
C. B. Le Baron, New York. D. H. Vaughn, Rhode Island.
Mary Jackson, England.

During the session eloquent speeches were made by C. C. Burleigh, Antoinette L. Brown, Horace Greeley, P. T. Barnum, Mary Jackson, William H. Channing, Lucretia Mott, John Pierpont, and others, taking the highest ground in behalf of Total Abstinence, and enforcing the principles of the Reform with energy and effect. A nobler array of talent and influence has rarely been concentrated in behalf of any public movement, combining the sympathy and earnestness of woman with the reflective intelligence and vigor of man, for the furtherance of the great principles of humanity.

The World's Temperance Convention met at Metropolitan Hall on the 6th ult., and organized by the appointment of the following officers:

Neal Dow, *President*.
Vice-Presidents:
John Cassell, England. Isaac Paul, Tennessee.
Joseph Carpenter, R. I. D. C. Jocko, Michigan.
Lyman Beecher, Mass. Samuel D. Hastings, Wis.
Reuben H. Walworth, N. Y. John Dugald, Canada.
Edmund S. James, N. J. Edward M. Harris, N. B.
Thomas Watson, Penn. Geo. Jeffrey, Scotland.
Samuel F. Carey, Ohio. R. H. Powell, Alabama.
Christian Keener, Md. C. C. Lathrop, Louisiana.
Geo. Savage, Dist. Col. A. Paulson, Delaware.
John H. Cock, Virginia. E. H. Barry, Indiana.
John N. Timmons, South Carolina.
Secretaries:
Dr. Wm. Patton, N. Y. Clement Webster, R. I.
R. M. Faust, Penn. Dr. Leeds, England.
George Duffield, Penn. John C. Beckett, Canada.

Treasurer.—Schureman Halstead, N. Y.
Business Committee.—J. Bolton O'Neill, S. C.; John Marsh, N. Y.; Ulysses Ward, D. C.; E. W. Jackson, Penn.; A. C. Barstow, R. I.; Edmund Beecher, Mass.; Isaac Tillou, Tenn.; Wadsworth Williams, Alabama.

Several able Temperance speeches were made by distinguished advocates of the cause, but much of the time of the Convention was unprofitably wasted by an attempt to exclude Miss Antoinette L. Brown, a regularly appointed delegate, from a seat among the members. A scene of disgraceful violence ensued, while the sacred cause of Temperance was forgotten in ebullitions of clerical and conservative bigotry.

The Woman's Rights Convention was organized on the 6th ult., in the Tabernacle. The following officers were elected:

Lucretia Mott, *President*.
Vice-Presidents:
Ernestine L. Rose, N. Y. Wm. Lloyd Garrison, Mass.
Paulina W. Davis, R. I. Mrs. J. B. Chapman, Indiana.
C. I. H. Nichols, Vt. Charlotte Sheppard, Illinois.
Mary Jackson, England. Ruth Dugdale, Penn.
Catharine M. Severance, O. C. C. Burleigh, Ct.
S. M. Booth, Wis. Angelina G. Weld, N. J.
Madame Aneka.
Secretaries:
Lydia F. Fowler, Sidney Pearce, Oliver Johnson.
Business Committee.—Lucy Stone, Antoinette L. Brown, James Mott, Wendell Phillips, Sarah Hallock, Wm. H. Chan-

ning, Harriet K. Hunt, Marianne W. Johnson, Lydia Mott, Ruth Dugdale, Martha J. Tilden, Ernestine L. Rose, Elizabeth Oakes Smith.

Finance Committee.—Susan B. Anthony, Lydia A. Jenkins, Edward A. Stansbury.

The proceedings of this Convention were marked by unusual interest. The principal speakers were Lucretia Mott, C. C. Burleigh, Lucy Stone, Antoinette L. Brown, W. H. Channing, W. L. Garrison, Pauline W. Davis, Dr. Harriet K. Hunt, Matilda E. Gage, Mrs. Nichols, and Francis D. Gage. The principles on which the movement is founded were ably and eloquently illustrated, producing a decidedly favorable impression on the large audiences that the occasion had called together. During the session, much disturbance was produced by certain representatives of New York rowdyism of the baser sort, who attempted to choke off the right of free discussion, but happily without preventing a firm and expressive testimony from the noble-minded women of whom the Convention was composed.

ROCHESTER MEETING.—The Toronto Division of Sons of Temperance, in Rochester, N. Y., having felt it due to the cause of Truth and Right, as well as to their own self-respect, publicly to pass judgment upon the treatment of their delegate, the Rev. Antoinette L. Brown, in the late World's Temperance Convention, held a meeting, September 26, in Corinthian Hall, where, at an early hour, a crowded assembly, composed of our most respectable citizens, was gathered.

After a song by Mr. G. W. Clarke, who so steadfastly advocated in the Convention the equal claims of all delegates, without distinction of sex, color or condition, a preamble and resolutions were presented, and a speech of thrilling eloquence made by the Rev. W. H. Channing. He was followed by Antoinette L. Brown, who was most warmly welcomed by the large assembly—a fair proportion of whom were ladies; and the enthusiasm and earnest attention of the audience increased to the close of her address.

WOMAN'S RIGHTS CONVENTION AT CLEVELAND.—A National Woman's Rights Convention was held at Cleveland in the second week of October, and continued in session four days. An interesting discussion took place on the leading points of the Reform, during which the Convention was addressed by several eminent speakers, both male and female. The next Convention is to be held in Philadelphia, October 18, 1854. A Central Committee, consisting of Lucretia Mott, Chairwoman; Antoinette L. Brown, Secretary; P. W. Davis, Treasurer, was appointed for the ensuing year.

FOREIGN.

THE CHOLERA.—The cholera is daily increasing, and it advances toward the Continent. It is well known that this dreaded plague is now in England, but the number of deaths is not published by the English press. At Newcastle-upon-Tyne, (exclusive of Gateshead) 101 deaths were reported on the 16th, and 105 on the 17th. At Gateshead, 36 deaths were reported; at Hexham, only 6; at North Shields, a few fatal cases; at South Shields, 4 or 5 deaths; Sunderland, 4 deaths. The first case is reported at Manchester. In London and Liverpool the disease does not appear to be spreading, or, at least, but slowly. In all cases, the disease is of the Asiatic type. In Sweden the disease is raging. At Stockholm there were 610 cases, of which 233 died, and only 182 were cured. The pawnbrokers, for fear of propagating the disease, have decided not to receive any thing on mortgage but jewels. In Copenhagen the disease is somewhat decreasing, though out of eleven cases ten died.

REVOLUTIONARY SOCIETIES.—Secret revolutionary societies are forming in Paris, and the meeting of the chiefs, not only of France, but of Germany and Italy, has taken place in a small village of Switzerland, near Geneva. It appears that the number of Germans is more than two hundred thousand men. It has been proved at that reunion that Dictator Kossuth had still around him a sort of government, composed of the same men who were his aids whilst in power in Hungary. He has even now his Prefect of Police near him. At Bauren, in the village of Vozalberg, a gardener, who had composed the name of Kossuth in his garden with plants of lettuce and cresses, was sent to prison under the accusation of being a conspirator.

CORONATION OF LOUIS NAPOLEON.—It is again rumored that the coronation of the Emperor is fixed for the 2d of December next, and, that without having any care for the Pope, the consecration would be made by the Archbishop of Paris, assisted by all the clergy of France. Louis Napoleon, however, has not said what would be his projects, which, no matter what they are, or will be, will only be known at the last hour. In the meantime, the two crowns are under process of execution in the atelier of M. Lemonnier, the crown jeweler.

THE HUNGARIAN CROWN.—The lost jewels of Hungary, affirmed by the Austrian Government to have been stolen by Kossuth and his Ministry, had been discovered near Orschova, buried under ground. The jewels comprise the Hungarian crown and insignia, and the cloak of St. Stephen. The latter was almost destroyed by damp.

The Hungarian Regalia are to be brought to Vienna, and lodged in the Treasury, called the Schatz-Kammer, which is a collection of curiosities belonging to the State. All the jewels in the crown of St. Stephen are there—not one missing. We have heard some doubts thrown on the genuineness of the relics thus opportunely "found buried in *San Eytol* of the Danube."

THE JAPAN EXPEDITION.—According to the last advices from China, Commodore Perry had acquired one of the *Bo-nin* Islands. Those islands are close to Japan, and Prof. Newman, several years ago, gave a description of them from Japanese sources. *Bo-nin* is the Japanese pronunciation of two Chinese letters, which mean uninhabited, or empty islands. They have been known to the Japanese for ages, but no sovereignty has been pretended over them. The Russians closely watch the proceedings of the American expedition, and are trying in the meantime to get permission from the Chinese to trade with Canton and the other seaports, as, according to the ancient treaties, Russia having the land trade, is excluded from the seaports. There are likewise intrigues going on for a cession of some districts of Manchouria, in order to secure the free navigation of the Amour for Russia.

Chit-Chat.

LATTING OBSERVATORY.—EDITOR OF THE AMERICAN PHRENOLOGICAL JOURNAL: In the October number of the JOURNAL, in the article on the Latting Observatory, you say, "It is 315 feet in height, being by far the loftiest building in this country, and nine feet higher than St. Paul's Cathedral, in London."

If guide-books are any criterion by which to be governed, then you have made a great mistake in the above statement. When visiting that mighty Cathedral, whose domes seem to lose themselves in the misty air, I was informed that the height of St. Paul's, from the floor to the top of the cross, is 356 feet, and from the street, 404 feet.

"The Companion to St. Paul's Cathedral" states the same and "Curehley's Picture of London," than which there is not a more reliable guide, corroborates this statement.

If this be so, your statement needs correction. In conclusion, permit me to say, that this is not written in a captious spirit, but with the desire to see the AMERICAN PHRENOLOGICAL JOURNAL eminently reliable for its statements.

With the best wishes for the prosperity of the JOURNAL, I remain yours, most truly,
M. L. BLOOM.

[We made the statement referred to on what we believed at the time to be trustworthy authority, but are now convinced that we were led into an error, and that our correspondent is right.]

LECTURES.—For the benefit of the friends of Reform and Human Progress in all parts of the country, we are happy to announce the following lecturers on Phrenology, Physiology, Anatomy, Hydropathy, and kindred subjects, as already in the field. We hope to be able to add many more names to the list in future numbers, as there is still abundant room, and the fields are already white for the harvest. Those who wish to secure lectures should make early application:

O. S. Fowler, L. N. Fowler, Joel Shew, M. D., Geo. H. Taylor, M. D., W. F. Baldwin, Mrs. E. L. Baldwin, and Mrs. L. N. Fowler, New York; D. P. Butler and E. A. Kittredge, M. D., Boston; S. O. Gleason and Mrs. R. B. Gleason, Elmira, N. Y.; James C. Jackson, M. D., Scott, Cortland Co., N. Y., P. H. Hayes, M. D., Wyoming, N. Y.; Dr. N. Bedortha, Sar-

atoga, N. Y.; Dr. O. V. Thayer, Binghamton, N. Y.; Wm. D. Potts and Mrs. Henrietta D. Potts, North Ridge, N. Y.; Dr. James Catlin, Mercer, Pa.; Dr. Baker, Racine, Wis.; Dr. G. Hoyt, Worcester, Mass.; A. S. Avery, Morris, Otsego Co., N. Y.; Charles Drew, A. O. Leary, and Benjamin Brunning, Traveling.

CHAPMAN'S CHANTICLEER.—George H. Chapman and Horatio S. Garner propose to publish at Indianapolis, Ill., a weekly newspaper with the above queer name. They say in their Prospectus:

It is the determination of the parties engaged in this enterprise, that the *Chanticleer* shall be in the broadest sense an independent newspaper. It will acknowledge allegiance to no party, no sect, no man; but will censure the public errors of either, or all, according to its own judgment—always endeavoring faithfully to be guided by the great principles of Justice, Honesty, and Charity, and by these alone.

Good. *Chanticleer* cannot grow too soon; but the old fogies will doubtless rub their eyes in astonishment at such an indication of the COMING DAY.

PHRENOLOGY AND SCHOOL GOVERNMENT.—An experienced and successful teacher says, in a private note to the publishers:

"If words of mine can do any good, I will give them freely to the world. Since I became acquainted with Phrenology, I have had no occasion to flog a scholar. I make appeals to a higher authority."
S. N.

Business.

D. P. H. "Objections to Phrenology Answered," in our next. Please send us something for the January number.

We have received the Circular of the People's College, and various school circulars and catalogues, which we design to notice in our next.

THE NEW ILLUSTRATED HYDROPATHIC QUARTERLY REVIEW.—The first number is now ready, and presents a most attractive table of contents. See Prospectus.

How to Do it.—When questions are asked by letter, and when answers are required "by return mail," it will expedite the matter, if a pre-paid envelope be sent, in which to enclose the answer. The envelope should be properly directed to the person asking the question. Then all the trouble and expense, save the mere answering of the question, will be borne by the party seeking the favor. This course is now adopted by all well-bred persons.

PLEASANT AND PROFITABLE EMPLOYMENT.—Capable young men and women, with \$25 or \$50, may obtain healthful, pleasant and profitable employment in every town and village, by engaging in the sale of useful and popular books, and canvassing for several valuable Journals. For particulars address, post-paid, FOWLERS AND WELLS, Clinton Hall, 131 Nassau-st, New York.

P. S. All agents who engage with us will be secured from the possibility of loss, while the profits derived will be very liberal.

THE LORD'S PRAYER. We have received from Geo. W. Frank, 25 Cortland st., New York, a copy of a splendid engraving of the Lord's Prayer. It is very elegantly executed, and to those who desire anything of the kind, is well worth the price demanded for it, which is only \$1.00. See Advertisement.

AMERICAN PHRENOLOGICAL JOURNAL.—Not many years ago the science of Phrenology was regarded as "disguised infidelity." But that position has been gradually abandoned, until those who now defend such a false and antiquated notion are as scarce as the believers in the pancake form of the earth. The PHRENOLOGICAL JOURNAL is devoted to the elucidation and defence of this science and those immediately connected with it. It is published by FOWLER & WELLS, New York. Terms, \$1 per year.—R. I. Freeman.

The Publishers of the PHRENOLOGICAL JOURNAL are desirous of obtaining a complete list of the NURSERIES in the United States, to be published for the benefit of the public. They will insert the name and post-office address of all who forward, prepaid, Lists and Catalogues of American Nurseries.

APPLE SEEDS.—MR. N. C. WINANS of Clyde, N. Y., has apple seeds for sale.

In Ogdensburg, N. Y., our publications may be had of S. L. Byington, at New York prices.

Notes and Queries.

MESSRS EDITORS:—Please inform me, through your pleasing and much esteemed PHRENOLOGICAL JOURNAL how I can improve Concentrativeness, Destructiveness, Self-Esteem, Language, and Human Nature, having a large-sized brain, with activity great, and perceptive faculties strong, with the Sanguine temperament predominant, and small Motive Apparatus, &c.
J. P. W. Salem, O.

ANSWER.—Fully to answer this question will require an analysis of each faculty, and will occupy several pages. "Self-Culture" gives that analysis, and shows, specifically, just how to cultivate Continuity, Destructiveness, and Self-Esteem; while "Memory" analyzes and shows how to cultivate Language, and Human Nature;—both together show how to cultivate every Phrenological faculty, besides giving, probably the very best analysis of the precise nature and workings of every faculty extant. Price of each, pre-paid, 87 cts.

A short hand answer is, by the habitual exercise of the faculty you would cultivate. Thus, to cultivate Continuity, pore and plod patiently over whatever you take hold of, till it is all done up completely; finish as you go, nor allow interloping ideas or business to direct your mind from the thing in hand.

To cultivate Destructiveness, jerk up weeds, tear up and slash down bushes, trees, &c., "whale away" at any rough work, and tear round like a would be giant, at any thing requiring strength, roughness and an exterminating spirit. Likewise, "grin and bear" rain, cold, fatigue, hunger, &c., as if you would rise above and over-rule pain by mere force of will; also, battle fiercely against evils of every kind, and seek rather than shun collision, and conflict, especially moral, with your fellow men; and cultivate deep indignation against the wrong every where and always.

To increase Self-Esteem, rely on yourself; neither seek nor take advice unless it harmonizes with your own judgment. "Call no man master;" feel that you are as much a man as any one; don't shrink from aught that saddles on responsibilities; assume a dignified, self-respectful posture and feeling—indeed, tone of character; never do a self-abusing act of any kind, but place yourself on an elevated plane of human, action, feeling and tone, always using dignified language, and clothing all you say and do with elevated SELF-RESPECT and SELF-RELIANCE.

Language is to be cultivated by communicating much, and as expressively as possible; by conversation, writing, speaking, gesticulation, and expression of countenance. See chapter on "Language" in "Fowler on Memory."

To cultivate human nature, study closely every man, woman and child you meet; ask yourself why they said, did, or acted thus: what phrenological faculty gave birth to this or that manifestation of character; and above all, study and practice Phrenology. Nothing can equal this, even if the science were not true, it gives an extraordinary impulse to the study of character; but being true, it both impels its student to study human nature, and guides him in its study, besides furnishing the only nomenclature of the mental faculties, worth either study or notice.

EDITOR PHRENOLOGICAL JOURNAL:—Please give the information in the PHRENOLOGICAL JOURNAL how to prepare Plaster of Paris to take Casts, and how it is applied to the human head. We have a real genius in this part, and I would like to preserve him. By so doing, you will oblige A SUBSCRIBER.

ANSWER.—The plaster of paris prepared for masons use in house-finishing is the kind wanted to take casts, and can be got almost any where that masons work, for it is one of their main materials in all stucco work.

To take a cast of the face and top head, down to the ears, let the patient lay on the back, on a table, place a towel or cloth around the head and chin, where you want the cast to terminate; put upon the hair to be taken, a paste made with rye flower, mixed with water, and smoothed over with sweet oil, so that the plaster will cleave from the hair or whiskers; take some water, say a quart or two, according

to how much you would take; but better too much than not enough, for you need not use all—and stir this calcined plaster of Paris, often called Stucco, into this water, fast, till it is almost as thick as thick cream—just so that it will run freely, then with the hands, dip out and place carefully around the face, mouth, chin, and wherever you would take a cast, leaving an opening at the nostrils for breathing purposes—at first only a thin coat, but keep adding more and more, till it is an inch thick or more, and becomes hard enough to be removed, or to support itself in the removal. When removing the towel, take hold at the top of the head and chin, and lift it off; wash off the rye flower and plaster; let the mould stand till hard, say an hour or a day; oil the inside with sweet oil, and mix another batch of Stucco, as before—pour into this mould, first stopping the nostril holes in the mould, and then with a hammer and knife, chip off the mould in pieces, using care not to hack or mar the cast.

If you would multiply it, make a mould as above described for the face, on one half the cast, extending to the middle of the forehead, nose, mouth and chin, using a strip of clay, well worked, along this line to hold the plaster in its place till hard, then remove the clay and cast the other half of the mask in the same manner. You have now a mould in two pieces, which, put together, you can fill as above, and when hard remove them—first oiling them, and thus cast as many as you like. By this means, likenesses of deceased children and friends can be taken without much trouble, and will greatly aid the painter in getting the likeness.

The process for taking the whole head is much more complex and troublesome, and will take some time to describe, so that we will not now attempt it, yet will do so hereafter if requested, for we would make personal sacrifices in order to facilitate as important an object as that of perpetuating the forms of the heads of strongly marked individuals.

MESSRS. FOWLERS:—I would give twenty-five dollars, freely if I could have you examine my head, and give me a chart, and tell me in what kind of business I would best succeed. Please inform me if it can be done with any certainty from a Daguerreotype; if so, in what way it should be taken, and what will be your charge; for I shall send immediately. J. W. C., *Butterville, Oregon.*

ANSWER.—We can give a full, good, and reliable delineation of your character, talents, faults, adaptation to business, &c., by means of a Daguerreotype likeness. True, we cannot tell the *exact* size of every single organ, but can form an *accurate* idea of the temperament, and of all the controlling organs, best occupation included. The best aspect for our use is a profile view. A lock of hair should accompany it, to inform us of the general organic texture and tone, as well as color; and also any remarks respecting health, age, education, &c. A chart by either of the Fowlers will materially aid us, yet is not necessary. You by no means over estimate its value; for it will become a *life guide*, in business, self-improvement, faults, &c., the value of which money cannot measure. Your charge, without making out a chart from the Daguerreotype, or pre-paying postage, will be \$3; but with a marking of what organs we can on our self-instructor, and pre-paying both, \$3 50.

MESSRS. EDITORS:—Can you give a description of character from a picture or drawing of one's head, and if so, how much would you charge for such a description, sent by mail. J. P. F.

ANSWER.—Yes, if well done. But a Daguerreotype is far better. See preceding.

PRICES OF BOOKS.—Through the PHRENOLOGICAL JOURNAL I wish to ask you, and all other editors that read your journal, why it is that in the various "Notices of New Publications," the price of such works is not given as well as where to obtain them? for after having read where to get them, then a letter must be written to learn the price, which causes much delay. Thousands would be glad to see a reform in this matter; and thousands of books would be purchased where now they are not, by those who will not take the pains to write to the publishers to learn prices. B. B.

ANSWER.—We see as clearly as our correspondent does, the evil of which he complains, but the fault lies mainly at the door of the bookseller. The editor is often as ignorant of the price of the book he is noticing as the reader of the notice is. It is sent to him by the publisher with no clue at all to the price, and he cannot always readily ascertain it. Sometimes too, the publisher objects to the publishing of the price, because it makes the notice look too much like

an advertisement. This does not apply to all cases it is true. We have been accustomed to publish the prices of the books issued by ourselves. We will, for the future, as far as we are able, give the prices of all books we notice, and cheerfully recommend the same course to our brethren of the press.

MESSRS. EDITORS:—Will you please inform me, through the columns of the PHRENOLOGICAL JOURNAL, when and where I can study the science of Phrenology with a good instructor. J. R. C.

P. S.—It is fixed in my mind that Phrenology is the true study of man. But where can I get this knowledge? No where, except from books. Hence the importance of a college for this purpose. Should not one be erected as soon as possible? Are there not young men enough in this country to build and sustain one? I, for one, will give \$25 towards it. *It can be done*, and let us put our shoulders to the wheel and do the work manfully. Are there not young men enough who will give from one to twenty-five dollars each? This important work *can be done*. Let some one be appointed to receive subscriptions. Young men of America to the work. J. R. C., *Big Hollow.*

ANSWER.—Next August, with and under the personal tuition of BOTH the editors, at the residence of the senior editor, who will then form another class similar to that formed this summer. See proposals in the July and August numbers, and in the January number will be issued proposals for the class next summer.

SIZE OF HEADS.—How many inches should an ordinary well balanced head of a child one year and a half old measure? and how nearly does the size of the heads of different children correspond to the different sizes of their bodies? J., *Scott, New York.*

ANSWER.—A difficult question, because at this age it varies materially, yet ranges from 18½ to 19½. None have made, or at least reported, accurate records of the relative sizes of the head as compared with either different sizes or weights of the body.

MESSRS. EDITORS:—Please inform me, through your PHRENOLOGICAL JOURNAL, whether the heart has any thing to do with the actions of a man? (A) And if it is literally the seat of the affections? (B) And has man, as some maintain, a conscience independent of the organ of Conscientiousness? (C) R. S., *Peoria, Ill.*

ANSWER.—(A) No farther than to give strength to act—no more than stomach, liver, kidneys, or any other physical organ. (B) No more than foot or pancreas. It does one thing, and *only* one, propel the blood—enough for any one organ. (C) No.

MESSRS. FOWLERS AND WELLS:—Please give me information relative to the following inquiries, and oblige your friends and subscribers:—1st. Do you add names of single subscribers for your journals to clubs previously sent in? 2nd. The post master here charges double the rate of postage which you advertise for your journals. Has he a right so to do? D. W., *Horse Heads, New York.*

ANSWER.—1st. We do. 2nd. The postage on our journals is ONLY SIX CENTS A YEAR, for each, when paid in advance at the office where the subscriber receives them. This is in accordance with the decision of the Post Office Department at Washington.

Please accept our acknowledgement for those apple-seeds from the Harvest Bough Sweet Apple.

S. P. H., THETFORD, VT.—Orthodoxy has been defined as *our*-doxy, and Heterodoxy as *our neighbor's*-doxy. Our opinion in regard to your soundness or unsoundness of doctrine would settle nothing. In regard to the essays you mention, we can only say that most publishers would probably be quite as unwilling as yourself to expend money on their publication, without something like a certainty of a fair return, from the sale of the work or otherwise. Whether a book will meet with a remunerative sale or not, depends upon many other circumstances besides its *merit*.

LECTURES.—**MESSRS. EDITORS:**—Will you please to inform me, with other subscribers, through the JOURNAL, if we shall have the pleasure of listening to lectures from either of your firm in Western New York, the coming fall or winter, providing your present knowledge of arrange-

ments will enable you to say. By so doing, you will much oblige many, among whom is included C. D., *Medina, N. Y.*
ANSWER.—It is highly probable.

MESSRS. FOWLERS:—I wish to know your opinion of secret societies, such as Masons, Odd Fellows, Sons of Temperance, &c. J. P. T., *Polk Co., Mo.*

ANSWER.—Personally we are not prepossessed in favor of the *secret* feature of these societies, yet, since some of them, Sons of Temperance, for example, are laboring heartily in behalf of a moral and philanthropic course, and since the Odd Fellows employ their secrecy not to injure others, but to benefit one another, we bid them God's speed. They do good, and we would not hinder them by caviling at the secret feature. Nor are we aware that either of the two last named have ever employed this secrecy in any man-injuring way. Secrecy is good when not prevented; and bad only when employed to effect bad ends.

SENSATION.—What organ or organs perceive heat, cold, pain, or any sensation of the kind? M. W.

ANSWER.—As the stomach has its cerebral organ in Alimentiveness; the muscles in Muscular Motion; and the sexual structure in Amativeness, so, of course, each of the other bodily organs must, likewise, have their respective cerebral organs in the brain, the nerves, of course, included; yet, exactly where in the brain it is located, has not yet been positively ascertained. Yet since Amativeness, Motion, and Alimentiveness, are in the *base* of the brain, it is obvious that the other cerebral organs of the other physiological organs are also in the base, and the most of them on the *under side* of the brain, and in the cerebellum.

MESSRS. EDITORS:—What must be the least distance from ear to ear, over Firmness, Veneration, and Benevolence, of a head 21½ inches around Eventuallyity and Philoprogenitiveness. The base of the brain full, to have the moral organs control the character? A. S. A.

ANSWER.—About 14 inches, or from 13½ to 14½.

G. R. HAROLD, WALPOLE, N. H.—Your questions are rather arguments. Ask any thing requiring *information* and we will answer. "Fowler on Religion" discusses some of these points, and a prospective revised edition will discuss others.

CRYSTAL PALACE.—J. B.—We are now informed that the exhibition will close in December, 1853. A typographical error in our last made us say January, 1853.

G. C. C., LEROY, N. Y.—The school to which you refer, has been discontinued.

C. M. S.—We hope to be able to give some information in regard to Manual Labor Schools in our next—at any rate, we will as soon as possible.

W. A. McK.—Thank you for the skull of the Marmot, which came safe to hand. We may find room for some remarks on the habits of the animal in our next.

WOMAN'S DUTY.—E. C.—Your article is not quite up to the mark, but you will write well with a little more study and practice. Try again.

Literary Notices.

ALL BOOKS published in AMERICA may be obtained through the office of this JOURNAL at Publisher's prices. EUROPEAN WORKS will be imported to order by every steamer. Books sent by mail on receipt of the cost of the work. All letters and orders should be post-paid, and directed as follows: FOWLERS AND WELLS, Clinton Hall, 131 Nassau-st., New York.

FANNING'S ILLUSTRATED GAZETTEER OF THE UNITED STATES. New York. Phelps, Fanning & Co. 1853. [Price \$2; postage 37 cents.]

This is a much needed and, if accurate in its details, as we have reason to believe, a very valuable work. The extensive changes which are constantly occurring in our rapidly growing country, render the works of this kind, prepared only a few years ago, very defective. The present work is adapted to our own times. It gives the location, physical aspect, mountains, rivers, lakes, climate, productive and manufacturing resources, commerce, government, education, general history, &c., of the States Territories, Counties, Cities, Towns and Post Offices, in the American Union, with the population and other statistics from the Census of 1850, illustrated with maps of Thirty-one States di-

vided into Counties, Seals of each of the States and the great National Seal. Also, beautiful engraved maps of the following Cities: New York, Philadelphia, Baltimore, Boston, Buffalo, New Orleans, Charleston, Pittsburgh, St. Louis, Washington, Cincinnati, Chicago, Milwaukee, and San Francisco, and the location of 23,275 Post Offices, together with much other most interesting and valuable matter.

TRADITIONS OF DE-COO-DAH, AND ANTIQUARIAN RESEARCHES. By WILLIAM PIDGEON. New York. Thayer, Bridgeman and Fanning. 1853. [Price \$2; postage 30 cents.]

While the general reader will find this an interesting and instructive book, the antiquarian will be doubly delighted with it, whether he receive the author's hypothesis in regard to the now extinct races of this Continent or not. Mr. Pidgeon spent ten years in making the observations and drawings, and collecting the facts which have afforded materials for this work, which comprises extensive explorations surveys, and excavations, of the wonderful and mysterious earth-works of a great people, who have left their imprint in America in stately mounds, and unique effigies, the traditions of the last prophet of the Elk Nation, De-coo-dah, relative to their origin and use, and the evidences of a population long anterior to the North American Indians. It is embellished with seventy engravings.

A MAP OF THE CITY AND COUNTY OF NEW YORK, with the adjacent Cities of Brooklyn, Williamsburg, and Jersey City, and a Street Directory of New York. New York: For Sale by Fowlers and Wells. 1852. [Price 50 cents; postage 5 cents.]

This is a large, handsome, well-bound and reliable pocket-map of our Great Metropolis and its environs, and will prove exceedingly useful to both citizens and strangers. With its assistance any street or place in or near the city, can be readily found.

UNCLE TOM IN ENGLAND; or a Proof that Black's White. An Echo to the American Uncle Tom. New York. A. D. Failing. 1853. [Price 25 cents; postage 5 cents.]

One might fill a library with Uncle Tom literature, good bad and indifferent; Northern and Southern; American and English. The work before us is of English origin, but to which class in reference to quality it belongs, we are unable to say, not having found time to read it.

THE WHOLE WORLD'S TEMPERANCE CONVENTION, Held in Metropolitan Hall, in the City of New York, on Thursday and Friday, September 1st and 2nd, 1853. New York. Fowlers and Wells, Publishers, 1853. [Price, pre-paid by mail, 30.]

PROCEEDINGS OF THE WOMAN'S RIGHTS CONVENTION, Held at the Tabernacle, in the City of New York, on Tuesday and Wednesday, September 6th and 7th, 1853. Published for the Committee. New York. Fowlers and Wells. 1853. [Price, pre-paid by mail, 30 cents.]

These are handsome pamphlets, the first containing 112, and the last 96 pages, and are both well worthy, not only to be read and pondered, but to be preserved as among the most important documents of the times. They indicate the present state of feeling in regard to the movements to which they relate, and contain a record of the arguments and appeals which the epoch demands, and calls out from their advocates, as well as the only replies—hisses, groans, yells and other riotous demonstrations—which the brutal rowdyism, which forms the van-guard of the Old Fogy hosts in New York, is prepared to make them. The men and women of fifty years hence will ask, in astonishment, if it is possible that such things occurred in the Metropolis of this Christian Republic, in the last half of the Nineteenth century.

The Temperance pamphlet contains, in addition to the Speeches and Doings of the Convention, List of Delegates, etc., an Appendix containing Letters, Essays, a Speech by Lucy Stone, and Comments of the Press. The Essays of Dr. Trall and Horace Greeley, comprised in this Appendix, are alone well worth the price of the whole document.

The other document contains as full and accurate a reports it was possible to make, of the Speeches and Proceedings of the Convention, including the riot which marked the close of the meeting at the Tabernacle.

PLEASE SPECIFY.—To avoid confusion and delay, our Agents, Friends and Co-Workers, will do well when ordering Journals, to specify which is wanted. The following PERIODICALS are now published at this office:

THE WATER-CURE JOURNAL AND HERALD OF REFORMS. Twenty-four quarto pages. Published monthly, at One Dollar a Year in advance.

THE ILLUSTRATED PHRENOLOGICAL JOURNAL, same size and price.

THE UNIVERSAL PHONOGRAPHER. Devoted to the Writing, Spelling, and Printing Reformation. Printed in Phonography, at One Dollar a Year in advance.

THE NEW HYDROPATHIC QUARTERLY REVIEW. Illustrated. Each number contains from one hundred and ninety to two hundred octavo pages. Price, Two Dollars a Year.

THE STUDENT. Devoted to Education in the Field, the Shop, the School, and the Family. Thirty-two royal octavo pages, monthly. Terms, One Dollar a Year in advance.

It will readily be seen, how important it is for Agents and others, when sending in the names of Subscribers to specify which is wanted. All letters and communications relating to either of the above named publications, should be pre-paid, and directed as follows:

FOWLERS AND WELLS,
Clinton Hall, 131 Nassau street, New York.

THE

New Illustrated

HYDROPATHIC QUARTERLY REVIEW

Vol. I.

No. 1.



At the solicitation of many of the leading practitioners and prominent friends of Water-Cure, the subscribers will commence, on the first of October, 1853, the publication of a QUARTERLY MAGAZINE, with the above title. It will be more strictly scientific and professional than the *Water-Cure Journal*, and more especially the medium through which the Professors and Physicians of the Hydropathic school can communicate to each other and the public their views in relation to all departments of the Healing Art, and the results of their investigations on all subjects pertaining to Health-Reform and Medical Improvement. Its matter will be arranged under the following general heads:

I.—ESSAYS.

The most learned and experienced writers in America and Europe will furnish articles on Anatomy, Physiology, Pathology, Surgery, Therapeutics, Midwifery, the Laws of Health, Philosophy of Water-Cure, &c., which will be AMPLY ILLUSTRATED BY THE MOST ACCURATE AND BEAUTIFULLY EXECUTED ENGRAVINGS WE CAN PROCURE.

II.—REPORTS.

Remarkable cases in Surgery, Obstetrics and in General Practice, treated on Hydropathic principles, will be reported in detail, by the most eminent and scientific practitioners and teachers of our system. An interesting and instructive feature, also, will be the Reports of the most important cases presented at the *Clinique* of the new school of the Hydropathic and Hygienic Institute, which is soon to go into operation at 15 Laight street, in New York city.

III.—CRITICISMS.

In this department, the cases treated by physicians of those systems we oppose will be noticed fairly, and commented on with unlimited freedom. Their errors in theory will be exposed; their fallacies in practice explained; and the better way indicated by a contrast of results with those of Hydropathic practice.

IV.—REVIEWS.

New Publications, whether books or periodicals, of all actual schools or pretended systems of medicine—Allopathic, Homeopathic, Eclectic, Mesmeric, Botanic, &c., will be closely but candidly examined, and severely but impartially criticised. The good or bad—the truth or falsity—of all their teachings, will be plainly pointed out without regard to fear or favor.

V.—RECORDS.

Here will be noted the triumphs of our system, and the progress of Health-Reform in its Medical, Social, Hygienic and Dietetic aspects. Our readers will be kept posted up on all these topics, compiled from all the authentic sources of information in this country and Europe.

Each number will contain from 190 to 200 or more pages; and each Volume will make an invaluable addition to the Library of every person interested in Medical and Health-Reform.

TERMS IN ADVANCE.

Single Copy One Year, . . . Two Dollars. | Five Copies One Year, . . . Eight Dollars.
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The volume commences October, 1853. Agents supplied with numbers for canvassing, at Club prices. Number one now ready.

Please address, post-paid:

FOWLERS AND WELLS,
Clinton Hall, 131 Nassau street, New-York.

Advertisements.

A LIMITED space of this Journal will be given to advertisements, on the following terms:
For a full page, one month, . . . \$ 75 00
For one column, one month, . . . 20 00
For a half column, one month, . . . 12 00
For a card of four lines, or less, one month, 1 00

At these prices the smallest advertisement amounts to LESS THAN ONE CENT A LINE FOR EVERY THOUSAND COPIES. Our edition being never less than 40,000 copies. Payment in advance for transient advertisements, or for a single insertion, at the rates above named, should be remitted.

All advertisements in the AMERICAN PHRENOLOGICAL JOURNAL should be sent to the publishers by the first of the month preceding that in which they are expected to appear.

NEW YORK HYDROPATHIC AND PHYSIOLOGICAL SCHOOL.—The arrangements are now complete for the opening of this school, as a department of Dr. Trall's Institute, No. 15 Light street, on the 1st of November, 1853.

The following teachers have been engaged:
Joel Shaw, M.D., Surgery and Obstetrics.
Geo. H. Taylor, M.D., Anatomy and Chemistry.
R. T. Trall, M.D., Clinical Practice and Hygiene.
L. N. Fowler, Phrenology and Mental Science.
Wm. A. Steere, Music and Elocution.
H. S. Clubb, Phonetics and Reporting.
Miss A. S. Cogwell, Mathematics and Physiology.
Miss E. M. Johnson, M.D., Diseases of Women and Children.

J. E. Snodgrass, A. M., M.D., Medical Jurisprudence.
Medical students will be enabled to witness the treatment of nearly all forms of chronic disease among the patients of the Institution; while the out-door practice will demonstrate the applicability of water treatment to acute diseases. A CLINIQUE will be held weekly or oftener, at which all who desire can become proficient in diagnosing diseases and indicating the remedial course. Those who wish to attend dissections and surgical operations will be provided with all requisite facilities at a trifling additional cost. And those who intend to become hydrophobic practitioners can attend, also, without charge, the CLINIQUEs of all the other medical schools in the city, where every variety of diseased and deformed humanity can be seen.
Address R. T. TRALL, M.D., Principal, No. 15 Light street, New York.



BOOK ILLUSTRATIONS.
Portraits, Billings, Views, Machinery, Labels, Seals, Bank Checks, Bill Heads, Business Cards, Ornamental Designs for Color Printing, &c., engraved in the best style.
Nov. 15

THE NEW ILLUSTRATED HYDROPATHIC COOK BOOK. by R. T. TRALL, M.D., a book which should be found in every family in the land, is now ready. Address FOWLER AND WELLS, Clinton Hall, 131 Nassau St., N. Y.

WOMAN AND HER WISHES; AN ESSAY. By Rev. Thomas W. Higginson. Second edition, with an Appendix. Just published. Price 6 cts; or \$1 per hundred.

THE LIFE OF ISAAC T. HOPPER. By L. Maria Child. Price \$1.50.
LECTURES ON LIFE AND HEALTH; OR, THE LAWS AND MEANS OF PHYSICAL CULTURE. Illustrated with thirty engravings. By Dr. W. A. Alcott. Price \$1.25.

Works by Hon. Horace Mann:
Two Lectures on Intemperance. Price 30 cents.
A Few Thoughts for a Young Man. Price 30 cents.
Powers and Duties of Woman. Price 30 cents.
Address, pre-paid by mail, at prices annexed, FOWLER AND WELLS, No. 131 Nassau St., N. Y.

NEW ELECTRO-MAGNETIC MACHINE.—The DIRECT and to-and-fro currents united in the same machine. Price \$3. Patent applied for. Warranted to run well any length of time. In its medical effects, it far surpasses any other magnetic machine in use. Its chemical powers are almost unlimited. It gilds and plates in beautiful style. The solution for gilding sells at \$3 a pint, for a living at \$2. The solution always retains its full property, be it used ever so much, by merely following the directions I give.
SAML. B. SMITH, Inventor and Manufacturer, No. 89 Canal street, N. Y.
Orders received by FOWLER & WELLS. Nov. 15

OUR BOOKS IN BOSTON.—New England patrons who wish for our various publications, may always obtain them, in large or small quantities, at our Boston establishment, 142 Washington street. Besides our own publications, we keep a supply of all works on Physiology, Phonography, Phrenology, and on the natural sciences generally, including all Progressive and Reformatory works.
PHRENOLOGICAL EXAMINATIONS with charts, and written opinions of character, may also be obtained, day and evening, at our rooms in Boston, No. 142 Washington street, near the old South Church. ti.

EMPLOYMENT, PLEASANT AND PROFITABLE.—Young men in every county, town and village in the United States may find a safe and profitable employment for their time and money, (say \$25, \$50 or \$100). For particulars, address, post-paid, FOWLER AND WELLS, Clinton Hall, 131 Nassau Street, New York.

WEBER'S ANATOMICAL ATLAS OF THE ADULT HUMAN BODY, NATURAL SIZE.—ENDICOTT & CO., No. 59 Beekman street, New York, have lithographed and republished from the original (German edition) (the only American edition) the entire work, which is contained in part first of the above-named well-known and valuable work by Prof. M. J. WEBER, of the Royal Prussian University "Frederick William," at Bonn. The three figures representing the veins and arteries, are accurately colored from the original copy, and the whole work, with a comprehensive "Explanation," is offered for sale in sheets, or mounted in the usual style of maps. Sets in sheet, \$15; mounted, \$25. Nov. 25

PROSPECTUS OF THE COSMOTYPE.—A Monthly Journal devoted to that which will entertain usefully, instruct and improve humanity. Andrew J. Graham, Editor and Proprietor.

THE COSMOTYPE, of which the first number will be issued on the 1st of January, 1854, will be published monthly, for 50 cents per year. Attention is called to the following features:

1. ITS PHONETIC CHARACTER. Several pages of each number will be printed in PHONOTYPE, a kind of print so nearly like the ordinary print that it can be read in a very short time by persons acquainted with the common type.

2. ITS EDUCATIONAL CHARACTER. THE COSMOTYPE will treat of the more important branches of Education, of matters interesting to the Student of various departments of Mental Science, of Agricultural Chemistry; of Natural History, Geology, &c.

3. A COMPLETE TREATISE ON ANATOMY AND PHYSIOLOGY, by Geo. H. Taylor, M.D., will be included in the present volume, requiring for their completion the addition of THREE HUNDRED PAGES EXTRA—a splendid gift to the subscribers to the first volume.

TERMS:
For single copy, 1 year, . . . 50 cents.
" 10 " " " " 50 cents per copy.
" 15 " " " " 25 " "
" 20 " " " " 20 " "

As a partial remuneration for getting up clubs of five or more, there will be sent at Publisher's prices, free of postage, immediately after the receipt of the subscription, any book that may be desired to the amount of as many shillings as there are persons in the club.
All letters pertaining to this Cosmotype, should be addressed to ANDREW J. GRAHAM, Box 730 New York.

AGENTS WANTED.—The subscriber is now publishing a splendid steel plate engraving of the LORD'S PRAYER, which he flatters himself is one of the most splendid works of Christian art ever offered in this country. It is printed on good plate paper, and is engraved in the finest style of the art by one of the best bank note engravers in this city. The size of the plate is 10 by 28 inches, and has already met with an unexpressed demand where it has been introduced. The business is exclusive, as it is copy-right secured, and offers rare inducements to agents wishing to engage in a light business, in which there is no competition, and paying a profit of 100 per cent. The engraving readily retails at one dollar per copy, which is the smallest price for a steel engraving of the size (to say nothing of the quality) ever offered in this or any other country. A SMALL CASH CAPITAL REQUIRED. All communications to be addressed to GEORGE W. FRANK, 25 Courtlandt st., N. Y.

Circulars containing full particulars from the clergy and press furnished gratis. Among the many from the clergy, the publisher subjoins the following from Rev. J. C. Lord D.D., of Buffalo, N. Y.:

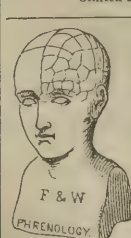
I have examined the beautiful steel plate engraving of the Lord's Prayer, and think it superior to any thing I have ever seen, and well worthy the patronage of the Christian public.
J. C. LORD.

WRITTEN DESCRIPTIONS OF CHARACTER are becoming every day more and more in demand, to such an extent, indeed, that we are obliged to employ Phonographic Reporters for this purpose. This method enables us to impart, in a permanent form, to each person, advice relative to health, habits, balance of temperament, the culture of weak faculties and the training of strong ones, etc., much better than can be done in any other way. These MENTAL PORTRAITS are becoming almost as common and indispensable as a daguerreotype of the outer man, while as a guide to self-improvement and success in life, they are UNVALUABLE.

By having a correct chart before us, we can write out, and send by mail, to any post-office, a full description of any person. It is desirable, however, to have besides the chart, the AGE of the individual who is to be described. We can then arrive at correct conclusions, and give such instruction as each case may require. For a full written opinion, with advice, our Terms will be Three Dollars. This, with the chart may be remitted by mail. All letters should be post-paid, and directed to:
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THE PHRENOLOGICAL

BUST, DESIGNED ESPECIALLY FOR LEARNERS: Showing the exact location of all the Organs of the Brain fully developed, which will enable every one to study the science without an instructor. It may be packed and sent with safety by express, or as freight, (not by mail), to any part of the world. Price, including box for packing, only \$1 25.



"This is one of the most ingenious inventions of the age. A cast made of plaster of Paris, the size of the human head, on which the exact location of each of the Phrenological organs is represented, fully developed, with all the divisions and classifications. Those who cannot obtain the services of a professor, may learn in a very short time, from this model head, the whole science of Phrenology, so far as the location of the organs is concerned."—New York Daily Sun.

HELVELTIA AND LA FAYETTE GOLD MINING COMPANY.—In the town of Grass Valley there are twelve quartz mills, and companies formed for the erection of others. Of these the Grass Valley Gold Mining Company" (not yet completed) possesses the most extensive buildings and the greatest power and weight of machinery. The second in size is that of the "Helvetia and La Fayette Gold Mining Company," founded upon the celebrated La Fayette vein, though likewise owning at the same time numerous rich leads in various other localities.

The vein on La Fayette Hill, widely reputed for the peculiar quality and texture of its ore, was first discovered by a party of eleven Frenchmen, in November, 1851. The vein was not discovered until the following winter, and by shafts and tunnels so far opened the ledge as to prove the richness of its ore, also its width and dip. In the month of April, 1852, six of the original shareholders sold to Messrs. BAXTER, HOLLES, and BACON, \$6,400 each share, and another was bought soon after for \$8,000, making a total for seven-eighths of \$46,400. Experiments with the La Fayette ore, by close assay, shows it to contain vastly more gold than is saved by the ordinary mode of amalgamation now used. Results as high as 32 cents per lb. were obtained. From a portion of the clean washed pyrites, gathered from the "tailings," a yield equal to \$800 per ton appeared by assay.

The La Fayette vein has been opened on the outcroppings by a gallery of 300 feet, and besides numerous shafts, has several tunnels, or adits, cutting the vein at water-level, and an aggregate length of about 800 feet.

The Helvetia and La Fayette Company was organized under the general incorporation act of California, on the 7th of July, 1852. After the purchase of BAXTER, HOLLES, and BACON, the raising and crushing of the rocks was vigorously pushed, and expensive works carried forward in opening the vein more fully. With one small mill (Dr. Bacon's), having but an eight horse engine, and capacity for the reduction of about 40 tons per week, and the employment of two other mills a portion of the time, the yield of the La Fayette vein, from the last of April to the 12th of August, was \$38,000, which, after deducting all expenses, left a net profit of \$58,000 in round numbers. The highest yield obtained was \$307 per ton, and the average of the whole period \$81 per ton. The product of the La Fayette ore has steadily maintained these figures up to the present time, and so far from showing the least signs of exhaustion, the quantity of rock in sight has been increased with each day's working.

In the month of September last (1853) Messrs. Baxter and Hollis, holding a majority of the proprietor's interest in La Fayette Hill, re-sold to Messrs. CONWAY and O. J. PRESTON, at the rate of \$10,000 for each original share. These latter gentlemen then decided to the company the splendid quartz mill owned by them, situated in Boston Ravine, together with all its valuable water privileges, out buildings, and appurtenances, and the following additional "claims," viz.: on Gold Hill, 20 claims, 50 by 40 feet; on Massachusetts Hill, 98 1-2 claims, 50 by 100 feet square. These Hills are widely known for the rich veins of quartz that traverse them. By this deed the property of the Helvetia and La Fayette Company has been doubled in extent and value, while no increase in the capital was made.

(From the Mining Magazine, N. Y., for Aug., 1853.)
A correspondent of the New York Tribune of June 30, under date from Grass Valley, Cal., March 27, says:

Of the American quartz mining companies, none stands higher than the Helvetia and La Fayette. Under all the disadvantages of the season, which prevented quarrying, the mill of this company has run profitably most of the time. At present but one set of nine stamps are in use twelve hours per day, and these nearly work the rock is, from surface rocks mostly, an average profit of about \$300 per week. With new stamps, now being put in, and ore from the main 'lead,' the net profit will soon be over \$2,000 per week, and not unlikely, as heretofore, come up to \$5,000 some weeks. The stock of this company is worth FIVE, and will pay dividends every three months."

Later intelligence from the same company informs us that for the two months preceding the last inst., their "workings" taken from the "rocks and tailings," have yielded \$1100 per week and they were at that date putting on a double set of hands, and were about recommencing upon the vein, which was then sufficiently free from the water accumulated by the severe frosts to admit of working.

(From the New York Tribune, July 26, 1853.)
QUARTZ MINES IN GRASS VALLEY.—We give the following account of the operations of one of the quartz companies in Grass Valley:

The Helvetia and La Fayette Gold Mining Company was formed in July, 1852. The Company have a mill with an excellent engine, working that kind of machinery for crushing quartz and saving the gold, which is most approved in the present condition of the art. The mill has 18 stampers, each working 800 lbs., and is supplied with its quartz from claims the Company own on Gold, Massachusetts, and La Fayette Hills. The Company has expended some \$20,000 since August last in such operations as are necessary to open mines, in the way of sinking shafts and running tunnels, besides what had been previously laid out. There are two tunnels in La Fayette Hill, one two and the other four hundred feet in length. These tunnels have developed vast ledges of rock, and the workings of a great number of tons has proved it to be quartz of a most encouraging average yield.

This hill was taken up originally by Frenchmen, who realized a handsome sum from it in a short while. The Helvetia and La Fayette Company purchased the mine into its possession, and all the operations on the hill, up to this time, have but gone to prove the inexhaustible amount of wealth that is yet treasured within its limits.

(Extract from a Letter dated Grass Valley, June 23, 1853.)

" * * * You will see from the extracts from the newspapers I send you, that confidence in quartz mining is increasing more rapidly than at any time heretofore in this country. Papers like the Times and Transcript, that have been opposed to it, now confess the brilliant progress opened up by quartz mining companies."

"There are more mills making money now than since the first quartz machinery was put up in the Valley. 'Helvetia and La Fayette Company' took out \$3000 week before last with seven stamps. Last week is not closed up, but will be not over \$2000, as the mill stood still

for repairs nearly two days, and other time for want of a supply of rock. Had full time been made at the rate the rock yields, the product would have been \$4000. The action of Directors, &c., takes place 7th of July, at which time the Superintendent will be able to report the Company free of debt, and funds to a moderate amount in the treasury. Dividends will certainly be earned and declared at the regular periods of three months. I look upon this as the best company in operation in Nevada County."

These are but a portion of the reliable statements which can be produced in corroboration of the cheering prospects of the Company, were they deemed necessary—but they are not— suffice it to say, that the Company is entirely free from debt—their mills and machinery complete—their claims opened, being worked, and inexhaustible—and giving a yield that places them in the point rank in value of any yet discovered—and the affairs of the Company are conducted by careful, experienced, and responsible men, who are themselves the largest stockholders, and who confidently expect a quarterly dividend of not less than ten per cent. on the capital stock in October next, and a quarterly dividend of an equal amount on each share of stock.

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He has certainly been singularly fortunate in the selection of teachers, combining the best hydropathic talent of the city, with several practical and experienced instructors from different parts of the country ; and we are glad to learn that distant and various parts of our country will be represented by the students of the first term.

The seats, tables, and furniture of the hall are so arranged that a few minutes will suffice at any time to convert it into an ordinary school room, lecture hall, exercising place for invalids, room for the debating society, vegetarian meetings, music classes, concerts, *clinique*, &c., &c ; and around the walls are displayed a collection of anatomical and physiological drawings and plates, which seem to say, in mute, though forcible language, "Know Thyself."

Of the Medical Professors we need not speak. Drs. Shaw, Trall, and Taylor are well known to fame as practical physicians, eloquent writers, and exemplary teachers of Water-Cure. Dr. Snodgrass, whose theme is Medical Jurisprudence, has been prepared by an education both legal and medical. I. N. Fowler is known wherever Phrenology has been

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Natural History.

NATURAL HISTORY OF MAN.

BY WILLIAM C. ROGERS.

CHAPTER XIV.

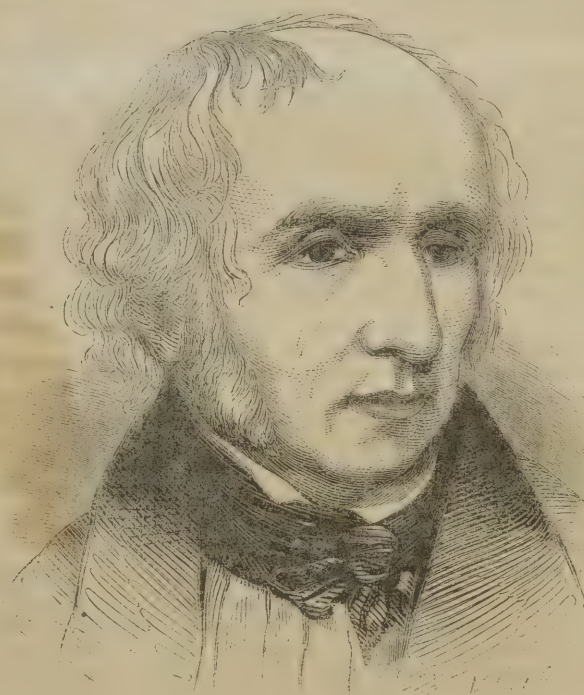
THE PHRENOLOGY OF NATIONS CONTINUED.

THE SHEMAITIC OR CAUCASIAN SPECIES.

Our review of this species must, necessarily, be very brief, both from a want of time and space in which to extend our observations, and from the knowledge of the fact, that our remarks will be devoid of the charm of novelty, and consequently fail to arrest the respectful attention of our readers. It would also savor too much of vanity to engage in lengthened laudations of a species of men of which both reader and writer are members. We shall therefore make our remarks as succinct and comprehensive as the nature of the subject will admit.

The Shemitic species comprises the following varieties, viz.: The ancient Greeks and Romans, the Israelites, and all the white inhabitants upon the face of the earth, usually included within the Caucasian species.

The Shemites are the most exalted, physically and mentally, of any species of men. Their sensibility is high, and their temperament



WORDSWORTH.*

strenuous, variously subdivided into Bilious, Lymphatic, Sanguine, and Nervous; into Vital, Motive, and Mental; into Cerebral, Thoracic, and Abdominal; and into other subdivisions, having different names, but agreeing in fundamental principles and their application to the measurement of mental and physical intensity and power. It is to this high sensibility, this strenuous temperament, and the great size and activity of the whole brain and nervous system, that the Shemites owe their superiority over all other species; or, rather, we might say more correctly, that the great size and activity of the brain and

* We shall give the Phrenological Character, and a Biographical Sketch, of this distinguished poet, at some future time.

nervous system, is the great first cause of their superiority, since their high sensibility and strenuous temperament are but the effects of the former, or modes of its manifestation.

This view is substantiated by the following tabular measurements, by Prof. Owen, of the mean capacities of the crania of the leading divisions of the *genus homo*.

In the Australian,	75 cubic inches.
" African,	82 "
" Malayan,	88 "
" Englishman,	96 "

Civilization has a direct tendency to increase the size and activity of the great nervous center, the brain, as shown in the persons of the Turks, mentioned in a former chapter. The reason of this is plain. An increase in numbers and in refinement, necessarily involves an increase in wants, both natural and acquired, and these, in turn, demand greater intelligence and skill for their satisfaction. The satisfaction of these wants generates others, which, in turn, demand a higher intelligence for their gratification, until the utmost ability of the species to advance, unaided, in intelligence and civilization, is reached; and, then, the species remains stationary, until incited to further advancement by the presence and innervation of higher and more perfect races. Every step towards a more perfect standard demands a more perfect organization to carry it into effect. Every new discovery in the arts and sciences; every new application of the arts and sciences to increase the productibility of the earth, of the manufacturer's looms and machinery, of the merchant's commerce and international exchange, bespeak a higher order of talent in, and greater certainty of reward to, the man of science, the agriculturist, the manufacturer, the machinist, the merchant, and the nation to whom all these co-workers belong. Thus science and agriculture, mechanism and the arts, commerce and national prosperity, have their origin and continuance in the collected and increasing wants, both natural and artificial, of individuals, families, and communities. An increase in numbers, also, increases mental intensity and capacity, since it adds materially to the difficulty of obtaining the necessities, the comforts, and the luxuries of life. Hence, we see that necessity, stern, unbending, uncompromising necessity, disciplines individuals, races, and nations, compels them to increase their mental and physical capacities, and thus enables them to arrive at the ultimatum of their abilities, and fits them to act well their parts in the great drama of the world's history, for which a great and wise Omnipotence has created them.

From the foregoing views, it follows, that the capacity of the Canaanite, the Ishmaelite, the Japhetite, and the Shemite, for improvement, civilization or enlightenment, is measured only by the intensity of the physical and mental organization of each; in other words, is measured by the quality of their temperaments. Nor are these views at variance with our ideas of God's justice in the moral government of the world, since we find some individuals capable of filling, with honor to themselves and glory to their nation, positions of the highest trust and greatest responsibility; and, others, again, of the same species, the same nation, and even of the same family and lineage, incapable

of filling the meanest and most servile offices with credit to themselves, or to our common humanity. He, therefore, who rejects the theory of the original diversity of the human races, in origin, and in mental and physical capacity for advancement, because it is, in his opinion, at variance with the character of the Divinity, does so from a blind prejudice which shuts his eyes to the perception of truths, and weakens his intellect in its comprehension of the principles of equality and common justice.

That size is, *ceteris paribus*, a measurement of powers, and that the Caucasian owes his superiority over other species, to the superiority of his brain in size, and consequent capacity, is shown by the following table of the average sizes, external measurement, of the heads of several of the different races of men:

Average size of Caucasian heads,	137 cub. in.
" " Mongolian "	127 "
" " Malayan "	126 "
" " Ethiopian "	123 "
" " Am. Aborigines "	122 "
" " Asiatic "	119 "

The following table of the external measurements of the heads of the most celebrated men of the same races, also, illustrates this truth:

Napoleon Bonaparte,	Caucasian,	210 cub. in.
Tyloolick, an Esquimaux,	Mongolian,	145 "
Huaheine,	Malayan,	159 "
Eustache,	Ethiopian,	155 "
Black Hawk,	Am. Indian,	165 "
Rajah Ram. Roy,	Asiatic,	185 "

These sizes are given as an approximation to the truth, and are sufficiently accurate to illustrate our position.

We will next proceed to examine the species under consideration very briefly, in, 1st, Their Domestic Relations; 2nd. Their Religious Character; 3rd. Their Intellect; and 4th. Their Social and Political Condition, or State of Society; and, in doing so, we must beg our readers to bear in mind what has previously been stated, under the same heads, in relation to the dark-hued species.

I. THEIR DOMESTIC RELATIONS.

In order that we may the more readily understand this branch of our subject, we will consider, 1st. The Condition of Women among all Species; and, 2nd. The Influence of Beauty, and its standards in distinctively separating the different species of men.

1st. *The Condition of Women among all Species.*—Sufficient has been said under the head of the "Domestic Relations" of the dark-hued species, to illustrate the condition of woman among them. It, therefore, remains for us merely to examine the Shemitic species in this respect.

From a comprehensive view of all the nations composing this species, we find the condition of woman more elevated, and more nearly equal to that of her lord and master, than among the races and nations of any of the other species. That this is not the effect of education, is proved by an appeal to history. Among the Ancient Jews, the condition of woman was far superior to that which she occupied among other contemporary nations. The same is true, in a still broader sense, of the Ancient Greeks and Romans, particularly of the former. "The early traditions of the Greeks," says Van Amringe, to whom we are indebted for

many valuable suggestions, on this portion of our subject," relate, not to wars and conquests, but to the settlement of their domestic institutions and sexual relations. Herodotus mentions a circumstance which strikingly contrasts the Greeks and the Persians. The cause and origin of the Persian hostility to Greece, was the conquest and destruction of Troy, for the rape of Helen. "Such provocations, the Persians think," says Herodotus, 'are as much beneath revenge, as the women themselves are undeserving regard!'—Book 1, c. 6. Women were not so lightly esteemed by the Greeks." The same is true of the northern barbarians, who overran the Roman Empire, as we learn from Tacitus' *Treatise on the Manners of the Germans*. Sufficient evidence has been adduced to prove our assertion. The condition of the women of this species, is much the following: She is nurtured in delicacy and refinement; educated with care; cultivates with success, literature and the arts and sciences; is admired, esteemed, loved, courted, and married for her charms of mind, heart, and person; her labors are sedentary, and confined principally to the discharge of her household duties; she rears, educates, and moulds her offspring to virtue, nobleness, ambition, and fame; she is the guardian of her children after the death of her husband; inherits his honors, his name, and his property, which last, she in turn, bequeaths, a cord to her will; though not admitted to share the business of legislation, she still possesses sufficient weight to influence legislators in making and unmaking laws; and, last, though not least of all, she is possessed of the right of both public and *private* petition, and gifted with an importuning ability, which generally crowns her efforts with success.

We have too much respect for the abilities of "strong minded women," to carry this portion of our investigation further. We, therefore, pass on to consider,

2nd. *The Influence of Beauty and its Standards in Distinctively Separating the Different Species of Men.*—Beauty possesses, among all nations, a power almost omnipotent. It influences the destinies of individuals, races, nations and species; for, since each species has adopted a standard which it most admires, and for which it most seeks, it follows that that standard will be an insuperable barrier to an amalgamation with other species sufficiently extensive to destroy its distinctive integrity. It is upon this truth that Van Amringe has founded a strong argument in favor of the theory of the original diversity of the human races.

The standard of no two species is the same, as the following brief abstract of the standard of each will show:

I. CANAANITIC SPECIES.

Among the nations of this species, there is no standard of male beauty, since the females are allowed no choice in matrimony, but are bought and sold by the highest bidder. The standard of beauty of a female Canaanite, is much the following: Height, five feet six; hair, black, knotted, woolly; complexion, black, shining, oily; skin, soft, velvety; forehead, narrow, low, receding; nose, flat, and confined with the cheeks; eyes black, small, lively; face, broad, projecting, sen-

sual; mouth, large, coarse, with very thick, everted lips; chin, small, and receding; bust, large; figure, gross; feet, large, broad, flat, with long heels and low instep; expression, sullen, moody, or mirthful and merry, but not intellectual. Polygamy and infanticide are almost universally practiced among them.

II. JAPHETIC SPECIES.

Their standard of female beauty is, as near as can be determined by foreigners, as follows: Height, less than that of Canaanite; hair, long, black straight; complexion, pale white, or light yellow; eyes, small, obliquely placed, with half-closed eyelids; lips, red, thick, and pouting; and feet rendered too small for use by artificial pressure. Polygamy and infanticide are universally practiced among them.

III. ISHMAELITIC SPECIES.

An Arab belle has been described as follows: "Her eyes are black, large and soft, like the antelope's; her look is melancholy and impassioned; her eyebrows are curved like two arches of ebony; her figure is straight and supple as a lance; her step is like a young colt's; her eyelids are blackened with kahal; her lips painted blue; her nails stained a gold color with hennah, and her words as sweet as honey." Mungo Park, the celebrated traveler, speaking of the Moors of the Great Sahara Desert of Africa, says—"A woman of even moderate pretensions to beauty, must be one who cannot walk without a slave under each arm to support her; and a perfect beauty is a load for a camel." To this description add, "an oily skin, teeth projecting beyond the lips, and pointed nails an inch long," and you have a Moorish belle. Polygamy is extensively practiced among them.

IV. SHEMITIC SPECIES.

The standard of female beauty, of this species, I need not describe. My lady readers have but to look at themselves and their companions, while the gentlemen have but to look at their sisters and sweet-hearts, to see perfect embodiments of Shemitic beauty, grace and loveliness. The charm of the Shemitic female, consists more in the goodness of her heart, and the educated refinement of her intellect, than in her loveliness of person, or her gracefulness of carriage. But so intimately are all these charms connected, that a perfection of mind and heart is almost always accompanied by a corresponding degree of perfection in physical loveliness. When, however, the two are not found combined, the former are almost always preferred to the latter. Polygamy is almost unknown among this species, it being ranked, by all the nations composing it, as one of the most heinous of offences. Infanticide is also a capital crime, punished with imprisonment and death. Indeed, the latter depends upon the former, for, where polygamy is practiced to a great extent, the number of female children born so far outnumbers the males, that, in order to preserve a just ratio between the two, it is necessary to murder, annually, many thousands of the former.

From this brief view of this branch of our subject, we may draw the following conclusions:

1st. Among those species who consider and treat woman as an inferior, a slave, there can be little or no improvement made by them in either

morals or intellect. The reason is, that slaves beget slaves.

2nd. The standards of beauty among the different species of men, being founded on their mental, moral and physical organizations, must be totally different each from the other, and act as insuperable barriers to the perfect amalgamation of these species into one.

3rd. These facts form a very conclusive argument in favor of the theory of the original diversity of the human races.

II. THEIR RELIGIOUS CHARACTER.

The religious character of this species is more exalted than that of all others. They have never sunk so low in idolatry as to worship any other divinity but God, except one of his attributes, Virtue, and the greatest of human blessings, Liberty. They alone possess a reasoned and reasonable theology, which presents the attributes of the Most High in their proper light. They alone have cultivated the arts and sciences, in order to advance God's kingdom on earth, and to prove the truth and inspiration of their Sacred Volume. Their religion alone is devoid of superstition, and their faith of fear. God is to them a being of love, uninfluenced by feelings other than those of compassion and benevolence: their heaven is one of spiritual happiness, and not of carnal enjoyment; they look at God and eternity through the eye of faith and reason, and enter into the presence of the One, and upon the untried realities of the other, sustained and soothed by a reasonable, religious, and holy hope.

III. THEIR INTELLECT.

But it is in their intellectual characteristics that this species towers almost immeasurably above all others. It is these which distinguish them from all others, and give to them a superiority as specifically distinct, as it is readily apparent.

We will consider the operations of their intellect, first, in combination with the Domestic Faculties; second, with the Selfish Propensities and Sentiments; third, with the Moral and Religious Sentiments; and, fourth, with that insatiable desire for knowledge and power which is one of the distinctive characteristics of the human races.

1st. *Intellect and the Domestic Propensities.*—The estimation in which the Shemites have always held woman, has produced in them a great love of home, and this, stimulating the intellect, has induced them to build, beautify and adorn these homes, and to originate elaborate styles of architecture, to cultivate the arts of painting, poetry, and design, to collect homes together, and found villages, cities, communities, and nations; while

2nd. *Intellect, combined with the Selfish Propensities and Sentiments.* has adapted the national style of architecture and design, to the adornment of the public buildings and offices of the city, community and nation, has perfected weapons of offence and defence, has built, upon the elaborated principles of the arts and sciences, magazines and arsenals for munitions of war, forts for resistance and protection, armaments to carry death and destruction to distant enemies, and fleets to convey the productions of nature, and of the peaceful arts and sciences to and from distant portions of the earth. Hence,

war has originated from wounded patriotism, pride, ambition, and desire for gain, while commerce and international exchange have resulted from the healthy exercise of the domestic, executive and intellectual faculties.

3rd. *Intellect, combined with the Moral and Religious Sentiments,* has elaborated a reasoned theology; has cultivated the arts and sciences, in order that their deductions may silence skepticism, induce morality, and promote Christianity; has built the magnificent temple to the Omnipotent Creator; has torn the missionary from all that he holds near and dear upon earth, to combat with idolatry, heathenism, ignorance, and superstition, in order that he may win souls against the last great day; has built the alms-house, for the poor and needy, the home for the friendless, the asylum for the idiot, the insane, the deaf and dumb, the blind, the soldier wounded in the battles of patriotism, and the sailor, storm-tossed and worn on the wide waste of waters; the hospital for the infirm, the aged, the bed-ridden, and the dying; has formed religious, social, benevolent, Bible, tract, and prayer-book societies, and societies for the promotion and diffusion of christianity, religion, and knowledge; has embraced in a common brotherhood "all kindreds and nations and tongues;" has extended to all the blessings of peace, Christianity and civilization, and is fast bringing about that wished for consummation, when all the people of the earth shall be actuated by love, religion and reason; when happiness and peace shall be man's earthly portion; when the moral "desert shall bud and blossom as the rose;" and, when, in the high and holy words of inspiration,

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion and the fatling together; and a little child shall lead them.

"And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

4th. *Intellect, combined with an Insatiate Desire for Knowledge and Power,* has studied the laws of created matter; has erected into sciences the conglomerated knowledge of ages; has tortured from nature her innermost secrets; has snatched from disease its pain, and almost robbed death of its sting; has lengthened the duration of human life; curtailed human suffering; fixed the limits of human knowledge, almost at the confines of eternity; has penetrated the deep places of the earth, and dragged to light the slumbering wealth of a universe; has converted vapor into might, air into power, and the forked lightning into a lisp-tongue, whose noiseless voice speaks in louder than thunder-tones, and bids a world be free.

The operations of this combination are boundless; the world is full of their results; a life-time of study fails to comprehend them; and the industry of a million Bacon's would never exhaust them.

IV. THEIR STATE OF SOCIETY IS THE MOST ADVANCED
OF ALL SPECIES.

It is the result of a strenuous temperament, a high sensibility, and a perfect development of the propensities, sentiments, and intellect. Its foundation is woman and monogamy, and the result of the operation of these two powers is enlightenment. Without high-minded, virtuous and noble women, and the institution of christian marriage, no nation can advance from barbarism to enlightenment, for this reason: in the proportion that woman is elevated, in the same proportion are her offspring ennobled; hence, that nation is the most enlightened, whose women are the most free; hence, the history of woman is, in a great measure, the history of civilization. The social condition of the species will be apparent to all who will think deeply on their domestic, religious and intellectual characters. We will, therefore, leave this branch of our subject to our readers, and briefly state our conclusions.

Physically, the Shemite is tall, athletic, powerful, graceful, enduring, and better fitted by nature for existence in all climates than the members of any other species.

Domestically, he is loving, affectionate, hospitable and spiritual in his feelings and sentiments.

Aggressively, he is brave, warlike, frank, noble, generous and forgiving.

Morally, he is charitable, prayerful, faithful, hopeful, conscientious and courageous.

Mentally, he is profound and comprehensive, quick at perception, apt at acquiring, originating and retaining ideas, conceptions and opinions, with an unbounded aptitude for progress in the arts, sciences, and consequent enlightenment.

Before him all other species are abashed; they instinctively shrink from his presence, and read their doom in his increasing progress and advancement.

CHAPTER XV.
CONCLUSION.

THE work which I proposed to perform, I have finished, and from it draw the following conclusions:

1st. The physical characteristics of man are sufficient to distinguish him from those lower animals which present the nearest approach to him in general structure and aspect.

2nd. The mental characteristics of man, reason, insatiable desires for knowledge and power, articulate language, moral sentiments, belief in a Deity, and hope of Immortality, distinguish him from all the lower animals, and, combined, prove that his mental powers differ from the brute's, not only in degree, but in kind, also.

3rd. Analogy is an insecure foundation for science. The inductive method of reasoning is, by all means, to be preferred to the analogical; and that theory of the natural history of man, which is supported by the former, is as much preferable to one supported by the latter, as induction is superior, in force and precision, to analogy.

4th. Animals are neither the physical nor psychological analogues of man, and cannot, therefore, be used as such in any anthropological work.

5th. Animals and vegetables were not distributed from a common center; all history, sacred and profane, tells us that man was so distributed;

therefore, vegetables and animals cannot be the analogues of man in this respect.

6th. "The difference in the races of men cannot be accounted for by climate, mode of living, or any natural causes now in operation, or which have been in operation within the period of history."

7th. "These differences cannot be accounted for by accidental, or congenital varieties springing up in the human family."

8th. The classification of Van Amringe is to be preferred to all others, since it is supported by induction, accords with the Scriptures, and accounts, in a satisfactory manner, for the specific difference observable among the species of men.

9th. The deductions of Phrenology are applicable to all the species, and to every individual, race and nation of each species, and account in the most satisfactory manner for the domestic, religious, intellectual, and political differences among the various species of men.

10. "The history and condition of woman, in the different races, establish specific differences."

11th. The standards of beauty among the different species of men, being founded on their mental, moral and physical organizations, are totally different from each other and present insuperable barriers to the perfect amalgamation of these species into one.

12th. "There are, at least, four distinct species of men in the world, proved by their physical and psychical properties and powers."

A young man immersed a lady-bug in alcohol. Twenty-four hours after, he removed it, when it plumed its wings and flew away. This incident aroused the attention of Kirby, and led him, for the amusement and benefit of thousand, to adopt the study of insects.

A bricklayer, while repairing a Jewish synagogue, found a Hebrew Bible; he studied, and is now the celebrated Dr. Lee, Professor of Hebrew at Cambridge, England.

Their success was not the result of accident, but of patience, intense purpose, hard work.

Could I persuade myself that this humble compilation of mine, which finds its way, almost by accident, to the firesides of my young countrymen, will excite the attention, awaken the energies, and arouse the dormant powers of some one of them, so that his labors will throw light upon this important subject, and immortalize his name, I shall, in after life, feel myself amply repaid for my toil and anxiety, and rejoice that an *accident* turned my attention to the study, and was the means, in the hands of Divine Providence, of rescuing, at least, *one* mind from ignorance, and of advancing truth, knowledge and science.

I believe that I may safely indulge the hope, that some mind, now lonely and obscure, will seize upon the science, advance its great truths towards perfection, and, by persistent effort, immortalize itself, and leave behind a name to cheer on the lonely student in the path of knowledge and of fame.

"What!" said John Hunter, the first of English surgeons, originally a carpenter, "is there a man whom difficulties dishearten, who bends to the storm? he will do little! Is there one who *will* conquer? That kind of man NEVER fails!"

Remember, my young friends, that—

"To conquer is a glorious thing:

To dare in mind, in heart, in deed!

Let wit or valor conquest bring,

'Tis great, 'tis GLORIOUS to succeed!"



THE COMET.

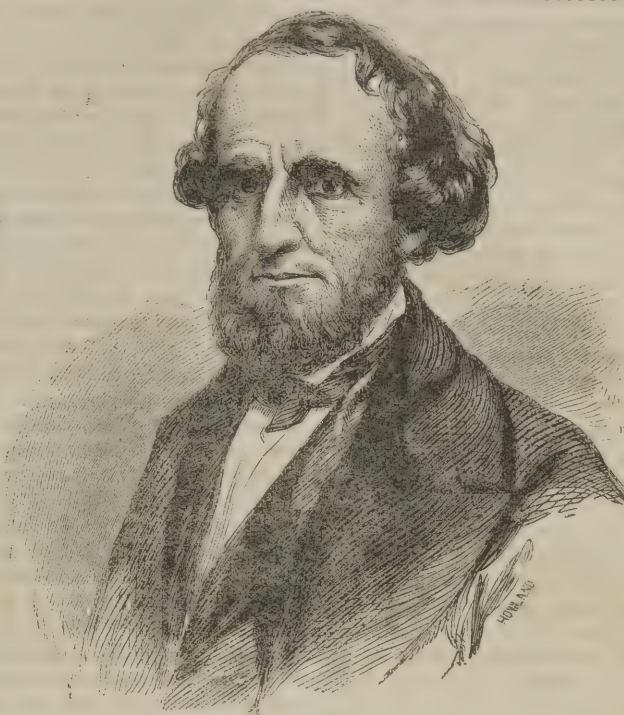
THE Comet, of which the above cut is a representation, was discovered on the 10th of June, in the constellation Leo Minor, by Mr. Klinkerfues, of the Observatory of Gottingen, and has since been closely observed by most of the astronomers of Europe and America. It was for a time quite conspicuous to the naked eye. The nucleus was round, and as bright as stars of the second magnitude; the tail emanated directly from the nucleus, and resembled a thin smoke. At this time the actual distance of the Comet from the Earth was 105,000,000 miles; the real diameter of the bright central part not less than that of the Moon. It was nearest the Earth on the 5th of September, though separated from us by 68,000,000 miles. It crossed the Ecliptic, or the plane of the Earth's orbit at the descending node, on September 3d; in the 20th deg. of Virgo, as seen from the Earth, or the 21st deg. of Aquarius, as referred to the Sun. Its orbit is inclined to our own about 61½ deg.; the motion therein being direct, or according to the order of the Zodiacal signs.

The greatest brilliancy took place at the time of crossing the Earth's path, on September 3d. Its subsequent course is towards the south, which prevents its being again seen in these latitudes, but, in the southern hemisphere, it will continue in view for some time longer. The elements of this body bear no resemblance to those of any other Comet that has previously appeared; and the calculations of astronomers have already proved that its period of revolution about the Sun must be reckoned by hundreds, if not by thousands, of years. It is scarcely necessary to add, that the late Comet is quite a different body from the famous one of 1264 and 1556, whose return is expected about the year 1858.

THE HEART OF REFORM.

BY G. S. W.

TURN it which way we will, Love is the heart of all things. Love is the heart of man. So writes the poet, so reasons the philosopher, so reads the Book divine. Love is the heart of home. So says the experience of the world. Love is the heart of the State; for the State's pulses beat out from home. So teaches the voice of reason. Love is the heart of nations; for nations draw life from the breasts of States. Love is the heart of the world; for the world is born of hearth-stone affection. The world is a unit, though composed of millions of members. These members are bound into one by the filaments of love. Fight and strive as they may, contend and oppress as they can and do, there is at the bottom a congenial link formed of the gold of the spirit which binds them in one. That link is the one to strike for reform. It is a universal link, and whenever struck gives back the same response. What is reform, but a hearty recognition in theory and practice of this universal link? It is the link of love, and love is the bond of peace. Is the world at war? This link is rusted, or not recognized. To bring it to peace, is to teach it to love. Does might rule over right? Awaken love, and right is re-established. Is oppression rife, and despotism open-faced and high-handed? Touch the electric chord of love, and the captives go free, and the oppressed rise up with joy. Are minds benighted and souls unsaved? Love is the key to unlock the treasures of knowledge, and unbar the golden gate of salvation. Does the flesh weigh down the spirit, the animal bind the wings of the angel? Send a messenger of love, and lo! the oppressed rise up and the soaring pinions of progress expand and mount upward. Love is the key note of the universe, and harmony can be got on no other. Reform, what is it? A step in the path of love. The reformer, who is he? A lover of his race. See Howard, Fry, Wesley, the Puritan Fathers, Washington, Jefferson, Channing, Spear, Mann; all reformers in their day and way; and who has loved our race more earnestly? See Christ, the Prince of Reformers as well as the Prince of Life; who ever loved like him? What is the object of reform? To benefit, to do good. Its object is synonymous with the object of love. What, then, but love is the heart of reform? Reform wears as many beautiful colors as the Chameleon; but it is the same in spirit, essence, and fact everywhere. Oppression takes a thousand forms; reform must take as many to meet it. Sin wears a thousand garbs; reform must be as varied. Dress, diet, medicine, law, social life, manners, language, morality, religion, and a thousand other things claim the attention of reform. But in all these reforms there is or should be one all-pervading spirit, and that spirit love. If love is the heart of reform, every reformer should have it, else he is not a reformer. To be a reformer one must have its heart. It is expected that a reformer will love more than a conservative. He tacitly promises to do that when he proposes to be a reformer. To be a reformer is to love one's fellow men with a moral or sanctified love. The reformer's love is not simply an affection, but a moral love, that lives and labors for good,—a dual love that worships goodness and loves men. It looks upward to the beautiful crown of moral perfection which God has placed within the reach of all his children, then to man, and sighs to see him wearing the heavenly coronal. Great and holy is the mission of the reformer. He is numbered in the "Lamb's book," with the great and good of his race. He is the commissioned messenger of holy love, sent to redeem men from error and sin. He is the voice of one crying in the wilderness, "reform, reform; for the kingdom of love is at hand. Enter ye into its straight gate and walk ye in its narrow way. Let the dead past bury its dead; come ye with me and live for the present and future, to grow wise and good, and help others to rise unto the same estate of honor and excellence." Who will be a reformer, and bear about the loving heart of reform?



GAMALIEL BAILEY.

GAMALIEL BAILEY.

PHRENOLOGICAL CHARACTER.

This gentleman has a great predominance of the Mental and Motive temperaments, with a brain too large and too active for his body. His Vital temperament is not sufficiently strong to meet the demands made upon it. He does not give himself sufficient time to accumulate the life principle, but uses up his vitality as fast as it is developed. He has marked peculiarities of mind, and should be known for the following traits of character:

1st. An unusual amount of energy and executive power. He works, speaks, and writes with spirit, earnestness and feeling; in a word, whatever he does, he does with all his might; often putting forth more effort than is necessary to effect his object.

2d. Great originality, enabling him to create, to plan, to lay out work for himself and others. He is no copyist of other men's ideas, but has thoughts and a style of his own.

3d. Uncommon versatility of mind, giving him ability to devote himself with success to a variety of different pursuits; to write and speak with facility on almost any topic, to adapt himself to all occasions, and to be, like St. Paul, all things to all men.

4th. A very strong imagination. Few persons have this faculty more fully developed. This renders him liable to take extravagant views of things; to be enthusiastic, and to magnify any subject upon which he may dwell. He loves poetry and the beautiful generally, and admires whatever is lofty and noble in thought and feeling.

5th. Clear intuitions. Some of his best efforts are those which are the result of the least study. His ideas come to him unsought. He also loves to contemplate subjects of a spiritual nature, and to hold communion with the unseen.

6th. Strong moral principles and love of justice. His sense of right and wrong is very clear and active, and he makes duty, at all times, a governing motive.

7th. Active benevolence. His sympathies are easily excited, and his heart opened and his hand extended, to the suffering and oppressed.

8th. Great ambition. He is made for public life of some kind, and could not consent to play an inferior or subordinate part. He must do business for himself, and will strive to be distinguished, in some way, among the men of the time.

9th. Strong attachments to friends, wife and children. His Adhesiveness, however, is not so large as to lead him to close intimacy with a few, to the exclusion of larger sympathies and interests; his Benevolence greatly modifying his attachments, and making him interested in society generally, and in the human race as a whole. His attachments to his female friends are decidedly strong. As a parent, he is particularly devoted.

His Perceptive Intellect is not sufficiently developed to balance the Reflective; and he is known for his thoughts and his judgment rather than for a practical knowledge of the natural sciences. He is fond of order in his affairs, speaks logically and fluently in conversation, and is affable, polite, but sometimes lacking in dignity, from deficient Self-Esteem. His devotional feelings are not strong, and his religion consists in doing rather than in worshipping. He loves home and place, and has a strong desire to have one of his own.

He acts impulsively, and sometimes imprudently, from deficient Cautionness. His Secretiveness, however, aids him, and leads him to keep his own affairs to himself. He has great talent as a writer, and, though in the use of language in speaking, he is not copious, can present his ideas very fully and satisfactorily through the medium of the pen.

The subject of this sketch is well known as the editor and proprietor of that widely-circulated and influential journal, the *National Era*.

SELF-INTEREST.

We all have common interests, which, if rightly pursued, would promote the welfare of every individual. This is well expressed in the familiar, but oft unheeded golden rule, which commands all "to do as they would be done by." Thus, a man may do good to all around him, and, at the same time, increase his own happiness.

Individuals cannot promote their interests to the best advantage by pursuing a course that many do in this world, keeping an eye single to *self* alone, in every undertaking. No. Far too many have a mistaken idea of what constitutes their individual interests. There appears to be a want of foresight; or they do not think that "*no man liveth to himself alone*." They forget that, in most cases, it is sweeter "to give than to receive," and that man's highest pleasure is doing good to his fellow-beings.

A part of this difficulty may arise from a lack of *self-knowledge*, which is highly necessary, in order to act wisely and to the purpose. Persons who think they understand perfectly their own requirements, and yet who never take time to peruse a newspaper, nor read for general information, would find many things both useful and instructive in the PHRENOLOGICAL JOURNAL. One dollar invested for such a journal of science is worth hundreds to a young man just starting in life; and, to a family, it cannot be prized too highly.

J. A. W.

OBJECTIONS TO PHRENOLOGY ANSWERED.

BY D. P. BUTLER.

It is gratifying to observe the difference in the present position of anti-Phrenologists as compared with that of former years. Formerly, they denied its theory and principles altogether; while they now simply object to its practical application; and even this is urged by men who have formed their opinions and prejudices in times past, or by their servile imitators, when comparatively little was known of the subject; while men, whose education and experience are more modern, generally acknowledge, not only its principles, but its practicability.

The *thickness of the skull* is urged against the practical application of Phrenology. The only possible show of reason in this is, that of two individuals who possess the same outward developments, one may have a thicker skull than the other. Unfortunately for this shadowy objection, we have an unerring guide in this case. As the same element always corresponds in the different

parts of the same organization, we can correctly judge of the thickness of the skull by the proportion of bone existing in the body. When the bones of the body are unusually large, the skull is proportionally thick. We challenge anti-Phrenologists to produce *one single* specimen of a healthy organization to the contrary. If they have not examined this matter sufficiently to *know* to a certainty, *we have*; and, from an examination of hundreds of skeletons, we know to a demonstration, that small bones in one part, and a thick skull in another, or large bones in one part, and a thin skull in another, are never found in the same organization.

Another objection is, that the *skull is not uniform in thickness*. This we admit, if by it is meant that the *same* skull is not equally thick in every part; but do not admit it, if it is meant to be asserted that *different* skulls are not uniform in their proportional thickness in the same parts. We always find the skull thicker in certain portions than in others; but, as all healthy skulls are alike in this respect, it ceases to be an objection after a standard of measurement is once formed.

The *frontal sinus*. This objection is often urged as insuperable, and especially by old school physicians. The competent Phrenologist is as well acquainted with this peculiarity as any objector can be, yet they talk as though Phrenologists had never seen the inside of a skull! In skulls of like size and age there is little variation in the size of the frontal sinus, except in cases of disease, which form exceptions to all general rules, and with which the Phrenologist, as such, has nothing to do. The larger the bony and muscular system generally, the larger is the frontal sinus; and the distance between the two tables of the skull increases with age. This objection, then, is obviated, since the internal and external parts of the skull correspond, except in diseased cases. But allowing this objection, for the sake of the argument, all its fancied weight, it affords our opponents no real aid, because the difference in the thickness of different skulls seldom amounts to more than one sixteenth of an inch, and in extreme cases, not to one-eighth; while the difference of forms of heads of the same size, in the same parts, often amounts to more than two inches. The same remark is applicable to the skull as a whole. It is admitted, that in the decline of life, the inner table of the skull sometimes recedes from the external; but it does so uniformly, following the shrinking condition of the brain. The actual measurement of thousands of skulls shows, that they are widest in those parts *inside*, where they are widest *outside*; and we are ready to demonstrate this fact to any persons desirous of investigating this matter. Farther than this, we find that skulls are actually *thinner* where they are *widest*. Only one exception to this rule occurs; which is, that certain parts of the skull are always thinner than others. This, of course, is recognized by the intelligent Phrenologist, and occasions no difficulty. These facts are apparent to all who will make the requisite examinations of skulls. We have demonstrated them by actual measurement in thousands of cases; and have found no exceptions in healthy organizations. Whoever is desirous of testing this matter can easily do so by placing a light within any skull, which will

show it to be thinnest or most transparent where there is the greatest outward development.

Anti-Phrenologists urge the liabilities of mistakes in practical Phrenology, from injuries of the skull, which cause bony excrescences or depressions. These peculiarities are readily recognized by the experienced Phrenologist, from their being irregular and abrupt, and differing very much from the phrenological protuberances and deficiencies.

In conclusion, Phrenology is pre-eminently a science of *experience* and *facts*, instead of mere speculation. It is demonstrated by the uniform concomitance of certain peculiarities of mind or character, with certain outward developments on the skull. Its fundamental basis is the motto of the immortal Spurzheim: "One *fact* is more positive to me than ten thousand metaphysical opinions."—*Phrenological Cabinet*, 142, Washington-street, Boston.

IS PHRENOLOGY DEMORALIZING IN ITS TENDENCY?

BY H. C. FOOTE.

NOTWITHSTANDING the vast progress phrenology has made and is still making, and in an increasing ratio, the above question, unfortunately for the still more rapid advancement of the science, and the best interests of society, seems to be, even yet, prematurely settled or held in doubt by a very intelligent class in the community, and upon not an inconsiderable portion of which class, is devolved the task of thinking for the less reflecting mass, or at least by whose "*ipsi dixit*" the million are more or less influenced in their opinions. A great many have given Phrenology a slight study, and, content with skimming the surface, have formed conclusions which a more thorough investigation would utterly repudiate. Thus Phrenology is charged with the old exploded notion of its favoring Materialism, Atheism, Universalism and other "isms," because many Materialists, Atheists, &c., are believers in Phrenology, and confidently point to it as a confirmation of their peculiar doctrines. In the same superficial way Phrenology might be perverted to prove almost any thing. Phrenology is not yet in its maturity, and although the mass are familiar with the lower rounds of the ladder, the higher steps, a sense of its high moral tendency and the connecting point, the climax, where Phrenology harmonizes with Christianity, where Phrenology leaves off and Revelation begins, are not well understood by the majority. Three causes operate to bring about this result. The infancy of the science; the want of more *practical* and less *theoretical* investigation of the subject by scientific men; and the want of a sufficient number of the proper kind of Phrenological teachers and lecturers. When not viewed through distorted spectacles, science like a pyramid always points upwards, but the human mind, depraved by the fall of man, needs to have this axiom constantly pointed out and kept in view.

The same public taste which will not support amusements of a higher order than circuses, juggler's tricks and theatrical blood-and-thunder exhibitions, is addressed by the Phrenological lecturer, who, with active approbation, too often studies how he may best *amuse* the audience

* The Biography which was designed to accompany this Phrenological Sketch is necessarily postponed.

and satisfy the curiosity for something *new* and *strange*, and pass a pleasant evening. There is needed, and the subject is worthy of, a superior class of lecturers, men who are both naturally endowed and fitted by cultivation to be teachers and leaders of men; men of the highest order of minds; devout men, who, with Phrenology in one hand and religion in the other, are prepared, thus doubly armed, instead of pandering to ignorance or an uncultivated taste, to have the moral courage and philanthropy to hold up an elevated standard, to point out the great ends of human existence, and to show the harmony between science and religion. [Huron Erie, Co., O.]

Psychology.

WANDS, AND THE DIVINING ROD.

ACCORDING to a principle of philosophy set forth in preceding articles of this series, every form in being, whether found upon the human, the animal, the vegetable, the mineral, or the cosmical plain of existence, is surrounded and pervaded by an imponderable element of a nature corresponding to the tangible material itself, in all its parts. This invisible and intangible essence may be called the *soul* of the particular outer form with which it is associated, and as such it governs and gives all the distinctive properties to that form, in the same way as the human soul governs and characterizes the body. Moreover, as all *visible* bodies may act upon each other by *outer* and *visible* contact, so their *souls*, or the invisible and vitalizing essences which pervade and surround them, may intercommunicate according to mutual affinities, thus establishing an interior sympathy between all departments and degrees of existence, which may often become manifest in its reactions upon outer forms. According to this theory it would be natural to expect the interior soul of man, and through it the outer body, to be often impressed and moved not only by the souls of other men, (as in the voluntary and involuntary operations of animal magnetism,) but also by the vital essences or *quasi* souls of things in the lower kingdoms of nature.

Admitting the essential principles of this theory, it is easy to account for a class of facts which, however well attested, would otherwise have seemed incredible, and which the majority of people, unacquainted with the interior or soul-forces to which we have alluded, are disposed to treat as altogether fanciful. These facts relate to the use of "magical wands," and especially the "divining rod," or *baguette divinatoire*, as the French call it, as *conductors* of this invisible force, with some accounts concerning the use and effects of which we will now endeavor to entertain the reader.

There is one class of facts, standing in direct analogy to others which are to be related, which were familiar to all the earlier, and will be believed by all the later, magnetists. I allude to the magnetic *baquets* and *conductors* that were employed by Mesmer, Deleuze, and others. By concentrating the vital fluid of the human system into a vessel of pounded glass, water, &c., and then connecting it with the body of a diseased person by means of a rod or moistened cord, the most

decided magnetic effects would often be experienced by the patient, causing in some cases even swoonings and catalepsy, and often ultimating in the cure of his disease. So by the magnetizer holding a metallic or glass rod in his hand, and touching the patient with one end of it, similar effects would be produced; and, in some instances, these modes of application were deemed more efficient than direct manipulation.

Considering, then, that animals, plants, minerals, &c., have each their own peculiar magnetism or soul-essence as suggested above, which, in some of its degrees, connects and assimilates with the corresponding essences of the human being and with all other things, and considering that such essences are really the origin of all force, it becomes easily conceivable that the same, when sympathetically united to the soul, and thus brought under the operation of the *will*, may possibly be conducted and directed so as to produce the most surprising effects, even upon outer and visible objects in nature. Herein, as we conceive, consists the true explanation of the practice of the old magicians in using a rod or wand, and of the remarkable effects, even upon the outer elements, which it is authentically related that they often produced by its means. Without for the present attempting to open the history of these wonders in their variety, we will confine our attention to a particular branch of them, a few details and proofs of which will introduce the analogical mind to whatever truth there may be in all others.

Many of our readers have doubtless met with instances of alleged discoveries of springs, or of metallic veins, by means of a forked stick cut from a hazel or peach tree, and holden in the hands of a person of peculiar nervous susceptibilities. It is said by those who practice this mode of divination, that when they are standing near or over the spring, or other object sought, the stick manifests a tendency to rotate in their hands, and that this tendency is powerful or weak, according to the nearness or remoteness of the object sought. Sometimes this rotative force is even so great as to twist off the stick as it is holden firmly in the hand.

The peculiar nervous or physical susceptibility which is necessary to the movements of the stick, is said to be hereditary in certain families. Thus there is said to be living in the Hartz mountains, in Germany, a family of people who, from time immemorial, have supported themselves almost entirely by this mode of divination, and that they are so well paid for their services as to enable them to live for most of the time in idleness and dissipation. It cannot easily be conceived that this people would, from generation to generation, be supported in this mode of employment, unless there were some incontestible reality in their pretensions. In France, and also in Wales, the use of the divining rod is also extensively known, and has been attended with marked success, notwithstanding the ridicule with which it has generally been treated by otherwise scientific men.

Lady Milbanke, the mother of the wife of Lord Byron, in a letter written to Dr. Hutton, details a portion of her own experience in the use of the divining rod, the main particulars of which were as follows: Being at Aix in Provence in the year 1772, when she was only nineteen years old, and

happening, one day, to visit the Chateau d'Ansonis, in company with her friends, they found the proprietor of that estate had just been successfully employing a diviner in discovering a spring of water of which he had been much in need. Piqued by the incredulity of his visitors, the proprietor sent for the *homme à la baguette*, as he was called, and caused him to exhibit some experiments. He took a forked branch of hazel and held the twigs firmly between his thumb and finger, with the vertex pointing downward. "Standing where there was no water, the *baguette* (stick) remained motionless; walking gradually to the spot where the spring was *under ground*, the twig was sensibly affected, and as he more nearly approached the spot, it began to *turn round*; that is, the vertex raised itself, and turned toward his body, and continued to turn till the point was vertical, and then again descended outward, and continued to turn, describing a circle as long as he remained standing over the spring, or till one or both branches were broken by the twisting—the ends being firmly grasped by the fingers and thumbs, and the hands held stationary."

After seeing him do this repeatedly, different persons of the party tried the *baguette* in succession, but without effect. The lady who writes the account happened to be the last. "No sooner," says she, "did I hold the twig as directed, than it began to move as with him, which startled me so much that I dropped it, and felt considerably agitated. I was, however, induced to resume the experiment, and found the effect perfect."

Subsequently returning to England, and visiting a family on whose estates there was a deficiency of spring water, this lady engaged to find them a spring, if possible, by means of this newly-discovered faculty. She accordingly procured a forked hazel stick, and with it passed over the grounds till it turned in her hands. A stake was driven down at that spot, and she was conducted to a building at some distance in the park, and requested to try the experiment there. The *baguette* turned so strongly that it twisted and broke; and the gentleman, after critically observing the test, and seeing that it was decisive, acknowledged that when that building was erected, they were obliged to drive piles for the whole foundation, as they met with nothing but quicksand. This induced him to dig where the lady had first indicated, where they soon found a very fluent spring, over which they built their dairy.

This lady subsequently visited Dr. Hutton, and tried the experiment in his presence. He observed that the *baguette* uniformly moved when held over a place where he had strong reason to believe there was water, and as uniformly remained quiescent over places where he knew there was none.

"Thouvenal," says Ashburner, "found a man named Bléton, whose business was that of a *sourcier*, or a discoverer of springs by means of the divining rod; and upon this man he made more than six hundred observations, many of them in the presence of above one hundred and fifty persons, mostly of important stations, and very creditable from their high characters, who testify to the truth of the observed phenomena." With Bléton, as also to some extent with Lady Milbanke, the movement of the stick was coincident with a

peculiar internal feeling, which, in him, was followed by an oppression of the chest, a diminishing pulse, a general chilliness, a staggering of the legs, and a stiffness and twitching of the wrists, all of which symptoms were the more sensibly felt when he was walking in a direction *against* the subterranean current; and by the character and variations of these phenomena he could generally tell the approximate depth of the water.

Bléton's mode of experimenting was different from that of others, in that he would simply place a slightly bent rod horizontally across his fore finger and thumb. When standing over subterranean water or metals of any kind, this rod would perform regular revolutions, which would always be in the same direction, unless the underground substance was *iron*, which would invariably impart a motion in the opposite direction. It was, moreover, observed, in all these cases, that the water or metal must be *underground*, or the stick would exhibit no motion.

But a case far transcending any of these as to the marvelous nature of its phenomena, was that of one JACQUES AYMAR, a French peasant, who lived at the close of the 17th century. Of the particulars of one of his marvelous performances, the following is a summary. They seem too well authenticated to admit of a doubt, whatever theory may be adopted to explain them. It seems that on the 5th of July, 1692, a wine merchant and his wife were murdered in their cellar at Lyons, and their house was robbed. No clue to the perpetrators of the crime being otherwise obtained, a neighbor of the murdered family resolved to send for Aymar, who was accordingly brought and introduced to the King's Attorney-General as one who could probably ferret out the assassins by the exercise of a peculiar sense. No sooner had Aymar been led to the cellar where the murders had been committed, than his pulse rose as if he were suffering from a violent fever, and the motions of the forked rod which he held in his hand speedily pointed out the place where the murdered bodies had lain. Having thus received the first impression, Aymar, guided by his rod and accompanied by three persons as an escort, traced the assassins through the street through which they had fled, as if they had left a perceptible magnetic or spiritual taint in the atmosphere wherever they went, and which still remained as a spiritual track by which they might be traced in their flight. He traced them out of town to the bridge of the Rhone, where his rod indicated that they had gone to the right along the bank of the river, and where he sometimes recognized the traces of two, and at other times of three accomplices. His impressions soon led him to the house of a gardener, on entering which he declared that three fugitives had set around a particular table, and had handled one of three bottles which were in the room, all of which facts were now confessed by the gardener's children, who had been left in charge of the house, though they had been afraid to mention them to their parents before. Thence, the peasant traced the men along the banks of the river half a league below the bridge, where he declared that they must have entered a boat. Another boat was procured, and Aymar and his companions embarked and followed them, keeping their track as clearly upon the water as he had upon

the land. In passing down the river, Aymar insisted upon landing at several places where he said the fugitives had gone ashore, when he traced them directly to the houses which they had entered, and, to the great surprise of hosts and spectators, he pointed out the beds on which they had slept, the tables around which they had set, and the pots and glasses they had touched. When he arrived at the camp of Sablon, he was considerably agitated, being strongly impressed that the murderers were then among the soldiers which he found there; but fearing to use his rod for the purpose of discovering them, he returned to Lyons. Thence he was sent back to the camp of Sablon with letters of recommendation; but when he arrived the second time at the camp, he found that the fugitives were no longer there. Thence he traced them to Beaucaire, in Languedoc, where his rod led him to the gate of the prison, and where he felt sure that one of the criminals might be found. Fourteen of the prisoners were made to pass before him, and among these was a hump-backed young man, who had just been brought in for some petty theft, and on him his rod turned. He was accordingly brought back to Lyons. During the fore part of his journey, he firmly protested his innocence of the crime with which he was charged, till, being confronted by the several hotel keepers where he had slept in going down, he at length could no longer resist the evidence of their accumulated testimony, and made full confession that he had participated with two men in the Lyons' murder; and then he described their passage from the house, through the streets, down the banks of the Rhone, into the gardener's house, and then in a boat down the river, and their stoppage at the different places precisely as Aymar had indicated by means of his rod!

Admitting the well attested facts of this nature, of which almost any number might be collected, it must be admitted that they illustrate and confirm the theory of universal soul-essences and sympathies mentioned at the commencement of this article, whilst that in its turn admirably explains the facts. W. F.

Education.

COLLEGES AND SCHOOLS.

THE PEOPLE'S COLLEGE.—We publish the following extracts from the earnest and able Appeal issued by the Trustees of this Institution, regretting that our limited space will not allow us to present the important document in full. We most heartily and unqualifiedly commend the enterprise, and will freely give it the aid of our influence. We intend to speak more at length on this subject in a future number; in the meantime, we hope that those who have the means, and desire to promote the cause of Integral Education and Human Progress, will send in promptly and freely their "material aid." "The People's College can only be founded by the voluntary contributions of the People." Shall it fail to go into operation for the lack of these?

The undersigned, designated as temporary Trustees in the act of our late Legislature incorporating the People's College, have completed the necessary arrangements, and announce that the books are

now open, and that subscriptions to the stock in sums of not less than one dollar each, are earnestly solicited, especially of all citizens of our State. Pamphlet copies of the Charter, with a brief statement appended of the objects sought to be obtained by it, will be most willingly sent gratuitously in answer to each post-paid application to our General Agent and Secretary, Harrison Howard, Lockport, N. Y., who further proposes to respond to any reasonable inquiry which this pamphlet does not answer. Cash subscriptions to our stock may be transmitted to our Treasurer, Tracy R. Morgan, Cashier of the Broome Co. Bank, Binghamton, by whom only will stock be issued, though our Secretary, and any of us, will very gladly receive and transmit subscriptions.

Briefly, let it suffice that we seek an institution which will afford instruction through Lectures, Cabinets, Libraries, Demonstrations, &c., to thousands as thoroughly and readily as to hundreds of students, should thousands present themselves—to which the farmer, artisan, or mechanic, as well as the merchant, lawyer, or divine, may send his son with a perfect assurance that he will at least be qualified therein to earn his living with his hands more readily, surely, efficiently, than he otherwise could have done, whether it shall or shall not ultimately be his fortune to labor mainly with his brain—wherein each pupil, being at liberty, under parental guidance, to study such branches as he may choose, shall be imperatively required to master thoroughly whatever branches he does undertake, as pre-requisite to any testimonial of proficiency—and wherein each teacher, as well as pupil, shall be inflexibly required to devote some definite portion of each week to downright physical industry, as essential alike to bodily and to mental vigor—to muscular development, and true intellectual health. The union of study with labor—of science with industry—not in some abstract or general sense, but in the daily life of each inmate, is the fundamental basis of the People's College.

But here we are confronted by the assurance that this idea of manual labor in seminaries has been repeatedly tried, and with uniform ill success—that though beautiful in theory, it will not work in practice—and that we are flying in the face of experience. If all this were really founded in truth, it would still be inconclusive. The very best ideas have, because in advance of their time, at first encountered similar repulses and discouragements. The first steamboat was a signal failure, and probably broke the heart, as well as the fortune, of its projector.

But the idea which underlies our effort has never failed, because it was never tested. None of the Manual Labor Schools attempted in our country were ever tolerably endowed and established, unless it be Oberlin, and that has not failed—on the contrary, it has obtained a commanding position, and is enjoying an eminent prosperity.

The education of Woman, and the sphere which shall be allotted her in the People's College, have been so frequently agitated in connection with our enterprise in its infancy, that we could hardly leave them unnoticed at this crisis of its existence. It might, indeed, suffice to state that the obvious truth that the opportunities and advantages accorded to Women in this seminary will be precisely such as its stockholders, through the trustees whom they are to elect prior to its going into operation, shall see fit to prescribe. In the opinion of at least a majority of the undersigned, THE PEOPLE'S COLLEGE ought to afford a thorough practical education, on the easiest possible terms, to all who need and there seek it, without distinction of creed, or caste, or sex. Nothing less than this would seem worthy of the name under which we are incorporated.

There remains to be said only this—THE PEOPLE'S COLLEGE can only be founded by the voluntary offerings of the People. It has no resource

but in your liberality; and we pledge you that it shall not, while in our hands, be started without resources. It ought to have \$250,000 as a basis, in order to commence with an assurance of immediate and decided usefulness; and it cannot be located until it shall have \$50,000 subscribed and paid in, when a vote of a majority of its stockholders is to determine its location. We ask you, then, for your children's sake, and for the sake of other children perhaps more needy than they, to contribute, if rich, of your abundance generously; if poor, of your earnings liberally, to endow and establish The People's College.

ANTIOCH COLLEGE.—The following history of Antioch College, which we take from the *Cincinnati Columbian*, will be read with interest by many of our readers. This new Institution bids fair to become one of the best Colleges in the country:

This Institution was opened on October 5th, by the inauguration of the Hon. Horace Mann, late member of Congress from Massachusetts, as President.

This College is founded at Yellow Springs, Greene County, Ohio, by the "Christian Connexion," a body numbering about fifteen hundred churches in these United States. This is their great denominational University, and will receive the patronage of the whole body from Maine to California. It is called *Antioch*, because it was at that city in Syria the disciples of Jesus were first called Christians.

The funds of this College have been raised in small sums, principally in scholarships of one hundred dollars each, of which more than one thousand have been taken up, making a foundation in that respect alone of more than one hundred thousand dollars to begin with. The interest of this money will legally be ten per cent., making a sum of more than ten thousand dollars annual income, to pay the professors and teachers.

The Institution is entirely liberal in religion. The students will be carefully taught and cared for in their moral and religious character, but they will be permitted to attend that church which they or their parents may prefer, as is the case at Cambridge.

The college buildings at present erected stand on a beautiful and commanding slope, west of the ravine of the Springs, and within a quarter of a mile of the Mad River Railroad, midway between Xenia and Springfield, ninety miles from Cincinnati. Those nearly completed consist of one large central edifice, in the form of a cross, 170 feet long, and 110 wide, three stories high, of about 18 feet each, and a high basement story; and two halls for dormitories, 160 feet long each, 39 feet wide and four stories high, besides the basement. The chief building is adorned with lofty towers, and is truly a majestic pile of architecture. It is designed for the chapel, library, lecture and recitation rooms, laboratory, cabinet, &c. The three buildings stand on three sides of an oblong square, and are to be connected by arcades. Two other halls for dormitories are to be built as soon as possible, in a similar style and size, and running parallel to the first ones, at a suitable distance. The patrons and founders of Antioch College also have an Observatory and Botanical Garden in prospect, which, if zeal and means can produce it, they intend shall be the very best in America. The climate of Ohio is admirably fitted for such a garden, lying, as it does, on the confines of both the vegetation of the tropical and temperate zones.

The faculty consists of Mr. Mann as the head; the Rev. W. H. Doherty, Professor of Rhetoric, Logic and Belles Lettres; Ira W. Allen, Professor of Mathematics, Astronomy, and Civil Engineering; the Rev. Thomas Holmes, Professor of Greek Language and Literature; C. S. Pennell, Professor of Latin Language and Literature; Miss R. M. Pennell, Professor of Physical Geography, Drawing, Natural History, Civil History, and Didactics,

and the Rev. A. L. McKenney, Principal of the Preparatory School. The President is also Professor of Political Economy, Intellectual and Moral Philosophy, Constitutional law, and Natural Theology. The Chairs of Professorship in 1; Chemistry and Practice of Agriculture; 2. Mineralogy and Geology; and 3 of Modern Languages, are as yet unfilled.

No person under twelve years of age will be admitted to the preparatory school. Both sexes are admissible, both to the faculty and as students.

We hail the advent of this institution with satisfaction, and hope it may succeed according to the best wishes of its founders, to promote a knowledge of, and obedience to the Laws of Human Life and Health, a sound Literature, and a moral conduct and religious character.

[All works published by FOWLERS AND WELLS will be kept for sale at Antioch College, at New York prices.]

NEW YORK CENTRAL COLLEGE.—This is a manual labor Institution, located at McGrawville, Cortland Co., N. Y. It seems to have a broad and liberal Humanitary basis. We make the following extract from the Circular issued by its government, and commend it to the attention of those who have requested information in regard to manual labor institutions:

This is a manual labor Institution, impartial in its privileges, and open to all persons of both sexes of good moral character, who promise to obey its rules. The principles at the basis of the Institution are such as practical religion and Christian civilization demand.

1. It is unchangeably pledged to the morality of Anti-Slavery, and kindred reforms, and it will ever strive to sustain the unity, equality, and brotherhood of the human race.

2. It advocates and secures for woman equal advantages in literary, scientific, moral and physical education, that she may occupy her true position, and be enabled to co-operate fully in moulding the sentiments and actions of the public.

3. In providing that as early as practicable the means of labor shall be as extensive, proportionately, as the School privileges, it encourages and ennobles honest toil, hoping thus to form in the rising generation habits of industry, to render all useful employments respectable, and, indeed, to give honorable character to physical as well as mental labor, health to the body as well as vigor to the mind.

The Bible is regarded as the test book in morals, to be studied in our own and in the original languages, without partiality for denominational preferences.

Pay for labor will be regulated by its value to the College.

The Female students residing at the Boarding Hall will, in classes, be expected to do all the labor connected with that Building; and although this may not be lucrative, it will be carrying out an important feature of the Institution.

Persons desiring further information in regard to the Institution, can obtain it by writing to Rev. W. Tillinghast, McGrawville, Cortland Co., N. Y.

SELECT FAMILY SCHOOL FOR BOYS, at South Williamstown, Berkshire County, Massachusetts. We have received a handsome Circular from this school, the design of which is to furnish to parents a school where their sons may be safely and thoroughly educated. It is conducted by B. F. and A. A. Mills.

MR. HOLLIS SEMINARY.—This Institution is situated in the pleasant village of Holliston, in Mid-

dlesex County, Massachusetts, on a branch of the Boston and Worcester Railroad. Being located on an eminence, retired from the noise of business, yet in full view of the village, it is a very desirable resort for the student. Motto, "Whatever is worth doing at all, is worth doing well." Applications for information, or for admission, may be made to Geo. F. Walker, A. M., Principal.

Mechanical.

THE ELECTRIC TELEGRAPH, IN EUROPE AND AMERICA.

"I'll put a girdle round the earth in forty minutes."
SHAKESPEARE.

AMONG modern discoveries in physical science, the Electric Telegraph stands pre-eminent. Time and Space Annihilated! Intelligence communicated from "pole to pole" in a twinkling! "Human thoughts" obtain a world-wide publicity, with the quickness of the heart's pulsation! Lectures and Speeches delivered this evening in one city, reported and printed verbatim, to be read in another, in the morning papers, with our breakfast! The "motto" of that illustrious prophet and seer, is thus realized and justified, and we truly

"Put a girdle round the earth in forty minutes."

The history and progress of the electric telegraph, must interest every reader. We compile a few facts from *Chambers' Journal*:

So rapid has been the extension of electro-telegraphic communication throughout the world, that we might almost fancy the subtle agent had something to do with its own propagation. Gunpowder took a century or two to make the tour of Europe and prove its superiority to bows and arrows; and steam-engines panted and puffed for many a year before the world thought it worth while to turn them to account. How different the progress of the electric telegraph!

Professor Morse established his first line in 1844!

In England, the prospect of profit appears so good, that the United Kingdom Electric Telegraph Company are going to work in earnest. Their wires will be laid under ground in pipes, following generally the turnpike roads; and they propose to lease the exclusive use of a wire to any one desiring it. Seeing that one house alone in London, pays \$4,800 a year for telegraphic messages, there is good reason to believe that a wire may be rented with benefit to both parties. The company have engaged the services of Mr. Wheatstone, and intend to send shilling messages, and have thus possessed themselves of two elements of success—ability and cheapness. Already an underground telegraph is laid on the old turnpike road from London to Dover, and it is by this that those brief but important paragraphs of news from the continent which appear in the morning papers are transmitted. Not only are the railway stations of the metropolis connected with each other by underground wires, but the post-office, admiralty, and other government offices, the chief station of police, the houses of Parliament, and some of the leading clubs, are also interwired. The authorities can now send orders, quick as thought, to detain a mail-packet, to dispatch a frigate from

any of the outports, or expedite equipments at the dockyards. Gentlemen sitting at dinner in the Reform Club in the heart of London, have instantaneous notice every quarter of an hour of what is going on in the House of Commons.

Most of this progress has been accomplished since 1850, as also the laying down of the under-sea communications. It was in August, 1850, that the possibility of sending a message through the Straits of Dover was demonstrated, as though to stimulate ingenuity, for the wire was broken by an unfortunate accident, and the work delayed for many months. The experiment was repeated towards the close of 1851 with entire success, which has not once been interrupted. Future historians will perhaps be struck by the fact, that the first news sent by the wire was of the famous *coup d'état* of the 2d December. If it was then remarked that England had lost her insular position, what shall be said now, when we have a second wire running to Middlekirk, near Ostend, and a third from Oxfordness to Schevningen on the Dutch coast, 119 miles in length! The latter wire was worthily inaugurated, on the 14th June last, by the flashing across of the king of Holland's opening speech to his Chambers. Then there are two wires across the Irish Channel; and a third is talked of, to run from the Mull of Cantyre to Fairhead. Ireland, too, is less insulated than before. By means of these under-sea wires, we can now communicate with most parts of the Continent. The Dutch line gives us the shortest route to Copenhagen; and now that wires are sunk across the Great and Little Belts, we can hold telegraphic talk with the Danish capital. Through the Belgian wire, we reach Prussia, thence to Cracow and Warsaw, and on to St. Petersburg, or we may diverge the course of the message to Vienna, and have it forwarded to Trieste, 325 miles further, where it will overtake the India mail. The Czar is stretching wires from St. Petersburg to Moscow, and to his ports on the Baltic and Black Seas; and before long, when he wants to quarrel with the Sultan, he will be able to do so with less delay than at present. The Turk, on his part, is thinking he would like to have a telegraph; and, should he realize his wishes, Muscovite and Moslem may intercommunicate with equal celerity. Perth on the Tay may now, if she will, hold a "crack" with Pesth on the Danube; and Manchester ask Marseille for the earliest quotations of Egyptian cotton.

At first, most of the German wires were laid under-ground, but in many places those stretched on posts have been substituted, as more generally serviceable. They are no longer confined to the railways, but are carried by such routes as are most suitable; and soon the miles of telegraph will outnumber those of railways. Austria has about 4,000 miles of telegraph, and the other parts of Germany about as many. The wires are penetrating the valleys of Switzerland, and creeping up the slopes of the Alps; Spain has found out their use, but to a very limited extent; Italy has a few score miles; and in Piedmont, Mons. Borelli, the engineer, has done wonders with them. While waiting the completion of the railway between Turin and Genoa, it was thought desirable to connect the two cities by telegraph; and, to effect this, the wires are carried over precipitous steeps, stretched across valleys nearly a mile in

width, and buried in some places, where no other mode was possible. The way in which the difficulties of the ground are overcome, is said to excel any thing similar in Europe.

The Italian wires are to be connected with Corsica and Sardinia by lines sunk in the dividing channels; and from the southernmost cape of Sardinia they will be carried to Africa, striking the mainland a few miles west of Tunis, from which point it will not be difficult to reach Algeria, Egypt, and ultimately India. One stage, from the Nile to the Red Sea, will ere long be complete; and in India itself preparations are being made for the construction of 3,000 miles of telegraph.

The establishment of the electric telegraph in France has been slower than in other countries; but there are now lines which radiate from Paris to Bordeaux, Marseille, Lyon, Toulouse, Havre, Dieppe, Calais and Strasbourg; and by the close of the present year, the chief towns of each department will be connected with the Ministry of the Interior. The government is master of all the lines; by way of Strasbourg, they now reach Germany independently of Belgium; and in that city the French office and the Baden offices are side by side. Besides their own private despatches, no secret messages are sent, except certain diplomatic matters, and the news brought by the Indian mail to Marseille. The latter is at once flashed onwards to London. Paris time is adopted on the lines all over France.

The vast extent of the United States has caused a greater extension of the telegraph than in any other country; it is now but little short of 30,000 miles, including Canada. There are two direct lines from Philadelphia to New Orleans. Projects are talked of, one of them sanctioned by Congress, for lines from Natchez, on the Mississippi, to San Francisco, a distance of 3,000 miles; and from Vera Cruz to Acapulco, and from Missouri to Oregon, with a post of cavalry at every twenty miles to guard the wires, and ride with despatches. Another, is to annex Cuba by means of a wire sunk across the channel which separates that island from Florida. It will need to be strong to resist the action of the Gulf-stream, which there flows with great rapidity. In Boston, all the fire-stations are connected by telegraph, and alarms are made known with a promptitude that averts much mischief. Private telegraphs, too, are greatly used in the large trading towns.

Much has been said by projectors about an under-sea telegraph to America; but it is a question whether, in such a distance, the currents generated in the wire by natural causes would not prove fatal to the transmission of an impulse from one extremity to the other. Some physicists believe that the experiment would not succeed from Galway to Newfoundland, which is more than half the breadth of the Atlantic; and they state the practicable route to be by crossing Behring's Strait; or to run a wire from the Shetlands to the Faroes and Iceland, thence to Greenland, Labrador and Nova Scotia. This task, however, remains for future enterprise, and will some day form an important chapter in the history of the electric telegraph. Meanwhile, (in Wordsworth accommodated,)

* * * * * time,
Pleased with its triumphs o'er his brother space,
Accepts from its bold hands the proffered crown
Of hope, and smiles on it with cheer sublime.

Agriculture.

FARM WORK TO BE DONE IN DECEMBER.

BY H. C. VAIL.

THE ingress of this month is usually attended by an increase of cold, and frequently by deep snows. The farmer who has carefully prepared for the inclemency of the weather, and provided every means of shelter and comfort for himself and his animals, may now employ his leisure time in laying plans for future agricultural operations.

It is not sufficient that good shelter has been provided and comforts attended to thus far, but a constant care must be entertained for the welfare of the farm stock. See that the stables are provided with decomposed muck, plaster, or charcoal dust, to absorb the gaseous exhalations, which are at all times injurious to the health of animals. Pure water should be provided as near the stables as possible, to avoid the necessity of driving stock a long distance through rain and snow storms, and leaving their manure along the pathway—a total loss to the farmer. There are few localities where a hydraulic ram could not be used with advantage, and at a small expense, to elevate water, and thus prove a source of profit, by keeping the animals more comfortable at a less expense for fodder.

Cut all your corn stalks and steam them. The following plan for a steamer is found to be economical and rapid in its performance:—

Make a pan from a sheet of Russian iron, turning up the edges so as to make it three inches deep. In this, place a bottomless box, made of thick pine plank, nailing the sheet iron on the sides and ends securely. Inside, place a false bottom perforated with half-inch augur holes, and supported by cleats, so as to leave a space between the false and real bottom about two and a-half inches deep. Build two walls of brick or stone, on which place the box, so that there will be an aperture running the whole length of the box, terminating in a circular orifice, in which a stove pipe is placed, of sufficient length to convey all the smoke away. To use this apparatus, all that is necessary is to fill the space at the bottom about one-half or two-thirds full of water, placing the material to be steamed above the false bottom, cover tight, and build a fire under the front part of the box, using light wood or brush, and the operation of steaming will soon be performed. This method will be found to be cheap, rapid, and safe, serving the place of a more expensive apparatus, and may be fitted up by any ingenious person who has the proper tools. When the stalks are removed from the steam-box, a little salt should be sprinkled over it, and, if meal is to be used, add that at the same time, so that it may become partially cooked. Sliced roots may be fed with profit during this and all other months when grass cannot be obtained.

It will be found profitable to cut all straw for bedding cattle, or making manure. Long straw prevents the handling of manures with ease or rapidity, and requires a longer time to decay. With the horse power used for threshing, and a straw cutter of the most approved pattern, a large quan-

tity may be cut during rainy days, when no other work can be performed. See that your beasts do not tyrannize over one another; any attempt of this kind should be checked at once, by separating the master beasts.

Grape vines which were neglected last fall may yet be pruned. Do not neglect it later than February, for fear of profuse bleeding at the opening of spring. The proper time is about the 15th of November. Guano may be dug in about trees of sluggish growth, on days when there is no frost in the ground. The rains of winter and spring will dissolve it before it can have an opportunity to injure the trees by coming in contact with the spongioses, or termini of the roots, through which the tree receives its nourishment.

Hardy shade and fruit trees may be transplanted, should the winter prove mild enough, and the roots protected from frost by a sufficient mulch of straw or other coarse litter. Large trees which are to be removed may be prepared by digging a trench about them deep enough to cut off the principal roots; and when the ball of earth is frozen, the whole may be cut loose and transported to the place it is destined to occupy, being careful not to bruise any part. We have transplanted trees with perfect success, in the winter months, north of New York. Never set trees without digging the holes at least four feet deep and four feet wide—returning the surface soil to the hole, leaving the subsoil on the surface in place of that removed to fill the hole, where, by the continued action of sun and air, it will ultimately become surface soil. Place bones, woolen rags, or scraps of leather below the tree—by gradual decay they will yield up their constituents to the tree. Do not set trees at a greater depth than they were in the nursery. A less depth is better, so as to allow for gradual settling. When the hole is ready for the reception of the tree, the centre should be a little higher than the outside; straighten out the roots and sprinkle on fine, loose mold in small quantities, and, when partially filled, pour on water to settle the dirt into all the hollow places, never treading the soil or shaking the tree up and down, a practice which will prove injurious to the tree, by throwing the roots out of position. Finish, by driving down a strong, limber stake, to give the tree stability and yet allow some freedom of motion. Tie the tree to this by means of a straw band, and put a quantity of straw, salt, or refuse hay, leaves or other refuse litter, about the body of the tree, covering with sticks or stones to prevent it from being blown away. This is called mulching, and will protect the roots from frost in winter and drought in summer.

Gather all the leaves and woods mold you can from forest lands to add to compost heaps, or place under cattle for the absorption of their urine. This is the usual time for killing hogs. Do not pack the pork until thoroughly cold. Compost all the blood, hair, and entrails with muck, or other inert vegetable matter, and it will serve as an excellent manure for grape vines, raspberries, and currant bushes.

Draw wood from swamps, while frozen, and cut fuel, placing it under cover. Scrape up old wood piles, using the dirt to compost with manure. See to root heaps and cellars, protect them well from

frosts. Dig ditches where practicable, when other more important work has been performed.

General Articles.

VALEDICTORY FOR 1853.

THIS number closes another volume. Our existing mental relations, as editors and readers, here terminate, as do also our pecuniary obligations, by our having delivered what we promised, and you paid for. Yet "Hope" whispers, "this connection has established that relation of soul to soul, which shall never cease,

"While life, or thought, or being lasts,
Or immortality endures."

May we not hope that many thoughts and suggestions, gathered from these pages, have been treasured up in the store-house of memory, to serve both, as food for meditation in after life, and as seed sown, not in your own minds merely, but cast into other minds, to be watered by daily reflection, till it grows, ripens, and yields a hundred fold of that mental and moral aliment which shall strengthen you and them in the exercise of all the human virtues and intellectual capabilities, as well as in your and their SPIRITUAL reinvigoration; and thus to be resown, and reconsumed "while immortality endures?"

More; may we not hope it has been so far acceptable and profitable as to induce, not merely a re-subscription, but also a hearty effort to lead others also to that phrenological fountain whose waters have revived your own spirit-nature?

Disciple of Phrenology, owe you any thing to your *Alma Mater*? Has this SCIENCE OF MIND done ought by way of delivering you from any error, reinvigorating any virtue, enlarging your comprehensiveness of mind, etherializing your nature, or promoting your PROGRESS on the great stadium of being? In short, has it, or has it not, been a MISSIONARY OF GOOD to your innermost entity? Has it not opened out your mind into series after series of new truths, each extending your range of thought, your richness of emotion, your scope of comprehension, more than any thing else you ever read? Reflect. Were not your ideas narrow, your views contracted, your thought-material barren, and your intellectual horizon limited, as if looking heavenward from a deep, narrow defile, so that you could discern but a small spot in the sky of truth? Yet, has not this ex-

pounder of the human constitution placed you upon a high mountain peak of observation and meditation, overlooking vast and various fields, luxuriant in the floral beauties of virtuous emotions, and loaded with the delicious fruits of truth, and interspersed with hills, which, explored, yield rich mines of intellect-expanding treasures, besides disclosing a vast expanse of sky-scenery, bedecked with silver-edged clouds of heaven-tending sentiment? And its mind-improving power is limited only by your several capacities for receiving its exhaustless treasures.

Then, how much are you willing to REBESTOW on the MOTHER from whose breasts you have drawn all this personal improvement? Enriched by some precious gift, does its grateful recipient, if a true type of exalted humanity, ever enjoy it, without both thanking, and longing for some opportunity to reward, the donor? And the more so, the more benefited and grateful. Are you, then, a recipient of any like MENTAL treasure, or MORAL gem at the hands of Phrenology? And O how GREAT that treasure! What could induce you to allow every idea and emotion inspired by it, and all others they have awakened, to be irrecoverably blotted from your minds? Could worlds? Then how great the treasure! And the thank-offering should be commensurate. Do you filially burn to EXPRESS this gratitude? And would you know how? Do UNTO OTHERS, as has been done to you. Conduct OTHERS also to that tree whose delicious fruits have feasted, refreshed, and developed, your own innermost nature. Since Phrenology has done your own soul so much good, can you do less than put its flowing bowl to the lips of others?—not one, nor a score merely, but to ALL YOU CAN. TURN MISSIONARY. The man-reforming spirit is innate in man, and rises highest in those most highly endowed. The better you are, the more will you desire, and endeavor, to improve others. And what can improve them equally with Phrenology? Does it not lay the axe at the very ROOT of all human woes, by pointing out its cause, in showing in what broken law they have their being? And, disclosing that law, with the finger of unerring certainty, it leads the road to its after observance, which ushers in all its consequent blessings. Human nature was CREATED all right—was made just as perfect as all the concentrated capabilities of the Almighty could possibly render it. But how wofully has man fallen from it! Phrenology analyzes PRIMITIVE human-

ity; and thereby shows to both individuals and society exactly WHEREIN they have departed from it; how induced every pain, every evil; and likewise how, by returning to its original type, to reap all those blessings engrafted by the Great Supreme upon the nature of man. Then, reformers, here is your reform instrumentality. Missionaries, here is your mission. Ye, then, who love man, or Phrenology, and especially both, consecrate and ordain yourselves missionaries to spread these sin-healing, soul-cleansing, and man-regenerating doctrines broadcast to the extent of your abilities, by diffusing Phrenology, spreading its works, circulating its JOURNAL, and every where talking up its doctrines. The harvest is all ripe, yet, thank heaven, its laborers are not few, not idlers. Yet more are wanted—any number, and wielding every variety of implement at once. And real ZEALOUS workers, who labor, not for dollars merely, but from LOVE OF THE HARVEST, work while your day lasts. Yet work remembering that now is seed time as well as harvest. Spread broadcast that phrenological seed which has so enriched your own being, that it may do unto others what it has done for you. Ask yourselves, ye who would promote human weal, by what other means can you do as much good, as by spreading Phrenology; and let what it has done for you, dictate the answer. And in what way spread this science as effectually as by obtaining JOURNAL subscribers? for it is the harbinger. Where it goes, books follow to complete what it begins. Secure its perusal by an intelligent mind, and you regenerate that mind.

In 1844, we offered this Journal to a shrewd publisher, on condition that he have all its profits, we editing gratuitously. He declined, saying, "I cannot perceive any principle of human nature, political, sectarian, intellectual, or moral, on which it can draw." That principle is its REGENERATION OF MIND.

But, what a contrast between then and now! Then, after the senior editor had sunk five or six THOUSAND DOLLARS, in starting the JOURNAL, and become too much involved to advance much more, he offered to give it away, and edit it besides, because unwilling to see his darling foster child die of starvation! Its subscription list then numbered only some 700 to 800. It now lacks but a few names of FIFTY THOUSAND! and 50,000 is an immense number. And these the very best—most progressive—spirited,

and intellectual minds of our nation! Then how powerful its influence, not over its hundreds of thousands of readers—for every Journal must have several, and many, scores, of readers—but, through them over the mass of American mind—over our very *nation itself*?

Yet, for all this, we arrogate no credit to ourselves. We have but done our simple duty, in straight-forward integrity, and benevolence. But to our co-WORKERS—those who *get subscribers*—more than to ourselves, is this magnificent result attributable! Assistants, God will bless—has blessed—you, for you have blessed his children. Most nobly have ye battled opposition, encountered rebuke, and persevered till victory turned your reproach into honor. To how many such laborers do given townships and communities owe the INTRODUCTION of these new views, which, the entering wedge once started, regenerated the spirit of the people, and popular assent, followed! The laborer may be forgotten among his neighbors, or his reward may be deferred, but Eternal Justice never forgets. Your reward awaits you. And every laborer is a thousand fold compensated, in doing the work itself, and in its results. Co-laborers—brothers—we *thank* you. Yet solicit prospective efforts. Behold what you have done! Work on.

To THE PRESS, we return our humble yet most hearty thanks. You have both circulated the *fact* of our existence, and spoken in our behalf. Ye have the thanks of those ye have benefitted; and this guarantees to you their MATERIAL support. In blessing us, you bless your readers and yourselves. And O, how infinitely much our country owes to its unfettered press! In this land of readers, and what a host of readers it has, alone, on the face of the whole earth, it speaks unshackled; for even in England, so heavy a governmental tariff is levied on advertisements, and in other ways, that only a few papers can live. Nor many of them, unless they fawn to the powers that be. All hail, ye intellect-guides of Columbia's discerning sons! And if ye see fit to continue your personal efforts in our behalf, we, and your country, will continue to thank and love you.

Yet, we have encountered a little opposition; only a little, and that quite inefficient; so insignificant, indeed, that we recognize not the slightest effect therefrom. Yet we court legitimate, well intended criticism, and will try to profit thereby. And we hereby offer to meet manfully, any

intellectual objections urged against our science. But mere bigoted denunciation we shall, as we have, let alone. In our country, bigotry must soon die out.

Some clergymen have condemned. A "Rev. D. D.," Muddy "Pond," "away down east," has been casting dirty water at us, yet not even a spatter has reached us. The impotency of such efforts would render them simply ridiculous, only that their very insignificance substitutes pity for ridicule. But some have commended. And among the latter, are the very best and indeed most popular preachers of the day; while our clerical opposers, belong to that old school clique who carp at progress in any form, and would *keep* society where "the fathers" left it. Yet even them we respect. The Railroad train needs its "Breakmen," almost as much as "engine-men" or conductors. Conservatives do good service, even to the cause of progress, by pointing out its flaws, and restraining excesses. Brother opponent, give us your hand. We are both doing humanity service. Labor on, we will profit by your very cavils. Tell us all our faults, in malice or in love, and we will "think the matter over."

Finally, friend, foe, co worker, reader—one, all—Adieu in December; but we shall look for your reappearance in January, and hope to see you come "NOT ALONE."

PARENTAL RESPONSIBILITY.

DISCIPLINE OF INFANTS.

BY GEARDE.

"How one doth breed a habit in a man!"

SHAKESPEARE.

"Custom forms us all;

Our thoughts, our morals, our most fixed belief,
Are consequences of our place of birth."

AARON HILL.

HABITS of early life, whether virtuous or vicious, are alike almost omnipotent in their sway over man. Of the two, vile habits are, with much greater difficulty, broken and conquered, than are virtuous ones. Inspiration supposes, that the leopard may as easily change his spots, and the Ethiopian his skin, as for him to do good who is accustomed to do evil.

There are no greater despots, than artificially formed appetites. Men are most slavishly enamored of the absolute arbitrariness of vile custom. We have myriads of "living epistles" on this subject, which may be "read and known of all," among the hordes of victims to rum-drinking and tobacco chewing, who have for a long cycle of years, been addicted to these beastly habits. Prometheus-like, bound by stern fate, they may be found at times writhing for deliverance, "champing the bit like a colt fresh yoked, and struggling against the reins;" but find, too late,

"they are thrown with a whirl into the stern eddies of necessity."

C. C. Colton, in his *Lacon*, gives a striking illustration of the powerful influence of habit. He says: "The late Sir George Stanton informed me, that he had visited a man in India, who had committed a murder; and in order to save his life, but what was of much more consequence, his caste, he submitted to the penalty imposed; this was, that he should sleep for seven years on a bedstead, without any mattress, the whole surface of which was studded with points of iron resembling nails, but not so sharp as to penetrate the flesh. Sir George saw him in the fifth year of his probation, and his skin was then like the hide of a rhinoceros, but more callous; at that time, however, he could sleep comfortably on his 'bed of thorns,' and remarked, that, at the expiration of the term of his sentence, he should most probably continue that system from choice, which he had been obliged to adopt from necessity."

"Train up a child in the way he should go, and when he is old he will not depart from it;" for this very sensible reason—habituated from his youth to acknowledge the rightful supremacy of the higher faculties, the moral and intellectual over the baser passions, the animal propensities, in old age he reaps the fruits of this subordination; and in his perpetual adherence to these "first principles," taught him in early life, he stands invincible amid the assaults of temptation, that would swerve the otherwise trained from the path of rectitude and honor. Does it not remain true also, that if trained in the way he should not go, "he will not depart from it?" If trained to acknowledge no master but his appetites and passions; if taught to give the predominance to the sensual over the moral, the animal over the intellectual, when may we hope he will ever break from the vassalage of almost omnipotent, sinful, slavish habit, perseveringly fostered, and cherished by those who have moulded and formed his character in his youth.

Where lies the responsibility during juvenile years, of contracting vicious habits, which hold such arbitrary sway over men and women their entire life time? We undertake to say, that every habit of every youth, virtuous or vile, is only the result of the discipline of training. Who does this training? Children are born without a single habit formed, either good or bad. On whom then rests the ponderous responsibility of contracting and perpetuating the habits of the children of this goodly land, if not on their parents and guardians?

We admit that the force of example and association, with innumerable external agencies, combine with parental discipline to develop the child's character; but it is the peculiar prerogative and duty of parents, guardians, and teachers of youth, to hold in subordination all these agencies and influences, and make them subserve the grand purpose of wholesome training.

The infant exhibits nothing like character, either good or bad; has no moral or immoral habits; no opinions; no ideas; no reason; no conscience; and is dependent beyond any other animal, and for a much longer period. There is less of instinct than the brute creation possess at the same age, which, in the absence of higher intelligence, becomes

their guide. All is left with the matured judgment of those into whose hands this embryo immortal has fallen.

The delicacy and susceptibility of infancy and childhood, also indicates the duty of timely culture and early training. Physical developments will no doubt be made "after some sort," though the child may be left as far as conceivable to itself. The intellect, too, however neglected by the parent and teacher, will imbibe knowledge from a thousand sources. The mind and body left to themselves, will, from their own activity, acquire spontaneously a certain amount of development, valuable in the pursuits of life, but which would be vastly more so if habitually under the proper culture of parental discipline.

The moral susceptibilities, the appetites, and native propensities, demand the constant solicitude and attention of the parent. If neglected, they are always perverted and corrupted; and to preserve them from irreclaimable deterioration, the most careful and unremitted culture is requisite. Neglect, however, would be far preferable to the positive influences now so often prevalent in giving fearful and fatal control to the unnatural appetites and habits formed and fostered in infancy and childhood under parental sanction. The history of numerous families furnish abundant illustrations of the correctness of these principles. Peevish, fretful, troublesome children are usually made so by those who have the care of them, mothers and nurses, or both combined, not born so, unless the temper or disposition of the parents is habitually morose, sour, and sullen. Often the tumult and bustle, with every influence of the home circle, conspire in promoting the consummation of this most undesirable acquirement.

Infants cry, sometimes cry almost constantly, because those who have the care and training of them teach them how. It is much more natural for infants to laugh than for them to cry.

"Crying, cross children," as they are termed, would be very scarce if mothers and nurses did not take so much pains to make them such; not designedly, we admit, yet as effectually as though designed. The crying becomes habitual, because the training has been habitual. The work commenced when the mother first began, or the nurse, to crowd its stomach with food at every slight manifestation of uneasiness, without regard to consequences, moral or physical; and has progressed on the same principle; you may do all within your power to gratify the wishes of such a child, and fail of making it any thing more than momentarily contented. It incessantly worries and troubles itself and some one else. Another child, managed differently, may often have its wishes and requests denied, and yet never murmurs, always is pleasant and happy. I may interfere with my child's enjoyments, take from it whatever it possesses at any time when apparently most delighted; refuse to grant its requests, or gratify its wishes, and never think of hearing a murmur from it. The simple reason is, I purpose in the management of my child, to first please myself, not the child. The child must be governed by my wishes, not its own. I intend to train the child; not allow the child to train me. Whether it is pleased or not, it shall make no difference with my discipline. If it is disposed to cry at first, it

avails nothing; no attention is paid to this whatever; and, unless the child is an idiot, its lesson is soon learnt. Place my child in the hands of another, change its discipline, and in a short time the happy, peaceful, never troublesome babe may be transformed into a discontented, peevish, constantly troublesome one. Give it back to me, and, changing the management, I will soon change its character back again. I have done this, and have seen it done, and I know it can be done almost without exception. Wherein lies the difference? Let us illustrate.

One child at the age of ten months or a year, is permitted to occupy a seat at the table with the family at meal time. Immediately its "cry" commences for something, it matters not what; and that something it must have, or there is no living in peace in the same room. It should be noticed such children always rule. They will pull the dishes, table cloth, and all from the table, and then turn the table over if possible, if their wishes are not complied with. Another child occupies the same position at the table of the same age, but of different parents, and it is peaceable and quiet, and loves to observe the order which is there established. If a "blessing" is to be invoked, its little hands are folded, and it is as quiet and docile as a lamb until the ceremony is completed. Nothing is disturbed upon the table. Things which it handles freely at other times, now may lie within its reach untouched and unhandled. It eats whatever is given it, and seems happy, tenfold more so than the humored one. Let these babes change hands, and invariably their characters would change. No child is so lovely and of so sweet a disposition at this age, but that in a short time it may be made most unlovely, and its disposition most sadly embittered. No child is so hopelessly cheerless and cross, but by proper management it may, for most of the time, be made agreeable, pleasant, and cheerful.

I am now writing, while on my ear falls the unwelcome and disagreeable sound of a worrying, crying child. I pity the child; I know it is not to blame. I am convinced that this child, properly disciplined, would scarcely ever be heard to cry; but if you cross its path now, though it is only about fifteen months old, it will strike and fight, cry and bawl, wring and twist, till no one in the house can do anything with it, but let it have its way, and whatever it may want, if it is the looking glass and hammer. The *imps* of the dark regions could not appear more unlovely than does this child at times. Who is forming the habits and moulding the disposition of this child? Who has made it what it already is? Who but those with whom it is surrounded? And yet without question, if those parents should hear any reflections implying culpability in them in reference to their responsibility, they would as soon be offended as their child when crossed.

Their other children are but fac-similes of one another, and though older, exhibit the same characteristic. It is impossible to love them, because their conduct is so repulsive to the finer feelings. They are saucy, impudent, and will lie, and fight one another, and even their parents also. They almost invariably rule, while habits of "will and won't," "shall and shan't," are being confirmed every day. Like wax they are in the plastic

hands of their parents, and are made what they are by them. Like melted lead, which is poured into the mould and fast cooling, their habits are being formed, and their destiny being fixed. "The delicate surfaces on which the daguerreotype so exactly portrays the human countenance, with no pencil or colors, but reflective sunbeams, are not half so impressive as the unsophisticated spirit of childhood." The truth is, "the mind at that tender age is not only open to all influences, good and bad, but it spontaneously invites them to write upon its own expanding capacities their own image and superscription. It longs for impressions as the parched cornfield for genial showers. It spreads out its tender leaves to receive them, as the green plant to the dews of heaven. As some flowers follow the sun through all his circuit, and open their gay bosom full upon his glowing, rolling orb all day long, from morn to noon, from noon to night, so are infancy and childhood irresistibly drawn within the sphere of incessantly active influences, which must go far to fashion their manhood, and impress upon them forms of moral dignity or degradation, which will endure ineffaceably through eternity.

No point is more clear than, than that the bias which shapes our earthly and eternal destiny is usually received in childhood. On whom then, we ask again, rests the work of giving this bias? On the plastic nature of the child may be impressed, by the force of example and association, almost any form of vice and ungodliness. If a christian parent would make a cannibal of his child, he has but to pass it over into the hands of the Fejees, and it assuredly grows up a cannibal. Have it nurtured in a den of thieves, or smugglers, or robbers, and it will neither feel horror at nor disapprobation of the atrocious crimes with which it is constantly familiar. Its highest aspiration, which its blighted spirit will probably ever feel, is to become the most daring and expert of the gang in crime.

Ill training produces ill results; good training produces good results. This is the doctrine urged upon us by Divine authority, without drawback or limitation. I am aware that those parents who think they do all they can towards the formation of correct habits, but who little know what is done of a contrary tendency, will feel disposed to call in question these statements. They will say, "children are not all alike;" "my children are very different in their habits and tastes, while my treatment of them has been similar." This we freely and frankly admit, "that in some respects, no two children are alike." No two parents are in all respects alike. Yet in many respects the children of the same family are alike. The discipline which makes one child dutiful, makes all dutiful. The training which fosters the spirit of kindness, liberality and forbearance in one, will foster the same virtues in all. Where all are left to form spontaneously their habits and deportment during the period of infancy and childhood, some will enjoy counteracting influences which others do not; and hence the difference which is often seen in the children of the same family where the domestic influences have been very similar over all the children.

The great amount of training is in the wrong direction, or comes from the wrong quarter.

The young learn their vices from those with whom they come in contact, with whom they have daily intercourse. The manifestation of temper, and the spirit of retaliation, are often winked at, often laughed at by parents; and the child of scarcely a year's age, is encouraged rather than checked in this wicked habit. Perhaps it learns to lie, because this is the daily habit of the mother. How few mothers do what they say, and no more respecting their children. Habitually the child is ugly, wilful, disobedient and troublesome, because so it is educated, so it is trained.

Without doubt, there is as much family government now as in the days of our puritan forefathers. The only difference discernible is in point of force and efficiency. It has changed hands. But we cannot resist the conclusion, that on parents and guardians rests the responsibility of forming the physical and moral character of their posterity.

Events of the Month.

DOMESTIC.

CONSECRATION OF CATHOLIC BISHOPS.—A ceremony of unaccustomed splendor in this country, was performed on occasion of the consecration of the three newly elected Bishops of the Roman Catholic Church—the Rt. Rev. DR. JOHN LOUGHLIN, Bishop of the lately erected Diocese of Brooklyn; the Rt. Rev. JAMES R. BAILEY, Bishop of the Diocese of Newark; and the Rt. Rev. LOUIS DE GOESBRIAND, Bishop of the Diocese of Burlington, Vt. The imposing services took place in St. Patrick's Cathedral, in this city, and were attended by an immense concourse of spectators, drawn together by the novelty of the scene. A grand Pontifical procession was formed, composed of the dignitaries of the Church in magnificent costume, passing from the residence of the Archbishop to the Cathedral. During its progress through the streets, the spectators, almost without exception, uncovered their heads, while many of them knelt on the ground. The most perfect order was observed by the vast crowd that thronged the streets. As the procession moved into the church, two hundred young men, with green and white rosettes on their breasts, formed in the rear, as the train of the consecrating Bishop—M. Bedini, the Pope's Nuncio to Brazil, who officiated on the occasion. An anthem was sung as they entered by the members of the Chorus, accompanied by the rich tones of the organ and by instrumental music. The second master of ceremonies, who led the chancel choir of clergy, sat in front of the chancel in the center, facing the altar. His dress was one of the richest we have ever seen. It consisted of a white satin surplice, on which was worked foliage and flowers in green and crimson, with a cape of bright yellow figured silk, on which was embroidered a bouquet of flowers in crimson, green and gold, surrounded by a wreath of green foliage and crimson blossoms. The trimming was of gold fringe. The altar was prepared in the usual manner; and at the right a nominal chapel was arranged, in which was a table, bearing the Pontifical vestments intended for the Bishops elect; large candles; a cope; ewers of water; pith of bread; three small barrels of wine covered with silver-leaf, and three covered with gold-leaf; three loaves of bread covered with silver-leaf, and three with gold; a horn of holy oil, and other articles used in the ceremony. After some preliminary readjustment of the pontifical vestments, the Consecrating Bishop took his seat in front of the altar. The assistant Bishops, Bishops Rappe, of Cleveland, Ohio, and McCloskey, of Albany, proceeded to the right hand side of the altar, and conducted Father Loughlin, the senior Bishop elect, to the Consecrating Bishop, and then proceeded to conduct the other two Bishops elect in the same manner. After saluting the Consecrator, they took their seats in front with the senior assistant Bishop on their right, and the junior on their left. The solemn ceremony of consecration was then performed, according to the usages of the Catholic Church; after which, a Discourse was delivered by Archbishop

Hughes, from the last verse of the second chapter of the First Epistle of St. Peter.

The sermon being concluded, the Consecrator seated himself before the altar, when the new Bishops, kneeling before him, presented two lighted tapers, two ornamented loaves, two small ornamented barrels of wine, and kissed the Consecrator's hand. Several prayers followed, and then the Kiss of Peace was given by the Consecrator, to the consecrated, who gave it in turn to the assistants. Next came the blessing of the Mitre, after which the Choir sang the *Te Deum*, the new Bishops and the Assistant Bishops all the while marching through the Church, the elect blessing the people. At the close of the hymn, the Consecrator, who was standing uncovered at the altar, said: May your hands be made firm, and may your right hands be exalted; justice and judgment be the preparation of your seats. He also added the litanic petitions, and a prayer. The Consecrator and assistant then ranged themselves, uncovered, at the gospel side of the altar. The others knelt, and the Consecrated Bishops went up to the middle of the altar, wearing their mitres, having their croziers in the left hand, and, signing the altar and themselves, gave their blessing in the usual manner. Then the Consecrator and his assistants took their mitres and turned their faces toward the epistle side of the altar, to which the newly consecrated went, and kneeling, said: "For many years." They advanced and did the same at the middle altar, and again at the foot of the Consecrator, who, as they rose, gave them the kiss of peace, as did the assistants. The consecrated then retired to their Chapel, with the assistants, repeating the first verses of St. John's Gospel, the Consecrator saying the same at his own altar. At the conclusion of the ceremonies, an anthem was performed, during which, the procession again formed and proceeded, amid a large concourse of spectators, to the palace of the Archbishop.

THE AMERICAN ARTIC EXPEDITION.—Letters have been received from England, announcing the arrival of the American Artic Expedition, under command of Dr. E. K. Kane, U. S. N., at Upernavik, in Greenland, and their departure from thence for the head waters of Smith's Sound. Capt. Inglefield, with the screw steamer *Phoenix*, with stores for Sir Edward Belcher's squadron, reached Upernavik three days after Dr. Kane's departure, and reports that he (Dr. D.) had secured the services of Peterson, the Esquimaux interpreter, who was with Penny on a former voyage. Capt. Inglefield states, that all were as well and prosperous as possible. Dispatches and letters from Dr. Kane, officers and crew, may shortly be expected by way of Denmark.

MILITARY.—The troops stationed at Fort Adams have all left for New York, there to remain until the means for their transportation to California are provided. We understand that the companies were hurried off by their officers sooner than was at first proposed, from the fact that the men were making a regular business of securing themselves wives, who, they well knew, would have to be left behind when the order came for them to move. But, with all this precaution, we hear that nine were married on the morning of the day they were carried off.

DEATH OF RABELLO.—This unfortunate person has died in the State Prison, at Wethersfield, where he has been kept confined for the last fifteen or twenty years, a raving maniac. He was originally sentenced to be hung, for killing a lad in Litchfield County, but insanity was so apparent, that the sentence was never executed. He is said to have been a Spaniard by birth, but we are not aware that his previous history is known to any one in this country. He was chopping wood for the family who had kindly taken him in, a wanderer, when their little son, playing near him, was assailed and brutally killed, without, so far as is known, any provocation. From that time until his death, his paroxysms of insanity have been so frequent and violent, as to require him to be kept confined from the other prisoners.

DEATH OF AN OLD "SALT."—Capt. Hugh Graham, one of the oldest sea captains belonging to this port, died from the effects of an over-dose of aconite, which he took in mistake, supposing it to be tincture of aloes. Captain Graham was a native of Ireland, and, some forty years ago, was rather a famous man in New York, and a great gallant. He was one of the pioneers in the Liverpool Packet service, and was long the captain of the *Caledonia*, in the old Black Ball Line. He was remarkable for his per-

so
nal appearance; and, in stature, was of the gigantic order. He was eighty years old at the time of his death.

THE WINE HARVEST IN MISSOURI.—The *Herman* (Mo.) *Wochenblatt* speaks of the Wine harvest in that quarter, as being all that the cultivators could ask. No estimate has yet been made of the quantity made, but it is clear that it is large. In some vineyards, the grapes have ripened slowly, and thus required a great amount of labor in the gathering; in others, almost all at once; but, in both cases, the fruit has been of an extra quality. Most of the farmers in that neighborhood now devote an acre or two to Wine, and find the profits about equal to those of the rest of their farms. The quality of the Wine this year is excellent; though, whether or not it will equal that of 1848, which was extraordinary, seems to be doubtful.

WESTERN FRUIT.—We learn that fruit dealers in this city have sent agents through the Western part of this State, to buy up all the good apples they can procure at reasonable rates. We hear they are paying fifty cents a bushel. We suppose they will charge three or four times that when they get them here. Farmers of Ohio, Michigan, Indiana, etc., who have a good apple crop, may as well understand, that fruit is scarce and dear in this city, and that speculators are about.

THE SEASON IN CALIFORNIA.—Indians and mountaineers, from every locality in California, where the beaver abounds, report the fact, that these animals, contrary to their movements for the last seven years, are now raising dams around their ancient habitations, more than a foot above their common height; and that they have commenced their work earlier in the season, by at least six weeks, than ever before known. From this fact, which is apparent and undisputed, many anticipate an early commencement and a large quantity of rain, and, of course, snow upon the mountains the coming winter, than on any previous one since the discovery of gold in California.

ANCIENT RUINS.—Lieut. Beale, in crossing between the Colorado and the Gila, discovered extensive ruins of human habitations, some of which were of stone, and very extensive. Remains of domestic utensils and crockery were also found. The ruins are supposed to be of Aztec origin.

THE FEVER IN TEXAS.—The Richmond (Texas) Recorder, in speaking of the ravages of the fever at that place, says: "Turn the eye wherever you will, scarcely a solitary human being can be seen. The country people avoid our depopulated town as a place accursed. The human voice, wherever it is occasionally heard in the streets, to us has a strange and unearthly sound. Even the mocking-bird, that used to commence its lays with the first blush of morning in the east, as if in sympathy with the spirit of Nature, has ceased to warble from tree or house-top, its merry note. Solitude is all around. Solitude is everywhere."

GREAT INCREASE.—A census in the city of Chicago, for school purposes, shows it to contain 17,068 children. In the year 1851, the number was 12,111. Thus, the increase in two years is nearly five thousand.

NEW INSTITUTE.—W. W. Corcoran, Esq., the great banker of Washington, D. C., has a new building in course of erection there, which he intends for the use of a new institute, for the benefit of mechanics and young men of the city who may become members of it. Besides the gift of the building itself, Mr. C. intends placing in it a library worth \$10,000, to be selected, of course, with a view to the persons to be benefited and instructed.

LONGEVITY.—Mrs. Zubah Wheeler, the oldest person in Hillsboro' County, N. H., died recently at her residence in Hollis. She was born in 1751, was in her 24th year at the time of the battle of Lexington and Bunker Hill, and was 101 years and 11 months old at the time of her decease. She retained to the last her recollection of the Revolution and the early settlement of the southern part of this country.

CORNELIUS VROMAN, the wonderful sleeping man, is dead; he sleeps his last sleep. He was, no doubt, sacri-

ficed to the God, Mammon, as he was taken sick in this city while on exhibition here. This spoiled the show; and in despair he was taken to his home, in Clarkson, Monroe County, where he expired on the 17th instant, after a deal of suffering, complaining, at times, of great internal heat and soreness of the throat and stomach. He partially awoke, however, previous to his death, and made frequent inquiries after his mother, who had been dead two years, and for his father and brothers whom he seemed partially to recognize.

EARLY CLOSING.—It is said that forty-one firms of dry goods importers and commission merchants have signed an agreement to close their places of business at 3 P. M., on Saturday, for one year from this date, except during the months of March and April, September and October.

John R. Remington, known as the inventor of the "Remington Bridge," died in Texas, recently, of yellow fever.

The New Orleans Delta says, that fifty thousand people have been buried in that city during six years past, of which number, upwards of two thousand died of yellow fever.

FOREIGN.

THE JAPANESE EXPEDITION.—We have full accounts of the action of the United States Expedition to Japan. They are, in all respects, of a gratifying character, and highly honorable to the sagacity and vigilance of Commodore Perry, and the officers under his command.

The expedition, consisting of the steam frigates *Susquehanna* and *Mississippi*, and the sloops of war *Plymouth* and *Saratoga*, sailed on the 2nd of July, from the harbor of Napa-Kiang, in Loohoo. On the morning of the 8th, the squadron made Cape Idzu, near the southern entrance of the Bay of Jeddo. Sailing up the Bay, they anchored off the town of Uraga, in the afternoon. The steamers were the first that had ever been seen in the Japanese waters. Moving, with furled sails, and the other vessels in tow, at the rate of eight or ten knots an hour, their appearance struck the natives with profound astonishment. The trading junks with which the bay was filled, carefully avoided the mysterious strangers. As the vessels came to anchor, signal rockets were fired from a battery, about a mile distant. Several government boats immediately put off from the shore, and coming along side, attempted to board the *Susquehanna*. This was not permitted; and the boats were ordered to keep at a distance from the squadron. The Deputy-Governor of Uraga was received on board, with whom a brief parley was held. The next morning, a visit was paid to the vessel by the Governor in person; the object of the expedition was explained to him, upon which he requested time to send an express to Jeddo, for official instructions. It was three days before an answer arrived. Meantime, the *Mississippi* passed further up the bay, finding every where deep waters, and a convenient anchorage. On the 12th, the reply of the Emperor was received from Jeddo. It stated that an officer of the highest rank had been appointed to receive the letter of the President, of which Commodore Perry was the bearer. An interview was accordingly arranged for the morning of the 14th. The small town of Gori-hama was selected for the scene, about three miles south of Uraga. On the appointed morning the steamers *Susquehanna* and *Mississippi* took a position off the town and lay broadside to the shore.

The Governor and Deputy-Governor of Uraga, with the Commandant of the military forces, came off to accompany the Commodore to the landing-place. Three houses had been erected by the Japanese, one of which was prepared for the interview, while the other two were apparently intended for the accommodation of the Princes who had come from Jeddo to receive the letter. The officers and men detained to accompany Commodore Perry, amounted to about four hundred, while the force of the Japanese was variously estimated at from five thousand to seven thousand. Their foremost files extended around the head of the bight for the distance of nearly a mile, and with their number of scarlet pennons, and banners of various devices, presented a novel and beautiful show. The Commodore was escorted, with

the American colors flying, and the band playing the National "Hail Columbia," to the house of reception. Here he was received by the Prince of Idzu, first Councillor of the Emperor, who was accompanied by the Prince of Iwami. The letter of the President, and Commodore Perry's letter of credence were formally delivered, and an official receipt given in return by the two Princes. The interview then terminated, as the latter were not empowered to enter into any negotiations. The Commodore stated, however, that in order to give the Japanese Government ample time for deliberation, he would depart in three or four days and return in a few months, to receive the reply.

The Governor and Deputy Governor of Uraga, with the interpreters and attendants, after the interview, were treated to a trip in the *Susquehanna*, where they witnessed for the first time, the performance of the steam engine. After leaving them at Uraga, the squadron stood across the bay toward the Eastern shore, and then proceeded to the point reached by the *Mississippi*, about ten miles above Uraga. On the following day, Commodore Perry, in the *Mississippi*, went about ten miles beyond this, making a total distance of twenty miles beyond the limit of previous exploration. From the deck of the frigate a crowd of shipping was seen, seven or eight miles to the northward; and, from the number of junks continually going and coming, it was evident that this was the anchorage in front of the capital. The officers of the *Susquehanna*, and *Mississippi* speak with admiration of the beauty of the shores, and the rich cultivation and luxuriant vegetation which they everywhere witnessed. The natives with whom they came in contact were friendly in their demeanor, and the Governor of Uraga is spoken of as a model of refinement and good breeding.

The day before the departure of the squadron, the Governor went on board the *Susquehanna*, taking with him a number of presents, consisting of articles of lacquered ware, and other Japanese manufactures. A suitable collection of presents was prepared in return; and, in spite of his declaration, that it was contrary to Japanese law, he was obliged to accept them, in order to prevent the rejection of his own. He afterward brought off a large quantity of poultry for the vessel, and received in return a large box of choice American garden seeds, his acceptance of the presents on the previous visit having, to his great joy, been sanctioned by his superiors. Notwithstanding the repeated concessions which the Japanese made to the demands of Commodore Perry, they are said to have been very friendly in their intercourse, and to have taken their final leave with a show of real regret.

The squadron sailed from the Bay of Jeddo on the 17th, and, after encountered a severe gale, during the 21st and 22d, arrived at Loo-Choo on the 25th of July, and the two steam frigates returned to Hong Kong on the evening of the 7th of August.

THE EASTERN QUESTION.—We have received advices of the declaration of war by Turkey against Russia, but, up to this time, have no accounts of the commencement of hostilities. The necessary ally of Russia, in this war, is Austria, and the natural supporters of Turkey are France and England. Austria supports Russia, not only from gratitude for past services, but from fear of Kossuth and Mazzini, both of whom are in London, waiting the turn of events. It is believed by the rulers of Austria, that without the support of the Czar, both Hungary and Italy would be snatched from her grasp by the revolution, and this belief is by no means groundless. It is not likely, however, that she will be able to keep them throughout the war even with that support. It will depend on the action of France and England, and how far they will be immediately involved in the struggle is a problem. The Czar will, of course, desire not to bring the two great Western Powers about his ears; will, doubtless, refrain from marching directly on Constantinople, which would compel their active interference. But it is impossible that they should long remain mere spectators of the drama. They must inevitably come out and perform their parts. The war will involve all Europe, and can hardly fail before its end to justify the dread with which the Western statesmen contemplate its beginning.

TURKISH POPULATION.—The population of Turkey in Asia is 13,700,000; and that of Turkey in Europe is 15,500,000, making a total of nearly 30,000,000, nearly equal to the population of France, although the country is not so thickly settled. The population of Russia nearly doubles that of Turkey.

THE CASE OF KOSZTA.—The Koszta affair is be-

coming more and more complicated. The Austrian Ambassador has given permission for Koszta's embarkation for the United States, under the condition of a pledge never to return to Turkey; and Mr. Brown, the American Chargé ad interim, has agreed to this condition; while Mr. Oflley, the American Consul at Smyrna, declares that he has no orders to receive from Mr. Brown, but only from the Secretary of State in Washington; and that, without orders, he will not agree to any condition to be entered into by Koszta, who was either entitled to the protection of the United States, or not; if entitled, he must be free to go and to come; if not, the United States have nothing to do in the matter.

Chit-Chat.

HOLIDAY PRESENTS.—What gifts, kind reader, do you propose to offer, at the kindred shrines of Love and Friendship, in the observance of this Winter's Holiday Festivals? Ponder the question well. A great variety of objects are presented, from which you may make your selection. The shelves and counters of our fashionable book-stores are loaded with costly Annuals, splendid in illustration and superb in binding; the show-cases of the jewelers blaze with gold and precious stones ("all is not gold which glitters," however, and *sometimes* "stones" are only paste); the windows of the toy-shops present a miniature World's Fair of tinsel and gew-gaws; and so on, to the end of a long chapter of things "rich, rare, curious, and beautiful."

What will you choose? One of these "magnificent" gift-books? Well, if this suits you take it. But what do you get for the three, five, ten, or fifteen dollars which it costs? A few square inches of morocco, plenty of gilding, some third rate steel plates (bought at second-hand in London), and a few trashy, milk-and-waterish stories! Is there any food here for the immortal mind? Or if you are rich, perhaps you select a diamond ring, a glittering pin, or a costly bracelet. Well, beauty has its use, and the adornment of the person ministers to the gratification of a legitimate faculty of the mind; but, first of all, let the intellect and the heart be enriched, beautified, and made lovely. Is there nothing more to be done in this direction? If there is still a lack here your jewelry will only gratify pride and vanity, and be worse than thrown away. Consider whether *this* is the best use you can make of so much money! But choose for yourself.

What will you choose? Husband, father, brother, lover, what gift will you offer to the beloved one?

There are upon our shelves a large variety of books, well printed, handsomely, chastely, and substantially bound, but neither "superb" nor "magnificent" in their external appearance, which we proudly place by the side of the fashionable book-maker's showy trash, and say, "Here is the pure, fine gold of the mind; the other is but a miserable galvanized counterfeit." We have no fears that our patrons will choose the latter. Our books contain great Truths, rich Thoughts, sublime Principles, and help to feed, develop and perfect the ever-living soul of man. Give one of these to your friend, and you make, at the same time, a rich donation to the world, which you bless through him. You do not, in this case, strew shining sand or glittering pebbles along the great thoroughfares to please the eye alone, but you sow good seed, pregnant with golden harvests, in soil which must, sooner or later, warm it into life, and develop it to maturity. Tares enough have been sown already. What shall we sow?

We might simply point the reader to our catalogue of publications, and say select for yourself. Of course each will select for himself, but we shall be pardoned if we call special attention to a few works which seem particularly adapted to the purpose indicated.

1. HOME FOR ALL.—We have spoken in another place (see Literary Notices) of the admirable adaptation of this new and handsome volume to the object of which we have been speaking. Price, pre-paid by mail, 87 cents.

2. NEW HYDROPATHIC COOK BOOK.—We have also mentioned this in another column (see Literary Notices) as just the gift book for your lady friends. An edition in extra binding, with gilt edges, etc., has been got up for this special purpose. It is very handsome. Price of this edition, pre-paid by mail, \$1.

3. EDUCATION COMPLETE.—An invaluable present for young men and young women, showing them how

to develop and cultivate body, mind, and character. It embraces Physiology, Animal and Mental; Applied to the Preservation and Restoration of Health of Body, and Power of Mind;—Self-Culture—Memory and Intellectual Improvement. One large 12 mo. volume. Price, pre-paid by mail, \$2 50 cents.

4. MEMORY AND INTELLECTUAL IMPROVEMENT.—Applied to Self-Education and Juvenile Instruction, is embraced in "Education Complete," but may be had separately by those who desire it. Price, pre-paid by mail, 87 cents.

5. PHRENOLOGY PROVED, ILLUSTRATED, AND APPLIED.—This is a strictly Phrenological, and thoroughly practical work, embracing an Analysis of the Primary Mental Powers, in their Various Degrees of Development, the Phenomena produced by their Combined Activity, and the Location of the Phrenological Organs; together with a view of the Moral and Theological Bearing of the Science, and will make a capital present for young or old, male or female. Price, pre-paid by mail, \$1 25 cents.

6. COMBE'S LECTURES ON PHRENOLOGY is another standard work, and would be a most acceptable present to any student of the science of mind. Price, pre-paid by mail, \$1 25 cents.

7. PHRENOLOGICAL BUST.—This may be mentioned here as an appropriate gift for one who wishes to pursue the study of Phrenology. It is one of the most ingenious inventions of the age. A cast made of Plaster of Paris, the size of the human head, on which the exact location of each of the Phrenological organs is represented, fully developed, with all the divisions and classifications. Those who cannot obtain the services of a professor, may learn, in a very short time, from this model head, the science of Phrenology, so far as location of the organs is concerned. Price, including box for packing, \$1 25 cents. It is not mailable, but may be sent by express.

8. LIBRARY OF MESMERISM AND PSYCHOLOGY.—If you have a friend who is particularly interested in these subjects, the two handsome volumes comprising this work would prove a most acceptable and valuable present, embracing, as they do, all the most popular works on these subjects. Price pre-paid by mail, \$3.

9. HOPES AND HELPS FOR THE YOUNG OF BOTH SEXES.—Relating to the Formation of Character, Choice of Avocation, Health, Amusement, Conversation, Cultivation of Intellect, Moral Sentiments, Social Affections, Courtship and Marriage. For a young son, daughter, brother, sister, or friend, you can find no better presentation book than this. Price, pre-paid by mail, 87 cents.

10. HINTS TOWARDS REFORM.—By Horace Greely. Give this volume to your progressive friends, to cheer them on in the great work of physical, mental, moral, and social regeneration. Price, pre-paid by mail, \$1 25 cents.

11. LITERATURE AND ART, By Margaret Fuller. This volume, rich in high, vigorous, original thoughts, is an appropriate gift book for persons of literary tastes, and free progressive minds. Price, pre-paid by mail, \$1 25 cents.

12. AMERICAN PHRENOLOGICAL JOURNAL.—If we place this last on our list, it is not, in our estimation, the least valuable or appropriate gift for this season of gifts. You cannot bestow it amiss. To young and old, to rich and poor, to both sexes, and to all ranks and conditions, it will prove alike acceptable and useful. What better present can you make, for instance, to your less fortunate neighbor who is unable to subscribe for himself, than a year's subscription to the JOURNAL? Or what more appropriate gift can you bestow upon your young friend whom you wish to counsel and guide in the path of life? Send the JOURNAL; and each month, at least, will the grateful remembrance of your considerate kindness be renewed, and many a heart, besides the one you directly reach, will bless you for the influences you will thus diffuse. Are we not justified in believing that thousands of such Christmas and New-Year presents will be made during this winter's holidays? But we have said enough. What gifts, kind reader, will you choose, FOR THOSE YOU LOVE?

OUR ILLUSTRATED BIOGRAPHIES. We have in preparation for the next volume of the PHRENOLOGICAL JOURNAL, a large number of biographies of distinguished persons, and our artists are busily engaged in engraving their portraits. Our gallery cannot fail to be most interesting and instructive, embracing, as it will, the leading spirits of the

age—the illustrious MEN AND WOMEN of the times, both of our own and other countries. We have found it impossible, from various causes, to bring out all the persons embraced in our programme for the present year, but we have, on the other hand, given many not comprised in our list. It is still our design to publish those which have been thus far necessarily omitted, as soon as circumstances will permit. We shall not only continue these three-fold illustrations of character—pictorial, phrenological, and biographical—but shall multiply them. Each of our other departments will also be suitably illustrated with appropriate engravings.

FOR LIBERIA. Our good friend, E. A. Smith, of Kentucky, sailed in a packet, from Baltimore, on the first of November, for that distant land. He says:

My chief object is to be able to report to the free people of color, in the United States, the true condition of things in that country, and, as far as I can, to aid our missionary there, and to scatter books and to form acquaintances there.

We wish Mr. Smith great success, in his mission of mercy. To do good in the world, is the only motive by which he is actuated.

COMING OUT.—We are—our JOURNAL we mean—for editors seldom do anything of the kind—in a NEW DRESS! We have already the credit of issuing the handsomest JOURNALS in the country; but we are not satisfied with this. There is still progress to be made. We must excel ourselves!

Our January number will be printed from new copper-faced type, on the finest and whitest paper which our manufacturers can furnish, and in the highest style of typography, and will, we confidently believe, in tasteful arrangement and in beauty of execution, distance all competition—at any rate, it will be the aim of both editors and publishers, to make the AMERICAN PHRENOLOGICAL JOURNAL the handsomest and best paper in the world.

LECTURERS IN THE FIELD. We rejoice to notice the interest manifested in Phrenological and Physiological Lectures in all parts of the country. Good Lecturers are liberally remunerated, while they have the satisfaction of knowing that they are doing great good, in disseminating information on these subjects. Our country friends cannot do better than to get up courses, and obtain the services of able lecturers, during the winter or lecturing season. Nor is this pursuit, or mode of imparting instruction likely, as some imagine, to be over-done. On the contrary, this is the way our children, our mechanics, and working men, are to be taught. The time is coming, when every school-house will be converted into a Lecture Room, where all subjects now taught in colleges, schools, or books, will be taught to all classes together, by the LECTURER.

ERRATUM.—In the article on the "Natural History of Man," in our last number the skull of a Patagonian was substituted for the skull of a Turk, and vice versa, making strange contradictions between the cuts and the descriptions accompanying them.

Notes and Queries.

HOW TO BECOME A PHRENOLOGIST.—"Inquirer," Homer, N. Y., says:

"I am desirous of becoming a good Phrenologist, both theoretical and practical. Now, provided I have the requisite organs, what method shall I adopt, what books would you advise me to study, and especially how can I become the soonest proficient in the practical part?"

"I wish, after having obtained sufficient information, to commence operations by lecturing on the subject, and would be glad to do it in such a manner as to be useful to the community, as well as myself. I should like also to be able to give descriptions of character so correctly as not to be classed with that kind of beings known as humbugs.

"If you can, consistently with your own convenience and the interests of the readers of the PHRENOLOGICAL JOURNAL, give, through its columns, some information on this subject, you will very much oblige your humble servant, and a sincere

INQUIRER."

The books required will be found named in answer to another inquiry. To be thorough, you may read Combe's Lectures, and any other books on the science you think best. Attendance on a course or two of our lectures, will be well

nigh indispensable—at least an attendance on one or more of our private classes, the sole object of which will be to fit pupils for examining heads. The senior editor also proposes to form another class, next August, at his residence, like that formed last August, the express object of which, throughout, will be to fit pupils to teach and practice the science—especially the latter. [See advertisement in July number, and a forthcoming one for the proposed class for next Summer.] Also, examine the heads of all persons remarkable for any peculiarity of talent or character. Use—practice—is the great teacher of all arts, of all sciences. But, remember that, to learn enough of Phrenology to become a public teacher and practitioner of so comprehensive a science, will require a preparation somewhat commensurate with the comprehensiveness of the science itself. The Phrenological profession, as a profession merely, is the very best in the world. As a forum for the display of whatever of wit, sharpness, erudition, debating talent, eloquence, and any and every intellectual capacity, it surpasses even law. As a stand point from which to develop moral, reformatory, man-improving TRUTHS, it has no equal, not even in the pulpit, which is often narrowed down to some sectarian idea, while SCIENCE, or the teachings of nature—of her laws and deductions—surpass all other platforms from which to teach man HIMSELF—THE LAWS OF HIS BEING—the conditions of happiness—the CAUSES OF MISERIES and evils, and their cure; in short, vital, man-regenerating, and divine TRUTHS, applicable to every phase and condition of humanity. Considered, too, in a merely pecuniary light, if practiced with the same ability and preparation brought to law, divinity, medicine, or authorship, it exceeds either. But to be successful, involves commensurate PREPARATION. The Fowlers stand ready to teach you.

CHOICE OF A WIFE.—"A Friend," Huntingdon, Tenn., requests us to inform him what kind of a woman a man ought to marry who has a predominance of the sanguine temperament, with a fair development of the motive; is about 5 feet 9 inches in height; has blue eyes, dark but not coarse hair; an average sized head, a tolerably good perceptive intellect, small self-esteem, large Amativeness, and rather a narrow forehead.

A general law governing this choice is this: Where the subject is about right, and in those organs and functions which are about as they should be—neither too large, nor yet deficient—to choose one as nearly like himself as may be, the nearer the better, but on points of excess, or defects, to choose those who differ somewhat, yet not to the other extreme. If your sanguine temperament is extreme, one of predominant bilious or muscular temperament will harmonize best; yet not a sluggish one. It seems your perceptive predominate over your reflectives. Of course, predominant reflectives are desirable, though not indispensable, in your wife, in order that your children may inherit your perceptive along with her reflectives. For a like reason, larger Self-Esteem than you possess is desirable, yet Amativeness should be about a like in both. But the great governing principle in all matrimonial selections should be the answer to this question: What qualities in a companion will secure the highest order of OFFSPRING? NATURE'S end, in instituting marriage, is offspring. Of course, then, to perfect this end, she must make those conditions which are most favorable to the highest endowment of these children, also the most favorable to a perfect conjugality. In her domains, no part suffers for the benefit of any other part, for this involves the doctrine of necessary evil. On the contrary, what is best for any one part or party, is best for all. Nature would not require a purgatorial matrimony of parents as an indispensable condition of perfect children, nor entail on children a poor existence, in order that their parents might have a happy wedlock; but has rendered all the conditions of perfection in either not only compatible with, but INDISPENSABLE to, the perfection of the other.

It is, moreover, absolutely necessary that, to the complete endowment of offspring, both parents shall contribute to it about equally. To do this, they must harmonize, blend, fuse, and become one. Hence, those conditions, the most favorable to this matrimonial oneness, are also most favorable to the highest endowment of offspring.

But, of course, to develop this whole subject here, would occupy more space than we can now devote to it. Yet, we hope at other times and places to do it full justice.

COMPREHENSIVENESS.—R. D. G., Huntingdon, Tenn., wishes to know the best means of increasing Comprehensiveness of mind.

By "Comprehensiveness," we suppose, is meant the enlarged and vigorous action of the intellectual faculties. Sublimity will also aid. Of course, the answer is, "By cultivating intellect, and especially, reason." But, how cultivate? By studying nature. She is comprehensive, indeed, and the study of her laws and facts will secure this end.

But we pronounce the study of the PHRENOLOGICAL department of her works the very best means of effecting this result. While all her laws are comprehensive, those which govern man, and, particularly, man's MIND, are by far the most so. Its study furnishes the inquiring mind, both incentive and material, for the widest range of thought, besides filling the soul full of the most soul-warming and expanding emotions. Such exhaustless ranges, such infinite series of truths as it teaches and elucidates, are unfolded no where else.

THE KORAN, PHRENOLOGY, ETC.—R. S. H., Big Hollow, N. Y., wishes to know where, and at what price he can procure a copy of the Koran; (A) also, how a Plow Boy, who has no time to attend school, may best learn Phrenology and Phonography? (B.)

(A.) Sale's edition, the only one we know, is published by J. H. Moore, Philadelphia, price \$2.50. A copy may be seen at the Mechanics' Institute, No. 1 Bowery, N. Y., and in most large libraries.

(B.) By procuring a Phrenological Bust, "Fowler's Phrenology," "Education Complete," and the "Self-Instructor," and studying every leisure time between working hours, rainy days included, and especially WINTER EVENINGS. Attending a good course of lectures, and a private class to learn the locations, will also furnish material aid. The Phonographic Teacher is recommended as the best Instruction Book in Phonography—price 45 cts., pre-paid by mail.

GRAHAM FLOUR.—"Anti-Fine Flour," East Boston, Mass., says that he has, several times, bought Graham Flour at the groceries, and each time has got a different article—generally a poor one, and desires to know what "brands" are best.

Procure your wheat, and have it ground. Grist mills abound in all cities, and most villages, and throughout our country towns, and good wheat can always be obtained. The Senior Editor never eats fine flour bread, and lives almost exclusively on Graham bread, yet, in all his travels, all over, both city and country, has found no difficulty in procuring a good article.

MANUAL LABOR SCHOOLS FOR GIRLS.—E. A., and C. M. S., are referred to the article on Colleges and Schools, on another page of this number. The New York Central Collège is the only institution within our knowledge, which answers at all to the requirements of our fair correspondents. We shall announce others, should we become aware of their existence. E. A. has great difficulties to struggle against, but, with the energy and perseverance which we believe she possesses, will nobly succeed in the end. It is certainly not her duty to give all her earnings to furnish an intemperate father with the means to buy "strong drink."

THE CAUSE OF DEFICIENCY.—N. K. Sheshequin, Pa., inquires: "Is a deficiency of an organ of the brain the consequence of a deficiency of the corresponding faculty of the mind?"

Certainly, always; and not a deficiency of the cerebral organ the cause of that of the mental faculty. See proofs in all our works which involve this point.

General Notices.

OUR PREMIUM LIST.

For the encouragement of our co-working friends, and with a view of remunerating them for their generous services, in promoting the good cause—the cause of humanity—to which this JOURNAL is devoted, the publishers offer the following valuable premiums:

FOR ONE HUNDRED DOLLARS, two hundred copies of the PHRENOLOGICAL JOURNAL will be sent, one year, to one or as many different post-offices as there are subscribers, and a premium of ten dollars, in any books published at this office, and two hundred copies of the "Phrenological Almanac," for the year 1854.

FOR FIFTY DOLLARS, one hundred copies of the JOURNAL,

the worth of Five Dollars in books, and one hundred "Phrenological Almanacs," for 1854, will be sent.

FOR TWENTY FIVE DOLLARS, fifty copies of the JOURNAL, two dollars in books, and fifty Almanacs.

FOR TEN DOLLARS, twenty copies of the JOURNAL, one dollar in books, and twenty-five Almanacs.

For a single copy of the JOURNAL, one dollar a year.

At these club rates, very little profit is left, after paying for paper and printing; but, while so liberally patronized by zealous and devoted friends, no exertion to make it worth thrice its price, will be spared by Editors or Publishers.

A CORRECT Phrenological examination will teach, with SCIENTIFIC CERTAINTY that most useful of all knowledge—YOURSELF; your DEFECTS, and how to obviate them; your excellencies, and how to make the most of them; your NATURAL TALENTS, and thereby in what spheres and pursuits you can best succeed; show wherein you are liable to imperfections, errors, and excesses; furnish a chart in which every organ is correctly marked, and its function, as manifested in yourself, described; direct you SPECIFICALLY, what mental faculties and physical functions you require especially to cultivate and restrain; give all needed advice touching self-improvement, and the preservation and restoration of health; show, THROUGHOUT, how to DEVELOP, PERFECT, and make the VERY MOST POSSIBLE out of, YOUR OWN SELF; disclose to parents their children's INNATE CAPABILITIES, natural callings, dispositions, defects, means of improvement, the mode of government especially adapted to each, predispositions to disease, together with preventives, &c., &c.—nor can as little be spent on them as profitably as in learning their Phrenologies and Physiologies—enable business men to choose reliable partners and customers; merchants, confidential clerks; mechanics, apprentices having natural gifts adapted to particular branches; shipmasters, good crews; the friendly, desirable associates; guide matrimonial candidates in selecting CONGENIAL life companions, especially adapted to each other: show the married what in each other to allow for and conciliate; and can be made your VERY BEST instrumentality for PERSONAL DEVELOPMENT AND HAPPINESS.

SELF-PERFECTION should be life's FIRST AND GREATEST business. This involves that very self-knowledge which a phrenological examination, with a chart, furnishes. Surely, it will point out, and show how to obviate, at least one fault, and cultivate one virtue, besides reinvigorating health—the value of which ASTOR'S MILLIONS cannot equal! Shall, then, the trifling examination fee prevent what is thus INFINITELY valuable? Will you allow this to intercept your MENTAL progress, especially if just starting in life? In no other way can you even obtain for yourself, at such a trifle, as much good—as great a luxury. You can, by following it, make it the means and the beginning of a COMPLETE PHYSICAL AND MENTAL REGENERATION!

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All this you can obtain for from \$3 50 to \$5, according to what you wish, from those who have devoted their ENTIRE LIVES AND BEING to this study and practice, and understand it perfectly, by calling on Fowlers and Wells, No. 131 Nassau St., N. Y.

N. B. Persons at a distance, can secure substantially the same ends, by forwarding Daguerreotype likenesses, by mail or express,—a three quarter view is the best—with any other aids they please to furnish, and enclosing \$3 50 or \$5. Our labor on it, being in proportion to the amount remitted.

A PRIVATE Class, for teaching students how correctly to delineate character by examining heads.

To be able to read our fellow men through and through, at one glance, on all occasions, in spite of all disguises, and with infallible certainty, is, as an available art, a personal LUXURY, more valuable to the business man in his business; to the scholar as a fund and branch of knowledge; to philosophers as a fountain of thought; to the polite and accom-

plished as a means of entertaining company, and being brought into favorable notice; to each, to all, in any and every respect, than any other attainable acquisition. So many applicants, of both sexes, aware of the value of this attainment, and anxious to learn these ORGANIC CONDITIONS AND INDICES of character, have pressed in upon us, that, (despite its being less lucrative than public lectures, because each pupil must have the *personal* supervision of the teacher, on every point to be taught, to see for certain that he understands it, and can touch every organ correctly, which involves a limited number, not exceeding 50,) that we have concluded to organize a private class.

Since our object is to teach THE PRECISE LOCATION, and RELATIVE SIZE of each phrenological organ, instead of the other departments of this science—to show pupils how to become GOOD PRACTICAL EXAMINERS—in short, to teach the ART AND PRACTICE of Phrenology, students should obtain, beforehand, as good a general knowledge of this science, by reading books, attending lectures, &c., as may be, besides providing themselves with a BUST, SELF-INSTRUCTOR, and "PHRENOLOGY PROVED ILLUSTRATED AND APPLIED," and also give TIME AND STUDY BETWEEN LESSONS, so that they may learn the most possible.

The instruction will be THOROUGH, PRECISE, AND COMPLETE, and the very thing students require; will be amply illustrated by specimens; and consist of familiar soirees, instead of set lectures.

TERMS—Number of lessons 10. Tickets, \$5—Transferable. A man and woman, \$8. A Man and two women, \$10.

The class will meet at the Phrenological Cabinet in Clinton Hall, 131 Nassau st., on Wednesday and Saturday evenings, in December and January.

FOWLER'S BUILDINGS BURNED.—The large new free-stone block, on the corner of Nassau and Fulton Streets, known as Union Hall, Fowler's Buildings, which was destroyed by fire on Sunday morning, October 30th, involving the loss of two lives, and a large amount of property, was not the publishing office of FOWLERS AND WELLS, as some of our distant subscribers have been led to fear. Our Rooms are Clinton Hall, 131 Nassau street, corner of Beekman street.

WHO ARE YOU?—Here is a very well written business-like letter, ordering books. All right, except—the *signature*. No name is signed to it. Rather an omission, is it not? Yet, strange as it may seem, we get many such epistles. We are supposed, perhaps, to know the *handwriting* of each individual member of the "universal Yankee nation" and "the rest of mankind;" or to have some strange clairvoyant power, by means of which we can make something out of nothing, and see a thing where it is not, but *might* have been! Unfortunately for our heedless correspondents, we possess no such knowledge or power. In the name of—*Junius*, WHO ARE YOU?

WHERE DO YOU COME FROM?—J. B. J. writes to us on a matter of business, and requests an immediate answer. *Perhaps* he will get it. We should certainly be very happy to give him the information he desires, but we *don't know where he lives!* To be sure his letter is dated at *Collinsville*; but where is Collinsville? It may be in Maine or in Texas, Carolina, or in California, or—any where else. How are we to know? This is by no means a solitary case. We get hundreds of such letters. Pray, do tell us where you live! It is not enough to give the name of the Post-Office, we want that of the County and State also.

NOT RECEIVED.—When any particular number of our JOURNAL fails to reach a subscriber, as in one case out of many thousands it may do, we will cheerfully supply it, on being notified of the fact, knowing how very vexatious it often is, to have a file thus broken, especially when one wishes to bind the volume for preservation, as we advise *all* to do, if possible. A set of back volumes of the JOURNAL will prove an invaluable addition to a Phrenological or miscellaneous library.

PHRENOLOGY.—The desire for knowledge in this branch of science is rapidly increasing. A little over a year ago, FOWLERS, WELLS AND CO. commenced a series of classes in this city, which continued through the winter, with a constantly increasing interest. They have already had one large and interesting class this season, and will commence another this evening, Nov. 7th. Those wishing to learn

how to examine heads and read character, should by all means attend. *Boston Commonwealth.*

THE PHRENOLOGICAL JOURNAL for November comes in usual time, elegantly illustrated. It contains a large engraving of the residence of O. S. Fowler, made of the *gravel wall*, and in Octagon form. Such a home as this represents, is too good for royalty. This is one of their best numbers. Messrs. Fowlers and Wells are doing an extensive business; but, if their recent loss by the fire is as great as was first reported, it will be a severe blow to their publishing business. *Green Mountain Herald.*

[We thank our Green Mountain Friends, for their kindly and appreciative notice of the JOURNAL, and we hope to continue to merit their approbation, by rendering it still more valuable and acceptable.

We are glad to correct the error in regard to our "reported loss by fire," no such calamity having befallen us. It was Fowlers' Buildings, Union Hall, and not CLINTON HALL, which was burned.]

Literary Notices.

ALL BOOKS published in AMERICA may be obtained through the office of this JOURNAL at Publisher's prices. EUROPEAN WORKS will be imported to order by every steamer. Books sent by mail on receipt of the cost of the work. All letters and orders should be post-paid, and directed as follows: FOWLERS AND WELLS, Clinton Hall, 131 Nassau-st., New York.

HOME FOR ALL: or the Gravel Wall and Octagon Mode of Building. New, Cheap, Convenient, Superior, and Adapted to Rich and Poor. By O. S. FOWLER. Stereotyped Edition, Revised and Enlarged. New York: Fowlers and Wells. 1854. [Price, prepaid by mail, 87 cents.]

The great demand for this work, and the impatience with which the unforseen delays in the publication of this edition were met, show that the want of a work of the kind is deeply and widely felt. That it will supply this want in a satisfactory manner, we feel assured. It is not a book for a class or a profession, but for the people. The tendency of the age is to popularize every branch of human knowledge. Why should not architecture be brought down to the comprehension and use of all? And why should we adhere to old forms and rules in this matter more than in others? Does not the great law of Progress apply here as elsewhere? Most surely; and in proof that such is the case we refer our readers to this book, in which the author shows, among other things, the superiority of the gravel concrete over brick, stone and frame houses; the manner of making and depositing it; its cost; outside finish; defects of the usual forms of buildings; the greater capacity, beauty, compactness and utility of the octagon house; plan and construction of the author's residence, and the application of the same mode of building to school-houses, churches, barns, &c.; also, how to build plank walls and the poor man's cottage.

"Home for All," in addition to its merely useful qualities, is one of the handsomest books of the season, in paper, typography, binding and illustrations, making it a pretty Gift Book for the holidays.

THE NEW HYDROPATHIC COOK-BOOK, with Recipes for Cooking on Hygienic Principles. By R. T. TRALL, M.D. New York: Fowlers and Wells. 1854. [Price, prepaid by mail, 87 cents.]

The tendency of cook-book literature heretofore has been to pander to depraved tastes and to create every form of disease, by loading the tables of the unfortunate victims of culinary "refinement" with all manner of high-seasoned, greasy and heterogeneous dietetic abominations. This work will, if we mistake not, open a new era in cookery, and supersede the present by more rational modes. The leading objects of the work, which is exceedingly well written, admirably arranged, and eminently practical as well as scientific, are to present, in the smallest possible compass, a summary of the principles and facts, in chemistry and physiology, which apply to the philosophy of diet; and to furnish such as are not familiar with cooking on hygienic principles plain formulas for preparing an ample variety of dishes, with due regard to the laws of life and health. It contains nearly three hundred recipes for the concoction of the various articles of hydropathic diet, with a very copious index of subjects. It is beautifully illustrated, and will make just the most appropriate holiday gift for your lady friends that

you can find in the market. Try it; and, while you thus win their smiles and their most hearty thanks, you will also promote the cause of human health and human happiness.

MYSTERIES OF BEE-KEEPING EXPLAINED: Being a Complete Analysis of the Whole Subject. By M. QUINBY, Practical Bee-Keeper. New York: C. M. Saxton. 1853. [Price, \$1.00; postage, 25 cents.]

This volume discusses, in a practical and popular manner, the various topics connected with bee-keeping; the natural history of the insect, method of producing the greatest amount of pure surplus honey, with the least possible expense, remedies for losses, the "science of luck," &c. Mr. Quinby has had a large and long experience, and is good authority on the subject. The book is a useful one for all who have to do with bees.

REPORT OF THE COMMISSIONER OF PATENTS, for the Year 1852. Part I. Arts and Manufactures. Washington: Robert Armstrong, Printer. 1853.

We are indebted to the Hon. W. H. Seward for a copy of this valuable public document, for which he has our sincere thanks. It contains a Classified List of Expired Patents, an Alphabetical List of Expired Patents, Alphabetical and Classified Lists of Patents Issued, a List of Inventions and Claims, Examiners' Reports, an Account of Early American Inventions, a Guide to the Practice of the Patent Office, Patent Office Decisions, &c. These Reports are very useful as works of reference for the inventor and mechanic.

LIBRARY OF MESMERISM AND PSYCHOLOGY; Embracing the most Popular Works on the Subject. In Two Volumes. New York: Fowlers and Wells. 1854. [Price, prepaid by mail, \$3.00.]

These volumes include seven distinct works, all of them popular and, each in its peculiar sphere, valuable works, viz.:—"Philosophy of Mesmerism," "Philosophy of Psychology," "Science of the Soul," "Philosophy of Charming," "A Treatise on Mental Alchemy," "Principles of Electro Biology," and "Elements of Animal Magnetism." The advantages of having these works in this compact and convenient form will be appreciated by the reading public. They make two very handsome volumes for the library. See Review in the October number of this JOURNAL.

AMERICAN HAND-BOOK OF THE DAGUERRETYPE. By S. D. HUMPHREY. New York: S. D. Humphrey. 1853. [Price, prepaid by mail, \$1.00.]

The want of a Hand-book of the Science and Art of Heliography has long been felt by those engaged in the now indispensable business of making sun-pictures of our faces and forms. This little volume will, we judge, leave nothing to be desired, for the present, in that respect. The author's knowledge of both the theory and practice of the art is a guarantee for the value and reliability of the information imparted in it. It gives the most approved and convenient methods for preparing chemicals, and the combinations used in the art, with the process of Daguerreotyping, Electrotyping, &c. We commend it to the attention of Daguerreotypists.

THE TRUE BASIS OF AMERICAN INDEPENDENCE: A Lecture before the American Institute, New York, October 20, 1853, in the Broadway Tabernacle. By WILLIAM H. SEWARD, United States' Senator and Ex-Governor of New York. New York: Fowlers and Wells. 1853. [Price, prepaid by mail, 6 cents.]

This is a handsome edition of this able, eloquent and characteristic production of its eminent author, and will be read, as it was listened to, with great interest. In order to secure for it a general diffusion, it will be sold for gratuitous distribution at \$2 per hundred copies, or \$15 per thousand. An edition on fine paper, with a neat cover, at the rate of 12½ cents a copy, or \$6 a hundred, is also published. Either edition will be sent, carefully packed, by mail or by any Express Company, but the money must accompany the order. Address Fowlers and Wells, 131 Nassau-street, New York.

PUTNAM'S MONTHLY. New York: G. P. Putnam. 1853.

The November number of this racy and vigorous American magazine, is one of the best yet issued—full of fresh, high-toned original articles. Another number will close the first year of its existence.

WEBSTER'S great unabridged quarto Dictionary may be had of Fowlers and Wells, New York. Price \$8.00.

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will still, very properly, form a leading feature, and will, as heretofore, engage the pens of the leading Phrenologists of America, who will explain and illustrate its philosophy, and show its application to all the practical interests and pursuits of the Human Race.

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in their connection with Phrenology and with the Laws of Life, will be thoroughly, but popularly treated, amply illustrated, and made interesting and profitable to all; our motto, "*A sound mind in a healthy body,*" being kept constantly in view.

MAGNETISM AND PSYCHOLOGY,

which seem to open to the world a new field of interest in the empire of mind, will be thoroughly discussed and developed in their various relations and bearings.

NATURAL HISTORY,

both of Man and of the lower orders of the animal creation, in its relation to Phrenological and Physiological Science, will continue to receive the attention its importance demands.

AGRICULTURE AND HORTICULTURE,

the primitive, most healthful, and independent employments of man, will receive much attention, and make the JOURNAL eminently valuable to the farmer, and indeed to all who have a fruit tree or a garden.

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As at least one-half of the wealth of the world comes through the exercise of the faculty of Con-



structiveness, the various mechanical arts will be encouraged, new inventions explained, and illustrated with spirited engravings.

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in its hygienic and economical, as well as in its merely artistical bearings, and with especial reference to COUNTRY HOUSES will form another new feature in the volume of 1854. The articles under this head will be illustrated with a large number of plans and views, and will alone be well worthy the price of the JOURNAL.

EDUCATION

will occupy much attention, especially Home Education and Self-Culture, and just that kind of knowledge which the parent needs in the discharge of his or her duties, will be liberally imparted. THE YOUNG, also, will find the JOURNAL a friend and foster-father, to encourage them in virtue, shield them from vice, and prepare them for usefulness and success in life.

PHYSICAL GEOGRAPHY,

considered in its connection with the history and destinies of the human race, is a highly appropriate subject for our columns, and a series of popular

articles on this topic, illustrated with engravings, will form a novel and interesting feature in the coming volume.

GENERAL INTELLIGENCE.

A summary of the Events of the Month will, as heretofore, be given in each number.

NOTES AND QUERIES,

a department in which we give brief replies to questions on all subjects of human interest, and record scraps of curious antiquarian and general information, and which has proved quite instructive heretofore, will be continued.

MISCELLANEOUS ARTICLES.

Reviews, Literary Notices, Poetry, Varieties, Editorial Chit-Chat, General Notices, etc., will help to make up what is acknowledged by our contemporaries, to be one of the BEST POPULAR JOURNALS IN THE WORLD.

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will be still more numerous and beautiful than in the preceding volumes.

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Editorial and Business Notices.

AMERICAN PHRENOLOGICAL JOURNAL.—Really we know not how sufficiently to recommend this work. It is second to none that we have seen. No one, male or female, who is old enough to read, should be without it. It teaches that a knowledge of self is indispensable; also, the relation we sustain to each other, and our responsibility to God.

Messrs. Fowlers and Wells, publishers, should be regarded as national benefactors, in furnishing a work of such value, at a price which enable all to read it.—*Lexington (S. C.) Telegraph.*

We regard this interesting Monthly as the best periodical for the Student of Human Nature, now extant in America. Its explanations of the Science of Phrenology are eminently practical, and the amount of general reading which it contains, must render it attractive to all classes of readers.—*Lockport (N. Y.) True Press.*

It abounds with fresh and vigorous thought, happily expressed; and as a Journal devoted to mental science, it is without a rival.—*New Dawn.*

It should be on every man's table.—*American Banner.*

Though devoted mainly to the subject of Phrenology, it also embraces within its range a number of other subjects of decided interest, which are treated with ability, and in a popular style.—*Greensburg (Ala.) Beacon.*

We consider this one of the most valuable publications in this country. To the general reader, who seeks correct information upon subjects which relate to our physical and moral well-being, it affords a vast amount of valuable knowledge.—*Laurel Wreath.*

TO SUBSCRIBERS.

THIS JOURNAL will be sent, in clubs, to different post-offices, when desired, as it frequently happens that old subscribers wish to make a present of a volume to their friends in other places.

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